4.26.'05.

From the Library of
Professor Samuel Miller
in Memory of
Judge Samuel Miller Breckinridge
Presented by
Samuel Miller Breckinridge Long
to the Library of
Princeton Theological Seminary

SCC
7320
v. 2

Digitized by the Internet Archive
in 2011 with funding from
Princeton Theological Seminary Library

http://www.archive.org/details/theologicaldic02buck

A

THEOLOGICAL DICTIONARY:

CONTAINING

DEFINITIONS OF ALL RELIGIOUS TERMS;

A COMPREHENSIVE

VIEW OF EVERY ARTICLE

IN THE

SYSTEM OF DIVINITY;

AN

IMPARTIAL ACCOUNT

OF

ALL THE PRINCIPAL DENOMINATIONS

which have subsisted in the

RELIGIOUS WORLD,

FROM

THE BIRTH OF CHRIST TO THE PRESENT DAY.

TOGETHER WITH

AN ACCURATE STATEMENT

OF

The most remarkable Transactions and Events

Recorded in Ecclesiastical History.

BY CHARLES BUCK.

IN TWO VOLUMES.

VOL. II.

FIRST AMERICAN, FROM THE SECOND LONDON, EDITION.

Whitehall:

PRINTED FOR W. W. WOODWARD,

NO. 52, CORNER OF CHESNUT AND SECOND STREETS, PHILADELPHIA.

1807.

DICKINSON, PRINTER.

A

THEOLOGICAL DICTIONARY.

L.

LAB LAM

LABADISTS were so called from their founder John Labadie, a native of France. He was originally in the Romish communion; but leaving that, he became a member of the reformed church, and performed with reputation the ministerial function in France, Switzerland, and Holland. He at length erected a new community, which resided successively at Middleburg, in Zealand, Amsterdam, Hervorden, and at Altona, where he died about 1674. After his death, his followers removed their wandering community to Wiewert, in the district of North Holland, where it soon fell into oblivion. If we are to judge of the Labadists by their own account, they did not differ from the reformed church so much in their tenets and doctrines as in their manners and rules of discipline; yet it seems that Labadie had some strange notions. Among other things, he maintained that God might and did, on certain occasions, deceive men; that the faithful ought to have all things in common; that there is no subordination or distinction of rank in the true church; that in reading the scriptures greater attention should be paid to the internal inspiration of the Holy Spirit than to the words of the text; that the observation of Sunday was a matter of indifference; that the contemplative life is a state of grace and union with God, and the very height of perfection.

LAITY, the people as distinguished from the clergy. See CLERGY.

LAMA-GRAND, a name given to the sovereign pontiff or high priest of the Thibetian Tartars, who resides at Patoli, a vast palace on a mountain near the banks of Barampooter, about seven miles from Lahassa. The foot of this mountain is inhabited by twenty thousand lamas, or priests, who have their separate apartments round about the mountain, and according to their respective quality are placed nearer or at a greater distance from the sovereign pontiff. He is not only worshipped by the

Thibetians, but also is the great object of adoration for the various tribes of heathen Tartars who roam through the vast tract of continent which stretches from the banks of the Wolga to Correa, on the sea of Japan. He is not only the sovereign pontiff, the viceregent of the Deity on earth, but the more remote Tartars are said to absolutely regard him as the Deity himself, and call him *God, the everlasting Father of heaven.* They believe him to be immortal, and endowed with all knowledge and virtue. Every year they come up from different parts to worship and make rich offerings at his shrine: even the emperor of China, who is a mancnon Tartar, does not fail in acknowledgments to him in his religious capacity; and actually entertains at a great expence, in the palace of Pekin, an inferior lama, deputed as his nuncio from Thibet. The grand lama, it has been said, is never to be seen but in a secret place of his palace, amidst a great number of lamps, sitting cross-legged on a cushion, and decked all over with gold and precious stones, where at a distance the people prostrate themselves before him, it not being lawful, for any, so much as to kiss his feet. He returns not the least sign of respect, nor ever speaks even to the greatest princes; but only lays his hand upon their heads, and they are fully persuaded they receive from thence a full forgiveness of all their sins.

The Sunniasses, or Indian pilgrims, often visit Thibet as a holy place; and the lama always entertains a body of two or three hundred in his pay. Besides his religious influence and authority, the grand lama is possessed of unlimited power throughout his dominions, which are very extensive. The inferior lamas, who form the most numerous as well as the most powerful body in the state, have the priesthood entirely in their hands; and besides fill up many monastic orders which are held in great veneration among them. The whole country, like Italy, abounds with priests; and they entirely subsist on the great number of rich presents which are sent them from the utmost extent of Tartary, from the empire of the Great Mogul, and from almost all parts of the Indies.

The opinion of those who are reputed the most orthodox among the Thibetians is, that, when the grand lama seems to die, either of old age or infirmity, his soul, in fact, only quits a crazy habitation, to look for another, younger or better; and is discovered again in the body of some child by certain tokens, known only to the lamas or priests, in which order he always appears.

Almost all nations of the east, except the Mahometans, believe the *metempsychosis* as the most important article of their faith; especially the inhabitants of Thibet and Ava, the Peguans, Siamese, the greatest part of the Chinese and Japanese, and the Monguls and Kalmucks, who changed the religion of Schamanism for the worship of the grand lama. According to the doctrine of this *metempsychosis*, the soul is always in action, and never at rest; for no sooner does she leave her old ha-

bitation, than she enters a new one. The dalai lama, being a divine person, can find no better lodging than the body of his successor; or the *Foe*, residing in the dalai lama, which passes to his successor: and this being a god, to whom all things are known, the dalai lama is therefore acquainted with every thing which happened during his residence in his former body.

This religion is said to have been of three thousand years standing; and neither time, nor the influence of men, has had the power of shaking the authority of the grand lama. This theocracy extends as fully to temporal as to spiritual concerns.

Though, in the grand sovereignty of the lamas, the temporal power has been occasionally separated from the spiritual by slight revolutions, they have always been united again after a time; so that in Thibet the whole constitution rests on the imperial pontificate in a manner elsewhere unknown. For as the Thibetians suppose that the grand lama is animated by the god Shaka, or Foe, who at the decease of one lama transmigrates into the next, and consecrates him an image of the divinity, the descending chain of lamas is continued down from him in fixed degrees of sanctity; so that a more firmly established sacerdotal government, in doctrine, customs, and institutions, than actually reigns over this country, cannot be conceived. The supreme manager of temporal affairs is no more than the viceroy of the sovereign priest, who, conformable to the dictates of his religion, dwells in divine tranquillity in a building that is both temple and palace. If some of his votaries in modern times have dispensed with the adoration of his person, still certain real modifications of the Shaka religion is the only faith they follow. The state of sanctity which that religion inculcates, consists in monastic continence, absence of thought, and the perfect repose of nonentity.

It has been observed that the religion of Thibet is the counterpart of the Roman Catholic, since the inhabitants of that country use holy water and a singing service: they also offer alms, prayers, and sacrifices for the dead. They have a vast number of convents filled with monks and friars, amounting to thirty thousand; who besides the three vows of poverty, obedience, and charity, make several others. They have their confessors, who are chosen by their superiors, and have licences from their lamas, without which they cannot hear confessions or impose penances. They make use of beads. They wear the mitre and cap like the bishops: and their dalai lama is nearly the same among them as the sovereign pontiff is among the Romanists.

LAMBETH ARTICLES. See ARTICLES.

LAMPETIANS, a denomination in the seventeenth century, the followers of Lampetius, a Syrian monk. He pretended that as man is born free, a Christian, in order to please God, ought to do nothing by necessity; and that it is, therefore, unlawful to make

vows, even those of obedience. To this system he added the doctrines of the Arians, Carpocratians, and other denominations.

LANGUAGE, in general, denotes those articulate sounds by which men express their thoughts. Much has been said respecting the invention of language. On the one side it is observed, that it is altogether a human invention, and that the progress of the mind, in the invention and improvement of language, is, by certain natural gradations, plainly discernable in the composition of words. But on the other side it is alleged, that we are indebted to divine revelation for the origin of it. Without supposing this, we see not how our first parents could so early hold converse with God, or the man with his wife. Admitting, however, that it is of divine original, we cannot suppose that a perfect system of it was all at once given to man. It is much more natural to think that God taught our first parents only such language as suited their present occasion, leaving them, as he did in other things, to enlarge and improve it, as their future necessities should require. Without attempting, however, to decide this controversy, we may consider language as one of the greatest blessings belonging to mankind. Destitute of this we should make but small advancements in science, be lost to all social enjoyments, and religion itself would feel the want of such a power. Our wise Creator, therefore, has conferred upon us this inestimable privilege: let us, then, be cautious that our tongues be not the vehicles of vain and useless matter, but used for the great end of glorifying him, and doing good to mankind. What was the first language taught man, is matter of dispute among the learned, but most think it was the Hebrew. But as this subject, and the article in general, belongs more to philology than divinity, we refer the reader to *Dr. Adam Smith's Dissertation on the Formation of Languages; Harris's Hermes; Warburton's Divine Legation of Moses*, vol. iii; *Traite de la Formation Mechanique des Langues, par le President de Brosses; Blair's Rhetoric*, vol. i, lect. vi; *Gregory's Ess.*, ess. 6; *Lord Monboddo on the Origin and Progress of Language.*

LATITUDINARIAN, a person not conforming to any particular opinion or standard, but of such moderation as to suppose that people will be admitted into heaven, although of different persuasions. The term was more especially applied to those pacific doctors in the seventeenth century, who offered themselves as mediators between the more violent Episcopalians, and the rigid Presbyterians and Independents, respecting the forms of church government, public worship, and certain religious tenets, more especially those that were debated between the Arminians and Calvinists. The chief leaders of these Latitudinarians were Hales and Chillingworth; but More, Cudworth, Gale, Whitchcot, and Tillotson, were also among the number. These men, although firmly attached to the church of

England, did not go so far as to look upon it as *of divine institution*; and hence they maintained, that those who followed other forms of government and worship were not on that account to be excluded from their communion. As to the doctrinal part of religion, they took the system of Episcopius for their model, and, like him, reduced the fundamental doctrines of christianity to a few points; and by this manner of proceeding they endeavoured to shew the contending parties that they had no reason to oppose each other with such animosity and bitterness, since the subjects of their debates were matters of an indifferent nature with respect to salvation. They met, however, with opposition for their pains, and were branded as Atheists and Deists by some, and as Socinians by others; but upon the restoration of Charles II, they were raised to the first dignities of the church, and were held in considerable esteem. See *Burnet's Hist. of his own Times*, vol. i, b. 11, p. 188; *Mosheim's Ecc. Hist.*, vol. ii, p. 501, quarto edit.

LAURA, in church history, a name given to a collection of little cells at some distance from each other, in which the hermits of ancient times lived together in a wilderness. These hermits did not live in community, but each monk provided for himself in his distinct cell. The most celebrated lauras mentioned in ecclesiastical history were in Palestine; as the laura of St. Euthymus, St. Saba, the laura of the towers, &c.

LAW, a rule of action; a precept or command coming from a superior authority, which an inferior is bound to obey. The manner in which God governs rational creatures is by a law, as the rule of their obedience to him, and which is what we call God's moral government of the world. He gave a law to angels, which some of them kept, and have been confirmed in a state of obedience to it; but which others broke, and thereby plunged themselves into destruction and misery. He gave, also, a law to Adam, and which was in the form of a covenant, and in which Adam stood as a covenant head to all his posterity, Rom. v. Gen. ii. But our first parents soon violated that law, and fell from a state of innocence to a state of sin and misery, Hos. vi, 7. Gen. iii. See FALL.

Positive laws are precepts which are not founded upon any reasons known to those to whom they are given. Thus in the state of innocence God gave the law of the sabbath; of abstinence from the fruit of the tree of knowledge, &c.

Law of nature is the will of God relating to human actions, grounded in the moral differences of things, and, because discoverable by natural light, obligatory upon all mankind, Rom. i, 20. Rom. ii, 14, 15. This law is coeval with the human race, binding all over the globe, and at all times; yet through the corruption of reason, it is insufficient to lead us to happiness, and utterly unable to acquaint us how sin is to be for-

given, without the assistance of revelation.

Ceremonial law is that which prescribed the rites of worship used under the Old Testament. These rites were typical of Christ, and were obligatory only till Christ had finished his work, and began to erect his gospel church, Heb. vii, 9, 11. Heb. x, 1. Eph. ii, 16. Col. ii, 14. Gal. v, 2, 3.

Judicial law was that which directed the policy of the Jewish nation, as under the peculiar dominion of God, as their supreme magistrate; and never, except in things relative to moral equity, was binding on any but the Hebrew nation.

Moral law is that declaration of God's will which directs and binds all men, in every age and place, to their whole duty to him. It was most solemnly proclaimed by God himself at Sinai, to confirm the original law of nature, and correct men's mistakes concerning the demands of it. It is denominated *perfect*, Psal. xix, 7. *perpetual*, Matt. v, 17, 18. *holy*, Rom vii, 12. *good*, Rom. vii, 12. *spiritual*, Rom. vii, 14. *exceeding broad*, Psal. cxix, 96. Some deny that it is a rule of conduct to believers under the gospel dispensation; but it is easy to see the futility of such an idea; for as a transcript of the mind of God, it must be the criterion of moral good and evil. It is also given for that very purpose, that we may see our duty, and abstain from every thing derogatory to the divine glory. It affords us grand ideas of the holiness and purity of God: without attention to it, we can have no knowledge of sin. Christ himself came not to destroy, but to fulfil it; and though we cannot do as he did, yet we are commanded to follow his example. Love to God is the end of the moral law, as well as the end of the gospel. By the law, also, we are led to see the nature of holiness, and our own depravity, and learn to be humbled under a sense of our imperfection. We are not under it, however, as a covenant of works, Gal. iii, 13. or as a source of terror, Rom. viii, 1. although we must abide by it, together with the whole preceptive word of God, as the rule of our conduct, Rom. iii, 31. Rom. vii.

Laws directive are laws without any punishment annexed to them.

Laws penal, such as have some penalty to enforce them. All the laws of God are and cannot but be penal, because every breach of his law is sin, and meritorious of punishment.

Law of honour is a system of rules constructed by people of fashion, and calculated to facilitate their intercourse with one another, and for no other purpose. Consequently nothing is adverted to by the law of honour but what tends to incommode this intercourse. Hence this law only prescribes and regulates the duties betwixt equals, omitting such as relate to the Supreme Being, as well as those which we owe to our inferiors. In fact, this law of honour, in most instances, is favourable to the licentious indulgence of the natural passions. Thus it allows of fornication, adultery, drunkenness, prodigality,

duelling, and of revenge in the extreme, and lays no stress upon the virtues opposite to these.

Law Remedial, a fancied law which some believe in, who hold that God, in mercy to mankind, has abolished that rigorous constitution or law that they were under originally, and instead of it has introduced a more mild constitution, and put us under a new law, which requires no more than imperfect sincere obedience, in compliance with our poor infirm impotent circumstances since the fall. I call this a fancied law, because it exists no where except in the imaginations of those who hold it. See NEONOMIANS, and JUSTIFICATION.

Laws of nations, are those rules which by a tacit consent are agreed upon among all communities, at least among those who are reckoned the polite and humanized part of mankind. *Gill's Body of Div.*, vol. i, p. 454, oct. 425, vol. iii, ditto; *Paley's Mor. Phil.*, vol. i, p. 2; *Cumberland's Law of Nature; Grove's Mor. Phil.*, vol. ii, p. 117; *Booth's Death of Legal Hope; Inglish and Burder's Pieces on Moral Law; Watts's Works*, vol. i, ser. 49, 8vo. ed.; and vol. ii, p. 443, &c.

LAY BROTHERS, among the Romanists, illiterate persons, who devote themselves at some convent to the service of the religious. They wear a different habit from that of the religious, but never enter into the choir, nor are present at the chapters; nor do they make any other vow except that of constancy and obedience.

LAYMAN, one who follows a secular employment, and is not in orders: opposed to a clergyman.

LEARNING, skill in any science, or that improvement of the mind which we gain by study, instruction, observation, &c. An attentive examination of ecclesiastical history will lead us to see how greatly learning is indebted to christianity, and that christianity, in its turn, has been much served by learning. "All the useful learning," says Dr. Jortin, "which is now to be found in the world is in a great measure owing to the gospel. The Christians, who had a great veneration for the Old Testament, have contributed more than the Jews themselves to secure and explain those books. The Christians in ancient times collected and preserved the Greek versions of the scriptures, particularly the Septuagint, and translated the originals into Latin. To Christians were due the old Hexapla; and in later times Christians have published the Polyglots and the Samaritan Pentateuch. It was the study of the holy scriptures which excited Christians from early times to study chronology, sacred and secular; and here much knowledge of history, and some skill in astronomy, were needful. The New Testament, being written in Greek, caused Christians to apply themselves also to the study of that language. As the Christians were opposed by the Pagans and the Jews, they were excited to the study of Pagan and Jewish literature, in order to expose the absurdities of the Jewish traditions, the weakness of paganism, and the imperfec-

tions and insufficiency of philosophy. The first fathers, till the third century, were generally Greek writers. In this third century the Latin language was much upon the decline, but the Christians preserved it from sinking into absolute barbarism. Monkery, indeed, produced many sad effects; but Providence here also brought good out of evil; for the monks were employed in the transcribing of books, and many valuable authors would have perished if it had not been for the monasteries. In the ninth century the Saracens were very studious, and contributed much to the restoration of letters. But, whatever was good in the Mahometan religion, it is in no small measure indebted to christianity for it, since Mahometanism is made up for the most part of Judaism and Christianity. If Christianity had been suppressed at its first appearance, it is extremely probable that the Latin and Greek tongues would have been lost in the revolutions of empire, and the irruptions of barbarians in the east and in the west; for the old inhabitants would have had no *conscientious* and *religious* motives to keep up their language; and then, together with the Latin and Greek tongues, the knowledge of antiquities and the ancient writers would have been destroyed. To whom, then, are we indebted for the knowledge of antiquity, for every thing that is called philosophy, or the *literæ humaniores?*—to Christians. To whom for grammars and dictionaries of the learned languages?—to Christians. To whom for chronology, and the continuation of history through many centuries?—to Christians. To whom for rational systems of morality, and improvements in natural philosophy, and for the application of these discoveries to religious purposes?—to Christians. To whom for metaphysical researches, carried as far as the subject will permit?—to Christians. To whom for the moral rules to be observed by nations in war and peace?—to Christians. To whom for jurisprudence, and for political knowledge, and for settling the rights of subjects, both civil and religious, upon a proper foundation?—to Christians. To whom for the reformation?—to Christians."

"As religion hath been the chief preserver of erudition, so erudition hath not been ungrateful to her patroness, but hath contributed largely to the support of religion. The useful expositions of the scriptures, the sober and sensible defences of revelation, the faithful representations of pure and undefiled christianity, these have been the works of learned, judicious, and industrious men." Nothing, however, is more common than to hear the ignorant decry all human learning as entirely useless in religion; and what is still more remarkable, even some, who call themselves preachers, entertain the same sentiments. But to such we can only say what a judicious preacher observed upon a public occasion, that if all men had been as unlearned as themselves, *they* never would have had a text on which to have displayed their ig-

norance. *Dr. Jortin's Sermons*, vol. vii, charge 1; *Mrs. H. Moore's Hints to a Young Princess*, vol. i, p. 64; *Cooke's Miss. Ser. on Matt.* vi, 3; *Dr. Stennett's Ser. on Acts* xxvi, 24, 25.

LECTURES RELIGIOUS, are discourses or sermons delivered by ministers on any subject in theology. Beside lectures on the sabbath day, many think proper to preach on week-days; sometimes at five in the morning, before people go to work, and at seven in the evening, after they have done. In London there is preaching almost every forenoon and evening in the week, at some place or other. It may be objected, however, against week-day preaching, that it has a tendency to take people from their business, and that the number of places open on a sabbath day supersedes the necessity of it. But in answer to this, may it not be observed, 1. That people stand in need at all times of religious instruction, exhortation, and comfort?—2. That there is a probability of converting sinners then as well as at other times?—3. That ministers are commanded to be instant in season and out of season?—And, 4. It gives ministers an opportunity of hearing one another, which is of great utility. After all, it must be remarked, that he who can hear the truth on a sabbath day does not act consistently to neglect his family or business to be always present at week-day lectures; nor is he altogether wise who has an opportunity of receiving instruction, yet altogether neglects it.

LECTURES BAMPTON, a course of eight sermons preached annually at the University of Oxford, set on foot by the Rev. John Bampton, canon of Salisbury. According to the directions in his will, they are to be preached upon either of the following subjects:—to confirm and establish the Christian faith, and to confute all heretics and schismatics; upon the divine authority of the holy scriptures; upon the authority of the writings of the primitive fathers, as to the faith and practice of the primitive church; upon the divinity of our Lord and Saviour Jesus Christ; upon the divinity of the Holy Ghost; upon the articles of the Christian faith, as comprehended in the Apostles' and Nicene creeds. For the support of this lecture, he bequeathed his lands and estates to the chancellor, masters, and scholars of the University of Oxford for ever, upon trust that the vice-chancellor for the time being take and receive all the rents and profits thereof; and, after all taxes, reparations, and necessary deductions made, to pay all the remainder to the endowment of these divinity lecture sermons. He also directs in his will, that no person shall be qualified to preach these lectures unless he have taken the degree of master of arts, at least, in one of the two Universities of Oxford or Cambridge, and that the same person shall never preach the same sermons twice. A number of excellent sermons preached at this lecture are now before the public.

LECTURES BOYLE'S. See BOYLE'S LECTURES.

LECTURE MERCHANTS,

a lecture set up in the year 1672 by the Presbyterians and Independents, to shew their agreement among themselves, as well as to support the doctrines of the reformation against the prevailing errors of popery, socinianism, and infidelity. The principal ministers for learning and popularity were chosen as lecturers; such as Dr. Bates, Dr. Manton, Dr. Owen, Mr. Baxter, Mr. Colfins, Jenkins, Mead, and afterwards Mr. Alsop, Howe, Cole, and others. It was encouraged and supported by some of the principal merchants and tradesmen of the city. Some misunderstanding taking place, the Presbyterians removed to Salter's-hall, and the Independents remained at Pinner's-hall, and each party filled up their numbers out of their respective denominations. This lecture is kept up to the present day, and is, we believe, now held at Broad-street Meeting every Tuesday morning.

LECTURES MORNING, certain casuistical lectures, which were preached by some of the most able divines in London. The occasion of these lectures seems to be this:—during the troublesome times of Charles I, most of the citizens having some near relation or friend in the army of the earl of Essex, so many bills were sent up to the pulpit every Lord's Day for their preservation, that the minister had neither time to read them, nor to recommend their cases to God in prayer; it was, therefore, agreed by some London divines to separate an hour for this purpose every morning, one half to be spent in prayer, and the other in a suitable exhortation to the people. When the heat of the war was over, it became a casuistical lecture, and was carried on till the restoration of Charles II. These sermons were afterwards published in several volumes quarto, under the title of the Morning Exercises. The authors were the most eminent preachers of the day: Mr., afterwards archbishop Tillotson, was one of them. It appears that these lectures were held every morning for one month only; and, from the preface to the volume, dated 1689, the time was afterwards contracted to a fortnight. Most of these were delivered at Cripplegate church, some at St. Giles's, and a volume against popery in Southwark. Mr. Neal observes, that this lecture was afterwards revived in a different form, and continued in his day. It was kept up long afterwards at several places in the summer, a week at each place; but latterly the time was exchanged for the evening.

LECTURES MOYER'S. See MOYER'S LECTURES.

LECTURE WARBURTONIAN, a lecture founded by bishop Warburton to prove the truth of revealed religion in general, and the Christian in particular, from the completion of the prophecies in the Old and New Testaments which relate to the Christian church, especially to the apostacy of papal Rome. To this foundation we owe the admirable discourses of Hurd, Halifax, Bagot, and many others.

LECTURES, in the church of

England, are an order of preachers distinct from the rector, vicar, and curate. They are chosen by the vestry, or chief inhabitants of the parish, supported by voluntary subscriptions and legacies, and are usually the afternoon preachers, and sometimes officiate on some stated day in the week. Where there are lectures founded by the donations of pious persons, the lectures are appointed by the founders, without any interposition or consent of rectors of churches, &c., though with the leave and approbation of the bishop; such as that of Lady Moyer's, at St. Paul's. But the lecturer is not entitled to the pulpit without the consent of the rector or vicar, who is possessed of the freehold of the church.

LEGALIST, strictly speaking, is one who acts according, to or consistent with the law; but in general the term is made use of to denote one who expects salvation by his own works. We may farther consider a Legalist as one who has no proper conviction of the evil of sin; who, although he pretends to abide by the law, yet has not a just idea of its spirituality and demands. He is ignorant of the grand scheme of salvation by free grace: proud of his own fancied righteousness, he submits not to the righteousness of God; he derogates from the honour of Christ, by mixing his own works with his; and, in fact, denies the necessity of the work of the Spirit, by supposing that he has ability in himself to perform all those duties which God has required. Such is the character of the Legalist; a character diametrically opposite to that of the true Christian, whose sentiment corresponds with that of the apostle, who justly observes, "By grace are ye saved through faith, and that not of yourselves: it is the gift of God. Not of works, lest any man should boast," Eph. ii, 8, 9.

LEGATE, a cardinal, or bishop, whom the pope sends as his ambassador to sovereign princes.

LEGEND, originally a book, in the Romish church, containing the lessons that were to be read in divine service: from hence the word was applied to the histories of the lives of saints, because chapters were read out of them at matins; but as the *golden legend*, compiled by James de Varase, about the year 1290, contained in it several ridiculous and romantic stories, the word is now used by Protestants to signify any incredible or inauthentic narrative. Hence, as Dr. Jortin observes, we have false legends concerning the miracles of Christ, of his apostles, and of ancient Christians; and the writers of these fables had, in all probability, as good natural abilities as the disciples of Christ, and some of them wanted neither learning nor craft; and yet they betray themselves by faults against chronology, against history, against manners and customs, against morality, and against probability. A liar of this kind can never pass undiscovered; but an honest relater of truth and matter of fact is safe: he wants no artifice, and fears no examination.

LEGION THEBEAN, a name given, in the time of Dioclesian,

to a whole legion of Christians, consisting of more than six thousand men, who were said to have suffered martyrdom by the order of Maximian. Though this story hath never wanted patrons, yet it is disbelieved by many. Dr. Jortin, in his usual facetious way, says, that it stands upon the authority of one Eucherius, bishop of Lyons, and a writer of the fifth century, who had it from Theodorus, another bishop, who had the honour and felicity to find the reliques of these martyrs by *revelation*, and perhaps by the *smell of the bones!*

LEGION THUNDERING, a name given to those Christians who served in the Roman army of Marcus Antoninus, in the second century. The occasion of it was this:—when that emperor was at war with the Marcomanni, his army was enclosed by the enemy, and reduced to the most deplorable condition by the thirst under which they languished in a parched desert. Just at this time they were remarkably relieved by a sudden and unexpected rain. This event was attributed to the Christians, who were supposed to have effected this by their prayers; and the name of the *thundering legion* was given to them, on account of the thunder and lightning that destroyed the enemy, while the shower revived the fainting Romans. Whether this was really miraculous or not, has been disputed among learned men. They who wish to see what has been said on both sides, may consult *Witsius Dissertat. de Legune Fulminatrice*, which is subjoined to his *Ægyptiaca*, in defence of this miracle; as also, what is alleged against it by Dan Lauroque, in a discourse upon that subject, subjoined to the *Adversaria Sacra* of Matt. Lauroque, his father. The controversy between Sir Peter King and Mr. Moyle upon this subject is also worthy of attention.

LENT, a solemn time of fasting in the Christian church, observed as a time of humiliation before Easter. The Romish church, and some of the Protestant communion, maintain, that it was always a fast of forty days, and, as such, of apostolical institution. Others think that it was of ecclesiastical institution, and that it was variously observed in different churches, and grew by degrees from a fast of forty hours to a fast of forty days. This is the sentiment of Morton, bishop Taylor, Du Moulin, Daille, and others. Anciently, the manner of observing Lent among those who were piously disposed, was to abstain from food till evening: their only refreshment was a supper, and it was indifferent whether it was flesh or any other food, provided it was used with sobriety and moderation. Lent was thought the proper time for exercising more abundantly every species of charity: thus what they spared of their own bodies by abridging them of a meal, was usually given to the poor: they employed their vacant hours in visiting the sick and those that were in prison; in entertaining strangers, and reconciling differences. The Imperial laws forbad all prosecution of men

in criminal actions that might bring them to corporal punishment and torture during the whole season. This was a time of more than ordinary strictness and devotion, and therefore, in many of the great churches, they had religious assemblies for prayer and preaching every day. All public games and stage-plays were prohibited at this season, and also the celebration of all festivals, birthdays, and marriages. The Christians of the Greek church observe four Lents; the first commences on the fifteenth of November; the second is the same with our Lent; the third begins the week after Whitsuntide, and continues till the festival of St. Peter and St. Paul; and the fourth commences on the first of August, and lasts no longer than till the fifteenth. These Lents are observed with great strictness and austerity, but on Saturdays and Sundays they indulge themselves in drinking wine and using oil, which are prohibited on other days.

LESSONS, among ecclesiastical writers, are portions of the holy scriptures read in churches at the time of divine service. In the ancient church, reading the scriptures was one part of the service of the catechumen, at which all persons were allowed to be present, in order to obtain instruction. The church of England, in the choice of lessons, proceeds as follows:—for all the first lessons on ordinary days, she directs to begin at the beginning of the year with Genesis, and so continue till the books of the Old Testament are read over, only omitting Chronicles, which are for the most part the same with the books of Samuel and kings; and other particular chapters in other books, either because they contain the names of persons, places, or other matters less profitable to ordinary readers. The course of the first lessons for Sundays is regulated after a different manner: from Advent to Septuagesima Sunday, some particular chapters of Isaiah are appointed to be read, because that book contains the clearest prophecies concerning Christ. Upon Septuagesima Sunday, Genesis is begun; because that book, which treats of the fall of man, and the severe judgment of God inflicted on the world for sin, best suits with a time of repentance and mortification. After Genesis follow chapters out of the books of the Old Testament, as they lie in order; only on festival Sundays, such as Easter, Whitsunday, &c., the particular history relating to that day is appointed to be read; and on the saints' days the church appoints lessons out of the moral books, such as Proverbs, Ecclesiastes, &c., as containing excellent instructions for the conduct of life. As to the second lessons, the church observes the same course both on Sundays and week-days; reading the Gospel and Acts of the Apostles in the morning, and the Epistles in the evening, in the order they stand in the New Testament; excepting on saints' days and holy days, when such lessons are appointed as either explain the mystery, relate the history, or apply the example to us.

LEUCOPETRIANS, the name of a fanatical sect which sprang up in the Greek and Eastern churches towards the close of the twelfth century: they professed to believe in a double trinity, rejected wedlock, abstained from flesh, treated with the utmost contempt the sacraments of baptism and the Lord's supper, and all the various branches of external worship; placed the essence of religion in internal prayer alone; and maintained, as it is said, that an evil being, or genius, dwelt in the breast of every mortal, and could be expelled from thence by no other method than by perpetual supplication to the Supreme Being. The founder of this sect is said to have been a person called *Leucopetrus*, and his chief disciple Tychicus, who corrupted by fanatical interpretations several books of scripture, and particuly St. Matthew's gospel.

LEVITY, lightness of spirit, in opposition to gravity. Nothing can be more proper than for a Christian to put on an air of cheerfulness, and to watch against a morose and gloomy disposition. But though it be his privilege to rejoice, yet he must be cautious of that volatility of spirit which characterise the unthinking, and mark the vain professor. To be cheerful without levity, and grave without austerity, form both a happy and dignified character.

LIBATION, the act of pouring wine on the ground in divine worship. Sometimes other liquids have been used, as oil, milk, water, honey, but mostly wine.—Amongst the Greeks and Romans it was an essential part of solemn sacrifices. Libations were also in use among the Hebrews, who poured a hin of wine on the victim after it was killed, and the several pieces of the sacrifice were laid on the altar ready to be consumed in the flames.

LIBERALITY, bounty; a generous disposition of mind, exerting itself in giving largely. It is thus distinguished from generosity and bounty:—*Liberality* implies acts of mere giving or spending; *generosity*, acts of greatness; *bounty*, acts of kindness. *Liberality* is a natural disposition; *generosity* proceeds from elevation of sentiment; *bounty* from religious motives. *Liberality* denotes freedom of spirit; *generosity*, greatness of soul; *bounty*, openness of heart.

LIBERALITY *of sentiment*, a generous disposition a man feels towards another who is of a different opinion from himself; or, as one defines it, "that generous expansion of mind which enables it to look beyond all petty distinctions of party and system, and, in the estimate of men and things, to rise superior to narrow prejudices." As liberality of sentiment is often a cover for error and scepticism on the one hand, and as it is too little attended to by the ignorant and bigotted on the other, we shall here lay before our readers a view of it by a masterly writer. "A man of liberal sentiments must be distinguished from him who hath *no religious sentiments at all*. He is one who hath seriously and effectually investigated, both in his Bible and on his knees, in public assemblies and in private conversa-

tions, the important articles of religion. He hath laid down principles, he hath inferred consequences; in a word, he hath adopted sentiments of his own.

"He must be distinguished also from that tame undiscerning domestic among good people, who, though he has sentiments of his own, yet has not judgment to estimate the worth and value of one sentiment beyond another.

"Now a generous believer of the Christian religion is one who will never allow himself to try to propagate his sentiments by the commission of sin. No collusion, no bitterness, no wrath, no undue influence of any kind, will he apply to make his sentiments receivable; and no living thing will be less happy for his being a Christian. He will exercise his liberality by allowing those who differ from him as much virtue and integrity as he possibly can.

"There are, among a multitude of arguments to enforce such a disposition, the following worth our attention.

"First, We should exercise liberality in union with sentiment, because of the different *capacities*, *advantages*, and *tasks* of mankind. Religion employs the *capacities* of mankind, just as the air employs their lungs and their organs of speech. The fancy of one is lively, of another dull. The judgment of one is elastic; of another feeble, a damaged spring. The memory of one is retentive; that of another is treacherous as the wind. The passions of this man are lofty, vigorous, rapid; those of that man crawl, and hum, and buzz, and, when on wing, sail only round the circumference of a tulip. Is it conceivable that capability so different in every thing else should be all alike in religion? The *advantages* of mankind differ. How should he who hath no parents, no books, no tutor, no companions, equal him whom Providence hath gratified with them all; who, when he looks over the treasures of his own knowledge, can say, this I had of a Greek, that I learned of a Roman; this information I acquired of my tutor, that was a present of my father; a friend gave me this branch of knowledge, an acquaintance bequeathed me that? The *tasks* of mankind differ; so I call the employments and exercises of life. In my opinion, circumstances make great men; and if we have not Cæsars in the state, and Pauls in the church, it is because neither church nor state are in the circumstances in which they were in the days of those great men. Push a dull man into a river, and endanger his life, and suddenly he will discover invention, and make efforts, beyond himself. The world is a fine school of instruction. Poverty, sickness, pain, loss of children, treachery of friends, malice of enemies, and a thousand other things, drive the man of sentiment to his Bible, and, so to speak, bring him home to a repast with his benefactor, God. Is it conceivable that he, whose young and tender heart is yet unpractised in trials of this kind, can have ascertained and tasted so many religious truths as the sufferer has?

"We should believe the Christian religion with liberality, in the second place, because *every part of the Christian religion inculcates generosity*. Christianity gives us a character of God, but, my God! what a character does it give! GOD IS LOVE. Christianity teaches the doctrine of Providence; but what a providence! *Upon whom doth not its light arise!* Is there an animalcule so little, or a wretch so forlorn, as to be forsaken and forgotten of his God? Christianity teaches the doctrine of redemption; but the redemption of whom?—of all tongues, kindred, nations, and people: of the infant of a span, and the sinner of a hundred years old: a redemption generous in its principle, generous in its price, generous in its effects; fixed sentiments of Divine munificence, and revealed with a liberality for which we have no name. In a word, the illiberal Christian always acts contrary to the spirit of his religion; the liberal man alone thoroughly understands it.

"Thirdly, we should be liberal, because no other spirit is *exemplified* in the infallible guides whom we profess to follow. I set one Paul against a whole army of uninspired men: 'Some preach Christ of good-will, and some of envy and strife. What then? Christ is preached; and I therein do rejoice, yea, and will rejoice. One eateth all things, another eateth herbs; but why dost THOU judge thy brother? We shall all stand before the judgment-seat of Christ.' We often enquire, What was the doctrine of Christ, and what was the practice of Christ: suppose we were to institute a third question, Of what TEMPER was Christ?

"Once more: We should be liberal as well as orthodox, because truth, especially the truths of Christianity, *do not want any support* from our illiberality. Let the little bee guard its little honey with its little sting; perhaps its little life may depend a little while on that little nourishment. Let the fierce bull shake his head, and nod his horn, and threaten his enemy, who seeks to eat his flesh, and wear his coat, and live by his death: poor fellow! his life is in danger; I forgive his bellowing and his rage. But the Christian religion,—is that in danger? and what human efforts can render that true which is false, that odious which is lovely? Christianity is in no danger, and therefore it gives its professors life and breath, and all things, except a power of injuring others.

"In fine, liberality in the profession of religion is a *wise and innocent policy*. The bigot lives at home; a reptile he crawled into existence, and there in his hole he lurks a reptile still. A generous Christian goes out of his own party, associates with others, and gains improvement by all. It is a Persian proverb, *A liberal hand is better than a strong arm*. The dignity of Christianity is better supported by acts of liberality than by accuracy of reasoning; but when both go together, when a man of sentiment can clearly state and ably defend his religious principles, and when his heart is

as generous as his principles are inflexible, he possesses strength and beauty in an eminent degree." See *Theol. Misc.*, vol. i, p. 39.

LIBERTINE, one who acts without restraint, and pays no regard to the precepts of religion.

LIBERTINES, according to some, were such Jews as were free citizens of Rome: they had a separate synagogue at Jerusalem, and sundry of them concurred in the persecution of Stephen, Acts vi, 9. Dr. Guyse supposes that those who had obtained this privilege by gift were called *liberti* (free-men), and those who had obtained it by purchase, *libertini* (made free), in distinction from original native free-men. Dr. Doddridge thinks that they were called Libertines as having been the children of *freed* men, that is, of emancipated captives or slaves. See *Doddridge and Guyse on* Acts vi, 9.

LIBERTINES, a religious sect which arose in the year 1525, whose principal tenets were, that the Deity was the sole operating cause in the mind of man, and the immediate author of all human actions; that, consequently, the distinctions of good and evil, which had been established with regard to those actions, were false and groundless, and that men could not, properly speaking, commit sin; that religion consisted in the union of the spirit, or rational soul, with the Supreme Being; that all those who had attained this happy union, by sublime contemplation and elevation of mind, were then allowed to indulge, without exception or restraint, their appetites or passions; that all their actions and pursuits were then perfectly innocent; and that, after the death of the body, they were to be united to the Deity. They likewise said that Jesus Christ was nothing but a mere *je ne sçai quoi*, composed of the spirit of God and of the opinion of men. These maxims occasioned their being called *Libertines*, and the word has been used in an ill sense ever since. This sect spread principally in Holland and Brabant. Their leaders were one Quintin, a Picard, Pockesius, Ruffus, and another called Chopin, who joined with Quintin, and became his disciple. They obtained footing in France through the favour and protection of Margaret, queen of Navarre, and sister to Francis I, and found patrons in several of the reformed churches.

Libertines of Geneva were a cabal of rakes rather than of fanatics; for they made no pretence to any religious system, but pleaded only for the liberty of leading voluptuous and immoral lives. This cabal was composed of a certain number of licentious citizens, who could not bear the severe discipline of Calvin. There were also among them several who were not only notorious for their dissolute and scandalous manner of living, but also for their atheistical impiety and contempt of all religion. To this odious class belonged one Gruet, who denied the divinity of the Christian religion, the immortality of the soul, the difference between moral good and evil, and rejected with disdain the doctrines that are held most sacred among Christians; for which im-

pieties he was at last brought before the civil tribunal in the year 1550, and condemned to death.

LIBERTY denotes a state of freedom, in contradistinction to slavery or restraint.—1. *Natural liberty*, or liberty of choice, is that in which our volitions are not determined by any foreign cause or consideration whatever offered to it, but by its own pleasure.—2. *External liberty*, or liberty of action, is opposed to a constraint laid on the executive powers; and consists in a power of rendering our volitions effectual.—3. *Philosophical liberty* consists in a prevailing disposition to act according to the dictates of reason, i. e. in such a manner as shall, all things considered, most effectually promote our happiness.—4. *Moral liberty* is said to be that in which there is no interposition of the will of a Superior Being to prohibit or determine our actions in any particular under consideration. See NECESSITY, WILL.—5. *Liberty of conscience* is freedom from restraint in our choice of, and judgment about matters of religion.—6. *Spiritual liberty* consists in freedom from the curse of the moral law; from the servitude of the ritual; from the love, power, and guilt of sin; from the dominion of Satan; from the corruptions of the world; from the fear of death, and the wrath to come; Rom. vi, 14. Rom. viii, 1. Gal. iii, 13. John viii, 36. Rom. viii, 21. Gal. v, 1. 1st Thess. i, 10. See articles MATERIALISTS, PREDESTINATION, and *Doddridge's Lec.*, p. 50, vol. i, oct.; *Watts's Phil. Ess.*, sec. v, p. 238; *Jon. Edwards on Will; Locke* on *Und.*; *Grove's Mor. Phil.*, sec. 18, 19; *J. Palmer on Liberty of Man; Martin's Queries and Rem. on Human Liberty; Charnock's Works*, p. 175, &c., vol. ii; *Saurin's Ser.*, vol. iii, ser. 4.

LIE. See LYING.

LIFE, a state of active existence.—1. *Human life* is the continuance or duration of our present state, and which the scriptures represent as short and vain, Job xiv, 1, 2. Jam. iv, 14.—2. *Spiritual life* consists in our being in the favour of God, influenced by a principle of grace, and living dependant on him. It is considered as of divine origin, Col. iii, 4. hidden, Col. iii, 3. peaceful, Rom. viii, 6. secure, John x, 28.—3. *Eternal life* is that state of existence which the saints shall enjoy in heaven, and is glorious, Col. iii, 4. holy, Rev. xxi, 27.—blissful, 1st Peter, i, 4. eternal, 2d Cor. iv, 17. See HEAVEN.

LIGHT OF NATURE. See NATURE, RELIGION.

LITANY, a general supplication used in public worship to appease the wrath of the Deity, and to request those blessings a person wants. The word comes from the Greek λιτανεια, "supplication," of λιτανευω, "I beseech." At first, the use of litanies was not fixed to any stated time, but were only employed as exigencies required. They were observed, in imitation of the Ninevites, with ardent supplications and fastings, to avert the threatened judgments of fire, earthquake, inundations, or hostile invasions. About the year 400, litanies began to be used in processions, the people walking bare-

foot, and repeating them with great devotion; and it is pretended that by this means several countries were delivered from great calamities. The days on which they were used were called Rogation days: these were appointed by the canons of different councils, till it was decreed by the council of Toledo, that they should be used every month throughout the year; and thus, by degrees, they came to be used weekly on Wednesdays and Fridays, the ancient stationary days for fasting. To these days the rubrick of the church of England has added Sundays, as being the greatest day for assembling at divine service. Before the last review of the common prayer, the litany was a distinct service by itself, and used sometimes after the morning prayer was over; at present, it is made one office with the morning service, being ordered to be read after the third collect for grace, instead of the intercessional prayers in the daily service.

LITURGY denotes all the ceremonies in general belonging to divine service. The word comes from the Greek λειτουργια, "service, public ministry," formed of λειτος, "public," and εργον, "work." In a more restrained signification, liturgy is used among the Romanists to signify the mass, and among us the common prayer. All who have written on liturgies agree, that, in primitive days, divine service was exceedingly simple, clogged with a very few ceremonies, and consisted of but a small number of prayers; but, by degrees, they increased the number of ceremonies, and added new prayers, to make the office look more awful and venerable to the people. At length, things were carried to such a pitch, that a regulation became necessary; and it was found necessary to put the service and the manner of performing it into writing, and this was what they called a liturgy. Liturgies have been different at different times and in different countries. We have the liturgy of St. Chrysostom, of St. Peter, the Armenian liturgy, Gallican liturgy, &c. &c. "The properties required in a public liturgy," says Paley, "are these: it must be compendious; express just conceptions of the Divine attributes; recite such wants as a congregation are likely to feel, and no other; and contain as few controverted propositions as possible." The liturgy of the church of England was composed in the year 1547, and established in the second year of king Edward VI. In the fifth year of this king it was reviewed, because some things were contained in that liturgy which shewed a compliance with the superstition of those times, and some exceptions were taken against it by some learned men at home, and by Calvin abroad. Some alterations were made in it, which consisted in adding the general confession and absolution, and the communion to begin with the ten commandments. The use of oil in confirmation and extreme unction was left out, and also prayers for souls departed, and what related to a belief of Christ's real presence in the eucharist. This liturgy, so reformed, was established by the acts of 5th and 6th

Edward VI, cap. 1. However, it was abolished by queen Mary, who enacted, that the service should stand as it was most commonly used in the last year of the reign of king Henry VIII. That of Edward VI was re-established, with some few alterations, by Elizabeth. Some farther alterations were introduced, in consequence of the review of the common prayer book, by order of king James, in the first year of his reign, particularly in the office of private baptism, in several rubricks, and other passages, with the addition of five or six new prayers and thanksgivings, and all that part of the catechism which contains the doctrine of the sacraments. The book of common prayer, so altered, remained in force from the first year of king James to the fourteenth of Charles II. The last review of the liturgy was in the year 1661. Many supplications have been since made for a review, but without success. *Bingham's Orig. Eccl.*, b. 13; *Broughton's Dict.; Bennet, Robinson, and Clarkson, on Liturg. passim*; *A Letter to a Dissenting Minister on the Expediency of Forms*, and *Brekell's Answer; Rogers's Lectures on the Liturgy of the Church of England*; *Biddulph's Essays on the Liturgy.*

LOLLARDS, a religious sect, differing in many points from the church of Rome, which arose in Germany about the beginning of the fourteenth century; so called, as many writers have imagined, from Walter Lollard, who began to dogmatize in 1315, and was burnt at Cologne; though others think that Lollard was no surname, but merely a term of reproach applied to all heretics who concealed the poison of error under the appearance of piety.

The monk of Canterbury derives the origin of the word lollard among us from *lolium*, "a tare," as if the Lollards were the tares sown in Christ's vineyard. Abelly says, that the word signifies "praising God," from the German *loben*, "to praise," and *herr*, "lord;" because the Lollards employed themselves in travelling about from place to place, singing psalms and hymns. Others, much to the same purpose, derive *lollhard*, *lullhard*, or *lollert*, *lullert*, as it was written by the ancient Germans, from the old German word *lullen*, *lollen*, or *lallen*, and the termination *hard*, with which many of the high Dutch words end. *Lollen* signifies "to sing with a low voice," and therefore lollard is a singer, or one who frequently sings; and in the vulgar tongue of the Germans it denotes a person who is continually praising God with a song, or singing hymns to his honour.

The Alexians or Cellites were called *Lollards*, because they were public singers, who made it their business to inter the bodies of those who died of the plague, and sang a dirge over them, in a mournful and indistinct tone, as they carried them to the grave. The name was afterwards assumed by persons that dishonoured it; for we find among those Lollards who made extraordinary pretences to religion, and spent the greatest part of their time in mediation, prayer, and such acts

of piety, there were many abominable hypocrites, who entertained the most ridiculous opinions, and concealed the most enormous vices under the specious mark of this extraordinary profession. Many injurious aspersions were therefore propagated against those who assumed this name by the priests and monks; so that, by degrees, any person who covered heresies or crimes under the appearance of piety was called a *Lollard*. Thus the name was not used to denote any one particular sect, but was formerly common to all persons and sects who were supposed to be guilty of impiety towards God or the church, under an external profession of great piety. However, many societies, consisting both of men and women, under the name of Lollards, were formed in most parts of Germany and Flanders, and were supported partly by their manual labours, and partly by the charitable donations of pious persons. The magistrates and inhabitants of the towns where these brethren and sisters resided gave them particular marks of favour and protection, on account of their great usefulness to the sick and needy. They were thus supported against their malignant rivals, and obtained many papal constitutions, by which their institute was confirmed, their persons exempted from the cognizance of the inquisitor, and subjected entirely to the jurisdiction of the bishops; but as these measures were insufficient to secure them from molestation, Charles duke of Burgundy, in the year 1472, obtained a solemn bull from pope Sixtus IV, ordering that the Cellites, or Lollards, should be ranked among the religious orders, and delivered from the jurisdiction of the bishops. And pope Julius II granted them still greater privileges, in the year 1506. Mosheim informs us, that many societies of this kind are still subsisting at Cologne, and in the cities of Flanders, though they have evidently departed from their ancient rules.

Lollard and his followers rejected the sacrifice of the mass, extreme unction, and penances for sin; arguing that Christ's sufferings were sufficient. He is likewise said to have set aside baptism, as a thing of no effect; and repentance as not absolutely necessary, &c. In England, the followers of Wickliffe were called, by way of reproach, *Lollards*, from the supposition that there was some affinity between some of their tenets; though others are of opinion that the English Lollards came from Germany. See WICKLIFFITES.

LONG SUFFERING OF GOD. See PATIENCE OF GOD.

LORD, a term properly denoting who has dominion. Applied to God, the supreme governor and disposer of all things. See GOD.

LORD'S DAY. See SABBATH.

LORD'S NAME TAKEN IN VAIN, consists, first, in using it *lightly* or *rashly*, in exclamations, adjurations, and appeals in common conversation.—2. *Hypocritically* in our prayers, thanksgivings, &c. —3. *Superstitiously*, as when the Israelites carried the ark to the

field of battle, to render them successful against the Philistines, 1st Sam. iv, 3, 5.—4. *Wantonly*, in swearing by him, or creatures in his stead, Matt. v, 34, 37.—5. *Angrily*, or sportfully cursing, and devoting ourselves or others to mischief and damnation.—6. *Perjuring* ourselves, attesting that which is false, Mal. iii, 5.—7. *Blasphemously* reviling God, or causing others to do so, Rom. ii, 24. Perhaps there is no sin more common as to the practice, and less thought of as to the guilt of it, than this. Nor is it thus common with the vulgar only, but with those who call themselves wise, humane, and moral. They tremble at the idea of murder, theft, adultery, &c., while they forget that the same law which prohibits the commission of these crimes, does, with equal force, forbid that of profaning his name. No man, therefore, whatever his sense, abilities, or profession may be, can be held guiltless, or be exonerated from the charge of being a *wicked* man, while he lives in the habitual violation of this part of God's sacred law. A very celebrated female writer justly observes, that "It is utterly INEXCUSABLE; it has none of the palliatives of *temptation* which other vices plead, and in that respect stands distinguished from all others both in its nature and degree of guilt. Like many other sins, however, it is at once cause and effect; it *proceeds* from want of love and reverence to the best of Beings, and *causes* the want of that love both in themselves and others. This species of profaneness is not only swearing, but, perhaps, in some respects, swearing of the worst sort; as it is a *direct* breach of an express command, and offends against the *very letter* of that law which says, in so many words, 'Thou shalt not take the name of the Lord thy God in vain.' It offends against politeness and *good breeding*, for those who commit it little think of the pain they are inflicting on the sober mind, which is deeply wounded when it hears the holy name it loves dishonoured: and it is as contrary to good breeding to give pain, as it is to true pity to be profane. It is astonishing that the refined and elegant should not reprobate this practice for its coarseness and vulgarity, as much as the pious abhor it for its sinfulness.

"I would endeavour to give some faint idea of the grossness of this offence by an analogy, (oh! how inadequate!) with which the feeling heart, even though not seasoned with religion, may yet be touched. To such I would earnestly say—Suppose you had some beloved friend,—to put the case still more strongly, a departed friend,—a revered parent, perhaps,—whose image never occurs without awaking in your bosom sentiments of tender love and lively gratitude; how would you feel if you heard this honoured name *bandied about* with unfeeling familiarity and indecent levity; or, at best, thrust into every pause of speech as a vulgar expletive? Does not your affectionate heart recoil at the thought? And yet the hallowed name of your truest Benefactor, your heavenly Fa-

ther, your best Friend, to whom you are indebted for all you enjoy; who gives you those very friends in whom you so much delight, those very talents with which you dishonour him, those very organs of speech with which you blaspheme him, is treated with an irreverence, a contempt, a wantonness, with which you cannot bear the very thought or mention of treating a human friend. *His* name is impiously, is unfeelingly, is ungratefully singled out as the object of decided irreverence, of systematic contempt, of thoughtless levity. His sacred name is used indiscriminately to express anger, joy, grief, surprise, impatience; and what is almost still more unpardonable than all, it is wantonly used as a mere unmeaning expletive, which, being excited by no temptation, can have nothing to extenuate it; which, causing no emotion, can have nothing to recommend it, unless it be the pleasure of the sin." *Mrs. Moore on Education*, vol. ii, p. 87; *Gill's Body of Div.*, vol. iii, page 427; *Brown's Syst. of Relig.*, p. 526.

LORD'S PRAYER, is that which our Lord gave to his disciples on the Mount. According to what is said in the sixth chapter of Matthew, it was given as a *directory*; but, from Luke xi, 1. some argue that it was given as a *form*. Some have urged that the second and fourth petition of that prayer could be intended only for temporary use; but it is answered, that such a sense may be put upon those petitions as shall suit all Christians in all ages; for it is always our duty to pray that Christ's kingdom may be advanced in the world, and to profess our daily dependence on God's providential care. Nevertheless, there is no reason to believe that Christ meant that his people should always use this as a set form; for if that had been the case, it would not have been varied as it is by the two evangelists, Matt. vi, Luke xi. It is true, indeed, that they both agree in the main, as to the sense, yet not in the express words; and the doxology which Matthew gives at large is wholly left out in Luke. And, besides, we do not find that the disciples ever used it as a form. It is, however, a most excellent summary of prayer, for its brevity, order, and matter; and it is very lawful and laudable to make use of any single petition, or the whole of it, provided a formal and superstitious use of it be avoided. That great zeal, as one observes, which is to be found in some Christians either for or against it, is to be lamented as a weakness; and it will become us to do all that we can to promote on each side more moderate sentiments concerning the use of it. See *Doddridge's Lectures*, lec. 194; *Barrow's Works*, vol. i, p. 48; *Archbishop Leighton's Explanation of it; West on the Lord's Prayer; Gill's Body of Divinity*, vol. iii, p. 362, 8vo.; *Fordyce on Edification by Public Instruction*, page 11, 12; *Mendam's Exposition of the Lord's Prayer*.

LORD'S SUPPER is an ordinance which our Saviour instituted as a commemoration of his death and sufferings. I. It is called a

sacrament, that is, a *sign*, and an *oath*. An outward and visible *sign* of an inward and spiritual grace; an *oath*, by which we bind our souls with a bond unto the Lord. Some, however, reject this term as not being scriptural; as likewise the idea of swearing or vowing to the Lord. See Vow.—2. It is called the *Lord's supper*, because it was first instituted in the evening, and at the close of the Passover supper; and because we therein feed upon Christ, the bread of life, Rev. iii, 20. 1st Cor. xi.—3. It is called the *communion*, as herein we have communion with Christ, and with his people, 1st Cor. xii, 13. 1st Cor. x, 17.—4. It is called the *eucharist*, a thanksgiving; because Christ, in the institution of it, gave thanks, 1st Cor. xi, 24. and because we, in the participation of it, must give thanks likewise.—5. It is called a *feast*, and by some a feast upon a sacrifice (though not a sacrifice itself), in allusion to the custom of the Jews' feasting upon their sacrifices, 1st Cor. x, 18.

As to the nature of this ordinance, we may observe, that, in participating of the bread and wine, we do not consider it as expiatory, but, 1. As a *commemorating ordinance*. We are here to remember the person, love, and death of Christ, 1st Cor. xi, 24.—2. A *confessing ordinance*. We hereby profess our esteem for Christ, and dependence upon him.—3. A *communicating ordinance*: blessings of grace are here communicated to us.—4. A *covenanting ordinance*. God, in and by this ordinance, as it were, declares that he is our's, and we by it declare to be his.—5. A *standing ordinance*, for it is to be observed to the end of time, 1st Cor. xi, 26. It seems to be quite an indifferent thing, what bread is used in this ordinance, or what coloured wine, for Christ took that which was readiest. The eating of the bread and drinking of the wine being always connected in Christ's example, they ought never to be separated: wherever one is given, the other should not be withheld. This bread and wine are not changed into the real body and blood of Christ, but are only emblems thereof. See Transubstantiation.

The subjects of this ordinance should be such as make a credible profession of the gospel: the ignorant, and those whose lives are immoral, have no right to it; nor should it ever be administered as a test of civil obedience, for this is perverting the design of it. None but true believers can approach it with profit; yet we cannot exclude any who make a credible profession, for God only is the judge of the heart, while we can only act according to outward appearances.

Much has been said respecting *the time of administering it*. Some plead for the morning, others the afternoon, and some for the evening; which latter, indeed, was the time of the first celebration of it, and is most suitable to a supper. How often it is to be observed, cannot be precisely ascertained from scripture. Some have been for keeping it every day in the week; others four times a

week; some every Lord's day; which many think is nearest the apostolic practice, Acts xx, 7.—Others have kept it three times a year, and some once a year; but the most common is once a month. It evidently appears, however, both from scripture, 1st Cor. xi, 26. and from the nature of the ordinance, that it ought to be frequent.

As to the posture: Dr. Doddridge justly observes, that it is greatly to be lamented that Christians have perverted an ordinance, intended as a pledge and means of their mutual union, into an occasion of discord and contention, by laying such a disproportionate stress on the *manner* in which it is to be administered, and the *posture* in which it is to be received. As to the latter, a table posture seems most eligible, as having been used by Christ and his apostles, and being peculiarly suitable to the notion of a sacred feast; and kneeling which was never introduced into the church till transubstantiation was received, may prove an occasion of superstition. Nevertheless, provided it be not absolutely imposed as a term of communion, it will be the part of Christian candour to acquiesce in the use of it in others by whom it is preferred. It appears, that standing was at least frequently used in the Christian church, viz. always on the Lord's day, and between Easter and Whitsuntide. The manner in which this ordinance is administered, both in the church of England, and among Protestant Dissenters, is so well known, that we need say nothing of it here.

We will only subjoin a few directions in what *frame of mind* we should attend upon this ordinance. It should be with sorrow for our past sins, and easiness and calmness of affection, free from the disorders and ruffles of passion; with a holy awe and reverence of the Divine Majesty, yet with a gracious confidence and earnest desires toward God; with raised expectation; prayer, joy, and thanksgiving, and love to all men. When coming from it we should admire the condescensions of Divine grace; watch against the snares of Satan, and the allurements of the world. Rejoice in the finished work of Christ, depend upon the gracious influence of the Spirit, that we may keep up a sense of the Divine favour, and be longing for heaven, where we hope at last to join the general assembly of the first-born.

The advantages arising from the participation of the Lord's supper are numerous. 1. It is a mean of strengthening our faith in the Lord Jesus Christ.—2. It affords great consolation and joy.—3. It increases love.—4. It has a tendency to enlighten our minds in the mystery of godliness.—5. It gives us an utter aversion to all kinds of sin, and occasions a hearty grief for it.—6. It has a tendency to excite and strengthen all holy desires in us.—7. It renews our obligations to our Lord and Master.—8. It binds the souls of Christians one to another. See *Case's Sermons*, ser. 7; and *Hen-*

ry, *Earle*, *Doolittle*, *Grove*, and *Robertson*, *on the Lord's Supper*; *Dr. Owen's*, *Charnock's*, *Dr. Cudworth's*, *Mr. Willet's*, *Dr. Worthington's*, *Dr. Watts's*, *Bishop Warburton's*, *Bishop Cleaver's*, and *Dr. Bell's*, *Pieces on the Subject*. A variety of other treatises, explanatory of the nature and design of the Lord's supper, may be seen almost in any catalogue.

LOT is a mutual agreement to determine an uncertain event, no other ways determinable, by an appeal to the providence of God, on casting or throwing something. This is a *decisory* lot, Prov. xvi, 33. Prov. xviii, 18. The matter, therefore, to be determined, in order to avoid guilt, should be important, and no other possible way left to determine it; and the manner of making the appeal solemn and grave, if we would escape the guilt of taking the name of God in vain. Wantonly, without necessity, and in a ludicrous manner, to make this appeal, must be therefore highly blameable. And if thus the decisory lot, when wantonly and unnecessarily employed, be criminal, equally, if not more so, must the *divinatory* lot be, which is employed for discovering the will of God: this, being no mean of God's appointment, must be superstitious, and the height of presumption.

LOVE consists in approbation of, and inclination towards an object that appears to us as good. It has been distinguished into, 1. *Love of esteem*, which arises from the mere consideration of some excellency in an object, and belongs either to persons or things.—2. *Love of benevolence*, which is an inclination to seek the happiness or welfare of any being.—3. *Love of complacence*, which arises from the consideration of any object agreeable to us, and calculated to afford us pleasure.

LOVE TO GOD is a divine principle implanted in the mind by the Holy Spirit, whereby we reverence, esteem, desire, and delight in Him as the chief good. It includes a knowledge of his natural excellences, Psal. viii, 1. and a consideration of his goodness to us, 1st John iv, 19. Nor can these two ideas, I think, be well separated; for, however some may argue that genuine love to God should arise *only* from a sense of his amiableness, yet I think it will be difficult to conceive how it can exist, abstracted from the idea of his relative goodness. The passage last referred to is to the point, and the representation given us of the praises of the saints in heaven accord with the same sentiment: "Thou art worthy, *for* thou hast redeemed us by thy blood," Rev. v, 9. See SELF-LOVE. "Love to God is a subject," says bishop Porteus, "which concerns us to enquire carefully into the true nature of. And it concerns us the more, because it has been unhappily brought into disrepute by the extravagant conceits of a few devout enthusiasts concerning it. Of these, some have treated the love of God in so refined a way, and carried it to such heights of seraphic ecstacy and rapture, that common minds must for ever despair either of following or understanding them; whilst others have

described it in such warm and indelicate terms as are much better suited to the grossness of earthly passion than the purity of spiritual affection.

"But the accidental excesses of this holy sentiment can be no just argument against its general excellence and utility.

"We know that even friendship itself has sometimes been abused to the most unworthy purposes, and led men to the commission of the most atrocious crimes. Shall we, therefore, utterly discard that generous passion, and consider it as nothing more than the unnatural fervour of a romantic imagination? Every heart revolts against so wild a thought! and why, then, must we suffer the love of God to be banished out of the world, because it has been sometimes improperly represented or indiscreetly exercised? It is not either from the visionary mystic, the sensual fanatic, or the frantic zealot, but from the plain word of God, that we are to take our ideas of this divine sentiment. There we find it described in all its native purity and simplicity. The marks by which it is there distinguished contain nothing enthusiastic or extravagant." It may be considered, 1. As sincere, Matt. xxii, 36, 38.—2. Constant, Rom. viii.—3. Universal of all his attributes, commandments, ordinances, &c.—4. Progressive, 1st Thess. v, 12. 2d Thess. i, 3. Eph. iii, 19.—5. Superlative, Lam. iii, 24.—6. Eternal, Romans viii. This love manifests itself, 1. In a desire to be like God.—2. In making his glory the supreme end of our actions, 1st Cor. xi, 31.—3. In delighting in communion with him, 1st John i, 3.—4. In grief under the hidings of his face, Job xxiii, 2.—5. In relinquishing all that stands in opposition to his will, Phil. iii, 8—6. In regard to his house, worship, and ordinances, Ps. lxxxiv.—7. In love for his truth and people, Ps. cxix. John xiii, 35.—8. By confidence in his promises, Ps. lxxi, 1.—And, lastly, by obedience to his word, John xiv, 15. 1st John ii, 3. See *Gill's Body of Div.*, p. 94, vol. iii, oct.; *Watts's Discourses on Love to God; Scott's Serm.*, ser. 14; *Bellamy on Relig.*, p. 2, and *Signs of Counterfeit Love*, p. 82; *Bishop Porteus's Serm.*, vol. i, sermon 1.

LOVE, BROTHERLY, is affection to our neighbours, and especially to the saints, prompting us to every act of kindness toward them. It does not, indeed, consist *merely* in pity to and relief of others, 1st Cor. xiii. in love to our *benefactors* only, and those who are related to us, Matt. v, 46, 47. It must flow from love to God, and extend to all mankind; yea, we are required by the highest authority to love even our enemies, Matt. v, 44. not so as to countenance them in their evil actions, but to forgive the injuries they have done to us. Love to good men, also, must be particularly cultivated, for it is the command of Christ, John xiii, 34. they belong to the same Father and family, Gal. vi, 10; we hereby give proof of our discipleship, John xiii, 35. The example of Christ should allure us to it, 1st

John iii, 16. It is creative of a variety of pleasing sensations, and prevents a thousand evils: it is the greatest of all graces, 1st Cor. xiii, 13. Answers the end of the law, 1st Tim. i, 6; resembles the inhabitants of a better world, and without it every other attainment is of no avail, 1st Cor. xiii. This love should shew itself by praying for our brethren, Eph. vi, 18; bearing one another's burdens, by assisting and relieving each other, Gal. vi, 2. By forbearing with another, Col. iii, 13. By reproving and admonishing in the spirit of meekness, Prov. xxvii, 5, 6. By establishing each other in the truth; by conversation, exhortation, and stirring up one another to the several duties of religion, both public and private, Jude 20, 21. Heb. x, 24, 25. See CHARITY.

LOVE OF GOD, is either his natural delight in that which is good, Isa. lxi, 8. or that especial affection he bears to his people, 1st John iv, 19. Not that he possesses the passion of love as we do; but it implies his absolute purpose and will to deliver, bless, and save his people. The love of God to his people appears in his all-wise designs and plans for their happiness, Eph. iii, 10.—2. In the choice of them, and determination to sanctify and glorify them, 2d Thes. ii, 13.—3. In the gift of his Son to die for them, and redeem them from sin, death, and hell, Rom. v, 9. John iii, 16.—4. In the revelation of his will, and the declaration of his promises to them, 2d Peter i, 4.—5. In the awful punishment of their enemies, Ex. xix, 4.—6. In his actual conduct towards them; in supporting them in life, blessing them in death, and bringing them to glory, Rom. viii, 30, &c. Rom. vi, 23. The properties of this love may be considered as, 1. Everlasting, Jer. xxxi, 3. Eph. i, 4.—2. Immutable, Mal. iii, 6. Zeph. iii, 17. —3. Free; neither the sufferings of Christ nor the merits of men are the cause, but his own good pleasure, John iii, 16.—4. Great and unspeakable, Eph. ii, 4, 6. Eph. iii, 19. Psal. xxxvi, 7.

LOVE, *Family of.* A sect that arose in Holland, in the sixteenth century, founded by Henry Nicholas, a Westphalian. He maintained that he had a commission from heaven to teach men that the essence of religion consisted in the feelings of Divine love; that all other theological tenets, whether they related to objects of faith or modes of worship, were of no sort of moment; and, consequently, that it was a matter of the most perfect indifference what opinions Christians entertained concerning the Divine nature, provided their hearts burned with the pure and sacred flame of piety and love.

LOVE OF THE WORLD. See WORLD.

LOVE FEASTS. See AGAPÆ.

LOW CHURCHMEN, those who disapproved of the schism made in the church by the non-jurors, and who distinguished themselves by their moderation towards Dissenters, and were less ardent in extending the limits of ecclesiastical authority. See HIGH CHURCHMEN.

LUCIANISTS, or LUCANISTS, a sect so called from Lucianus, or Lucanus, a heretic of the second century, being a disciple of Marcion, whose errors he followed, adding some new ones to them. Epiphanes says he abandoned Marcion, teaching that people ought not to marry, for fear of enriching the Creator; and yet other authors mention, that he held this error in common with Marcion and other Gnostics. He denied the immortality of the soul, asserting it to be material.

There was another sect of Lucianists, who appeared some time after the Arians. They taught, that the Father had been a Father always, and that he had the name even before he begot the Son, as having in him the power and faculty of generation; and in this manner they accounted for the eternity of the Son.

LUCIFERIANS, a sect who adhered to the schism of Lucifer, bishop of Cagliari, in the fourth century, who was banished by the emperor Constantius, for having defended the Nicene doctrine concerning the three persons in the Godhead. It is said, also, that they believed the soul to be corporeal, and to be transmitted from the father to the children. The Luciferians were numerous in Gaul, Spain, Egypt, &c. The occasion of this schism was, that Lucifer would not allow any acts he had done to be abolished. There were but two Luciferian bishops, but a great number of priests and deacons. The Luciferians bore a great aversion to the Arians.

LUKEWARMNESS, applied to the affections, indifference, or want of ardor. In respect to religion, hardly any thing can be more culpable than this spirit.—If there be a God possessed of unspeakable rectitude in his own nature, and unbounded goodness towards his creatures, what can be more inconsistent and unbecoming than to be frigid and indifferent in our devotions to him? Atheism, in some respects, cannot be worse than lukewarmness. The Atheist disbelieves the existence of a God, and therefore cannot worship him at all; the lukewarm owns the existence, sovereignty, and goodness of the Supreme Being, but denies him that fervour of affection, that devotedness of heart, and activity of service, which the excellency of his nature demands, and the authority of his word requires. Such a character, therefore, is represented as absolutely loathsome to God, and obnoxious to his wrath, Rev. iii, 15, 16.

The general signs of a lukewarm spirit are such as these: Neglect of private prayer; a preference of worldly to religious company; a lax attendance on public ordinances; omission or careless perusal of God's word; a zeal for some appendages of religion, while languid about religion itself; a backwardness to promote the cause of God in the world, and a rashness of spirit in censuring those who are desirous to be useful.

If we enquire the *causes* of such a spirit, we shall find them to be—worldly prosperity; the influence of carnal relatives and acquaint-

ance; indulgence of secret sins; the fear of man, and sitting under an unfaithful ministry.

The inconsistency of it appears if we consider, that it is highly unreasonable; dishonourable to God; incompatible with the genius of the gospel; a barrier to improvement; a death blow to usefulness; a direct opposition to the commands of scripture; and tends to the greatest misery.

To overcome such a state of mind, we should consider how offensive it is to God; how incongruous with the very idea and nature of true religion; how injurious to peace and felicity of mind; how ungrateful to Jesus Christ, whose whole life was labour for us and our salvation; how grievous to the Holy Spirit; how dreadful an example to those who have no religion; how unlike the saints of old, and even to our enemies in the worst of causes; how dangerous to our immortal souls, since it is indicative of our want of love to God, and exposes us to just condemnation, Amos vi, 1.

LUTHERANS, those Christians who follow the opinion of Martin Luther, the celebrated reformer of the church, in the sixteenth century. In order that we may trace the rise and progress of Lutheranism, we must here refer to the life of Luther himself. Luther was a native of Eisleben, in Saxony, and born in 1483. Though his parents were poor, he received a learned education, during the progress of which he gave many indications of uncommon vigour and acuteness of genius. As his mind was naturally susceptible of serious impressions, and tinctured with somewhat of that religious melancholy which delights in the solitude and devotion of a monastic life, he retired into a convent of Augustinian friars; where he acquired great reputation not only for piety, but for love of knowledge, and unwearied application to study. The cause of this retirement is said to have been, that he was once struck by lightning, and his companion killed by his side by the same flash. He had been taught the scholastic philosophy which was in vogue in those days, and made considerable progress in it: but happening to find a copy of the Bible which lay neglected in the library of his monastery, he applied himself to the study of it with such eagerness and assiduity, as quite astonished the monks; and increased his reputation for sanctity so much, that he was chosen professor first of philosophy, and afterwards of theology, in Wittemberg, on the Elbe, where Frederic, elector of Saxony, had founded an university.

While Luther continued to enjoy the highest reputation for sanctity and learning, Tetzel, a Dominican friar, came to Wittemberg in order to publish indulgences. Luther beheld his success with great concern; and having first inveighed against indulgences from the pulpit, he afterwards published ninety-five theses, containing his sentiments on that subject. These he proposed not as points fully established, but as subjects of enquiry and disputation. He appointed a day on which the

learned were invited to impugn them either in person or by writing; and to the whole he subjoined solemn protestations of his high respect for the apostolic see, and of his implicit submission to its authority. No opponent appeared at the time prefixed: the theses spread over Germany with astonishing rapidity, and were read with the greatest eagerness.

Though Luther met with no opposition for some little time after he began to publish his new doctrines, it was not long before many zealous champions arose to defend those opinions with which the wealth and power of the clergy were so strictly connected. Their cause, however, was by no means promoted by these endeavours: the people began to call in question even the authority of the canon law, and of the pope himself. The court of Rome at first despised these new doctrines and disputes; but at last the attention of the pope being raised by the great success of the reformer, and the complaints of his adversaries, Luther was summoned, in the month of July, 1518, to appear at Rome, within sixty days, before the auditor of the chamber. One of Luther's adversaries, named Prierias, who had written against him, was appointed to examine his doctrines, and to decide concerning them. The pope wrote at the same time to the elector of Saxony, beseeching him not to protect a man whose heretical and profane tenets were so shocking to pious ears; and enjoined the provincial of the Augustinians to check, by his authority, the rashness of an arrogant monk, which brought disgrace upon their order, and gave offence and disturbance to the whole church.

From these letters, and the appointment of his open enemy Prierias to be his judge, Luther easily saw what sentence he might expect at Rome; and therefore discovered the utmost solicitude to have his cause tried in Germany, and before a less suspected tribunal. He wrote a submissive letter to the pope, in which he promised an unreserved obedience to his will, for as yet he entertained no doubt of the divine original of the pope's authority; and by the intercession of the other professors, Cajetan, the pope's legate in Germany, was appointed to hear and determine the cause. Luther appeared before him without hesitation; but Cajetan thought it below his dignity to dispute the point with a person so much his inferior in rank; and therefore required him, by virtue of the apostolic powers with which he was clothed, to retract the errors which he had uttered with regard to indulgences and the nature of faith, and to abstain for the future from the publication of new and dangerous opinions; and at the last forbad him to appear in his presence, unless he proposed to comply with what had been required of him.

This haughty and violent manner of proceeding, together with some other circumstances, gave Luther's friends such strong reasons to suspect that even the imperial safe-conduct would not be

able to protect him from the legate's power and resentment, that they prevailed on him secretly to withdraw from Augsburg, where he had attended the legate, and to return to his own country. But before his departure, according to a form of which there had been some examples, he prepared a solemn appeal from the legate, ill-informed at that time concerning his cause, to the pope, when he should receive more full intimation with respect to it. Cajetan, enraged at Luther's abrupt retreat, and at the publication of his appeal, wrote to the elector of Saxony, complaining of both; and requiring him, as he regarded the peace of the church, or the authority of its head, either to send that seditious monk a prisoner to Rome, or to banish him out of his territories. Frederic had hitherto, from political motives, protected Luther, as thinking he might be of use in checking the enormous power of the see of Rome; and though all Germany resounded with his fame, the elector had never yet admitted him into his presence. But upon this demand made by the cardinal, it became necessary to throw off somewhat of his former reserve. He had been at great expence and bestowed much attention on founding a new university, an object of considerable importance to every German prince; and foreseeing how fatal a blow the removal of Luther would be to its reputation, he not only declined complying with either of the pope's requests, but openly discovered great concern for Luther's safety.

The situation of our reformer, in the mean time, became daily more and more alarming. He knew very well what were the motives which induced the elector to afford him protection, and that he could by no means depend on a continuance of his friendship. If he should be obliged to quit Saxony, he had no other asylum, and must stand exposed to whatever punishment the rage or bigotry of his enemies could inflict; and so ready were his adversaries to condemn him, that he had been declared a heretic at Rome before the expiration of the sixty days allowed him in the citation for making his appearance. Notwithstanding all this, however, he discovered no symptoms of timidity or remissness; but continued to vindicate his own conduct and opinions, and to inveigh against those of his adversaries with more vehemence than ever. Being convinced, therefore, that the pope would soon proceed to the most violent measures against him, he appealed to a general council, which he affirmed to be the representative of the Catholic church, and superior in power to the pope, who, being a fallible man, might err, as St. Peter, the most perfect of his predecessors, had done.

The court of Rome was equally assiduous, in the mean time, to crush the author of these new doctrines, which gave them so much uneasiness. A bull was issued by the pope of a date prior to

Luther's appeal, in which he magnified the virtues of indulgences, and subjected to the heaviest ecclesiastical censures all who presumed to teach a contrary doctrine. Such a clear decision of the sovereign pontiff against him might have been very fatal to Luther's cause, had not the death of the emperor Maximilian, which happened on January 17, 1519, contributed to give matters a different turn. Both the principles and interest of Maximilian had prompted him to support the authority of the see of Rome; but, in consequence of his death, the vicariate of that part of Germany which is governed by the Saxon laws devolved to the elector of Saxony; and, under the shelter of his friendly administration, Luther himself enjoyed tranquillity; and his opinions took such root in different places, that they could never afterwards be eradicated. At the same time, as the election of an emperor was a point more interesting to the pope (Leo X) than a theological controversy which he did not understand, and of which he could not foresee the consequences, he was so extremely solicitous not to irritate a prince of such considerable influence in the electoral college as Frederic, that he discovered a great unwillingness to pronounce the sentence of excommunication against Luther, which his adversaries continually demanded with the most clamorous importunity.

From the reason just now given, and Leo's natural aversion to severe measures, a suspension of proceeding against Luther took place for eighteen months, though perpetual negotiations were carried on during this interval, in order to bring the matter to an amicable issue. The manner in which these were conducted having given our reformer many opportunities of observing the corruption of the court of Rome, its obstinacy in adhering to established errors, and its indifference about truth, however clearly proposed or strongly proved, he began, in 1520, to utter some doubts with regard to the divine original of the papal authority, which he publicly disputed with Eccius, one of his most learned and formidable antagonists. The dispute was indecisive, both parties claiming the victory; but it must have been very mortifying to the partizans of the Romish church to hear such an essential point of their doctrine publicly attacked.

The papal authority being once suspected, Luther proceeded to push on his inquiries and attacks from one doctrine to another, till at last he began to shake the firmest foundations on which the wealth and power of the church were established. Leo then began to perceive that there were no hopes of reclaiming such an incorrigible heretic, and therefore prepared to pronounce the sentence of excommunication against him. The college of cardinals was often assembled, in order to prepare the sentence with due deliberation; and the ablest canonists were consulted how it might be expressed with unexceptionable formality. At last it was issued on the 15th of June, 1520.

Forty-one propositions, extracted out of Luther's works, were therein condemned as heretical, scandalous, and offensive to pious ears; all persons were forbidden to read his writings, upon pain of excommunication: such as had any of them in their custody were commanded to commit them to the flames; he himself, if he did not within sixty days publicly recant his errors, and burn his books, was pronounced an obstinate heretic, excommunicated, and delivered to Satan for the destruction of the flesh; and all secular princes were required, under pain of incurring the same censure, to seize his person, that he might be punished as his crimes deserved.

Luther was not in the least disconcerted by this sentence, which he had for some time expected. He renewed his appeal to his general council; declared the pope to be that antichrist or man of sin whose appearance is foretold in the New Testament; declaimed against his tyranny with greater vehemence than ever; and at last, by way of retaliation, having assembled all the professors and students in the university of Wittemberg, with great pomp, and in the presence of a vast multitude of spectators, he cast the volumes of the canon law, together with the bull of excommunication, into the flames. The manner in which this action was justified gave still more offence than the action itself. Having collected from the canon law some of the most extravagant propositions with regard to the plenitude and omnipotence of the pope's power, as well as the subordination of all secular jurisdiction to his authority, he published these with a commentary, pointing out the impiety of such tenets, and their evident tendency to subvert all civil government.

On the accession of Charles V to the empire, Luther found himself in a very dangerous situation. Charles, in order to secure the pope's friendship, had determined to treat him with great severity. His eagerness to gain this point rendered him not averse to gratify the papal legates in Germany, who insisted, that, without any delay, or formal deliberation, the diet then sitting at Worms ought to condemn a man whom the pope had already excommunicated as an incorrigible heretic. Such an abrupt manner of proceeding, however, being deemed unprecedented and unjust by the members of the diet, they made a point of Luther's appearing in person, and declaring whether he adhered or not to those opinions which had drawn upon him the censures of the church. Not only the emperor, but all the princes through whose territories he had to pass, granted him a safe-conduct; and Charles wrote to him at the same time, requiring his immediate attendance on the diet, and renewing his promises of protection from any injury or violence. Luther did not hesitate one moment about yielding obedience; and set out for Worms, attended by the herald who had brought the emperor's letter and safe-conduct. While on his journey, many of his friends, whom the fate of Huss,

under similar circumstances, and notwithstanding the same security of an imperial safe-conduct, filled with solicitude, advised and intreated him not to rush wantonly in the midst of danger. But Luther, superior to such terrors, silenced them with this reply: "I am lawfully called," said he, "to appear in that city; and thither I will go in the name of the Lord, though as many devils as there are tiles on the houses were there combined against me."

The reception which he met with at Worms was such as might have been reckoned a full reward of all his labours, if vanity and the love of applause had been the principles by which he was influenced. Greater crowds assembled to behold him than had appeared at the emperor's public entry; his apartments were daily filled with princes and personages of the highest rank; and he was treated with an homage more sincere, as well as more flattering, than any which pre-eminence in birth or condition can command. At his appearance before the diet he behaved with great decency and with equal firmness. He readily acknowledged an excess of acrimony and vehemence in his controversial writings; but refused to retract his opinions, unless he were convinced of their falsehood, or to consent to their being tried by any other rule than the word of God. When neither threats nor intreaties could prevail on him to depart from this resolution, some of the ecclesiastics proposed to imitate the example of the council of Constance, and, by punishing the author of this pestilent heresy, who was now in their power, to deliver the church at once from such an evil. But the members of the diet refusing to expose the German integrity to fresh reproach by a second violation of public faith, and Charles being no less unwilling to bring a stain upon the beginning of his administration by such an ignominious action, Luther was permitted to depart in safety. A few days after he left the city, a severe edict was published in the emperor's name, and by authority of the diet, depriving him, as an obstinate and excommunicated criminal, of all the privileges which he enjoyed as a subject of the empire; forbidding any prince to harbour or protect him; and requiring all to seize his person as soon as the term specified in his protection should be expired.

But this rigorous decree had no considerable effect; the execution of it being prevented partly by the multiplicity of occupations which the commotions in Spain, together with the wars in Italy and the Low Countries, created to the emperor; and partly by a prudent precaution employed by the elector of Saxony, Luther's faithful patron. As Luther, on his return from Worms, was passing near Altenstrain, in Thuringia, a number of horsemen, in masks, rushed suddenly out of a wood, where the elector had appointed them to lie in wait for him, and, surrounding his company, carried him, after dismissing all his attendants, to Wortburg, a strong castle, not far distant. There the elector ordered

him to be supplied with every thing necessary or agreeable; but the place of his retreat was carefully concealed, until the fury of the present storm against him began to abate, upon a change in the political system of Europe. In this solitude, where he remained nine months, and which he frequently called his *Patmos*, after the name of that island to which the apostle John was banished, he exerted his usual vigour and industry in defence of his doctrines, or in confutation of his adversaries; publishing several treatises, which revived the spirit of his followers, astonished to a great degree, and disheartened at the sudden disappearance of their leader.

Luther, weary at length of his retirement, appeared publicly again at Wittemberg, upon the 6th of March, 1522. He appeared, indeed, without the elector's leave; but immediately wrote him a letter to prevent his taking it ill. The edict of Charles V, severe as it was, had given little or no check to Luther's doctrine; for the emperor was no sooner gone into Flanders, than his edict was neglected and despised, and the doctrine seemed to spread even faster than before. Carolostadius, in Luther's absence, had pushed things on faster than his leader, and had attempted to abolish the use of mass, to remove images out of the churches, to set aside auricular confession, invocation of saints, the abstaining from meats; had allowed the monks to leave the monasteries, to neglect their vows, and to marry; in short, had quite changed the doctrine and discipline of the church at Wittemberg; all which, though not against Luther's sentiments, was yet blamed by him, as being rashly and unseasonably done. Lutheranism was still confined to Germany; it was not got to France: and Henry VIII of England made the most rigorous acts to hinder it from invading his realm. Nay, he did something more; to shew his zeal for religion and the holy see, and perhaps his skill in theological learning, he wrote a treatise *Of the Seven Sacraments*, against Luther's book *Of the Captivity of Babylon*, which he presented to Leo X, in October, 1521. The pope received it very favourably, and was so well pleased with the king of England, that he complimented him with the title of *Defender of the Faith*. Luther, however, paid no regard to his kingship, but answered him with great sharpness, treating both his person and performance in the most contemptuous manner. Henry complained of Luther's rude usage of him to the princes of Saxony: and Fisher, bishop of Rochester, replied to his answer, in behalf of Henry's treatise; but neither the king's complaint, nor the bishop's reply, were attended with any visible effects.

Luther, though he had put a stop to the violent proceedings of Carolostadius, now made open war with the pope and bishops; and, that he might make the people despise their authority as much as possible, he wrote one book against the pope's bull, and another against the order falsely called

the *Order of Bishops*. The same year, 1522, he wrote a letter, dated July the 29th, to the assembly of the states of Bohemia; in which he assured them that he was labouring to establish their doctrine in Germany, and exhorted them not to return to the communion of the church of Rome; and he published also this year a translation of the New Testament in the German tongue, which was afterwards corrected by himself and Melancthon. This translation having been printed several times, and being in every body's hands, Ferdinand, archduke of Austria, the emperor's brother, made a very severe edict, to hinder the farther publication of it; and forbad all the subjects of his imperial majesty to have any copies of it, or of Luther's other books. Some other princes followed his example; and Luther was so angry at it, that he wrote a treatise *Of the Secular Power*, in which he accuses them of tyranny and impiety. The diet of the empire was held at Nuremberg, at the end of the year, to which Hadrian VI sent his brief, dated November the 25th; for Leo X died upon the 2d of December, 1521, and Hadrian had been elected pope upon the 9th of January following. In his brief, among other things, he observes to the diet how he had heard, with grief, that Martin Luther, after the sentence of Leo X, which was ordered to be executed by the edict of Worms, continued to teach the same errors, and daily to publish books full of heresies; that it appeared strange to him that so large and so religious a nation could be seduced by a wretched apostate friar; that nothing, however, could be more pernicious to Christendom; and that, therefore, he exhorts them to use their utmost endeavours to make Luther, and the authors of these tumults, return to their duty; or, if they refuse, and continue obstinate, to proceed against them according to the laws of the empire, and the severity of the last edict.

The resolution of this diet was published in the form of an edict, upon the 6th of March, 1523; but it had no effect in checking the Lutherans, who still went on in the same triumphant manner. This year Luther wrote a great many pieces; among the rest, one upon the dignity and office of the supreme magistrate; which Frederic, elector of Saxony, is said to have been highly pleased with. He sent, about the same time, a writing in the German language to the Waldenses, or Pickards, in Bohemia and Moravia, who had applied to him "about worshipping the body of Christ in the eucharist." He wrote, also, another book, which he dedicated to the senate and people of Prague, "about the institution of ministers of the church." He drew up a form of saying mass. He wrote a piece, entitled, *An example of popish doctrine and divinity*; which Dupin calls *a satire against nuns, and those who profess a monastic life*. He wrote also against the vows of virginity, in his preface to his commentary on Cor. i, 8, and his exhortations here were, it seems, followed with effect;

for, soon after, nine nuns, among whom was Catherine de Bore, eloped from the nunnery at Nimptschen, and were brought, by the assistance of Leonard Coppen, a burgess of Torgau, to Wittemberg. Whatever offence this proceeding might give to the Papists, it was highly extolled by Luther; who, in a book written in the German language, compares the deliverance of these nuns from the slavery of a monastic life to that of the souls which Jesus Christ has delivered by his death. This year Luther had occasion to canonize two of his followers, who, as Melchior Adam relates, were burnt at Brussels, in the beginning of July, and were the first who suffered martyrdom for his doctrine. He wrote also a consolatory epistle to three noble ladies at Misnia, who were banished from the duke of Saxony's court at Friburg, for reading his books.

In the beginning of the year 1524, Clement VII sent a legate into Germany to the diet which was to be held at Nuremberg. Hadrian VI died in October, 1523, and was succeeded by Clement upon the 19th of November. A little before his death, he canonized Benno, who was bishop of Meissen, in the time of Gregory VII, and one of the most zealous defenders of the holy see. Luther, imagining that this was done directly to oppose him, drew up a piece with this title, *Against the new idol and old devil set up at Meissen*, in which he treats the memory of Gregory with great freedom, and does not spare even Hadrian. Clement VII's legate represented to the diet of Nuremberg the necessity of enforcing the execution of the edict of Worms, which had been strangely neglected by the princes of the empire; but, notwithstanding the legate's solicitations, which were very pressing, the decrees of that diet were thought so ineffectual, that they were condemned at Rome, and rejected by the emperor.

In October, 1524, Luther flung off the monastic habit; which, though not premeditated and designed, was yet a very proper preparative to a step he took the year after: we mean his marriage with Catherine de Bore.

His marriage, however, did not retard his activity and diligence in the work of reformation. He revised the Augsburg confession of faith, and apology for the Protestants, when the Protestant religion was first established on a firm basis. See PROTESTANTS and REFORMATION.

After this, Luther had little else to do than to sit down and contemplate the mighty work he had finished; for that a single monk should be able to give the church so rude a shock, that there needed but such another entirely to ovethrow it, may very well seem a mighty work. He did, indeed, little else; for the remainder of his life was spent in exhorting princes, states, and universities, to confirm the reformation which had been brought about through him; and publishing from time to time such writings as might encourage, direct, and aid them in doing it. The

emperor threatened temporal punishment with armies, and the pope eternal with bulls and anathemas; but Luther cared for none of their threats.

In the year 1533, Luther wrote a consolatory epistle to the citizens of Oschatz, who had suffered some hardships for adhering to the Augsburg confession of faith; in which, among other things, he says, "The devil is the host, and the world is his inn; so that whereever you come, you shall be sure to find this ugly host." He had also about this time a terrible controversy with George duke of Saxony, who had such an aversion to Luther's doctrine, that he obliged his subjects to take an oath that they would never embrace it. However, sixty or seventy citizens of Leipsic were found to have deviated a little from the Catholic way in some point or other, and they were known previously to have consulted Luther about it; upon which George complained to the elector John that Luther had not only abused his person, but also preached up rebellion among his subjects. The elector ordered Luther to be acquainted with this; and to be told, at the same time, that if he did not acquit himself of the charge, he could not possibly escape punishment. But Luther easily refuted the accusation, by proving, that he had been so far from stirring up his subjects against him on the score of religion, that, on the contrary, he had exhorted them rather to undergo the greatest hardships, and even suffer themselves to be banished.

In the year 1534, the Bible translated by him into German was first printed, as the old privilege, dated at Bibliopolis, under the elector's hand, shews; and it was published the year after. He also published this year a book against masses, and the consecration of priests, in which he relates a conference he had with the devil upon those points; for it is remarkable in Luther's whole history that he never had any conflicts of any kind within, but the devil was always his antagonist. In February 1537, an assembly was held at Smalkald about matters of religion, to which Luther and Melancthon were called. At this meeting Luther was seized with so grievous an illness, that there were no hopes of his recovery. He was afflicted with the stone, and had a stoppage of urine for eleven days. In this terrible condition he would needs undertake to travel, notwithstanding all that his friends could say or do to prevent him: his resolution, however, was attended with a good effect; for the night after his departure he began to be better. As he was carried along he made his will, in which he bequeathed his detestation of popery to his friends and brethren; agreeably to what he often used to say: *Pestis eram vivus, moriens ero mors tua, papa;* that is, "I was the plague of popery in my life, and shall continue to be so in my death."

This year the pope and the court of Rome, finding it impossible to deal with the Protestants by force, began to have recourse to stratagem. They affected, there-

fore, to think, that though Luther had, indeed, carried things on with a high hand and to a violent extreme, yet what he had pleaded in defence of these measures was not entirely without foundation. They talked with a seeming shew of moderation; and Pius III, who succeeded Clement VII, proposed a reformation first among themselves, and even went so far as to fix a place for a council to meet at for that purpose. But Luther treated this farce as it deserved to be treated; unmasked and detected it immediately; and, to ridicule it the more strongly, caused a picture to be drawn, in which was represented the pope seated on high upon a throne, some cardinals about him with foxes' tails on, and seeming to evacuate upwards and downwards (*sursum deorsum repurgare*, as Melchior Adam expresses it). This was fixed over against the title-page, to let the reader see at once the scope and design of the book; which was to expose that cunning and artifice with which those subtle politicians affected to cleanse and purify themselves from their errors and superstitions. Luther published, about the same time, a confutation of the pretended grant of Constantine to Sylvester bishop of Rome; and also some letters of John Huss, written from his prison at Constance to the Bohemians. In this manner was Luther employed till his death, which happened in the year 1546.

A thousand lies were invented by the Papists about Luther's death. Some said that he died suddenly; others, that he killed himself; others, that the devil strangled him; others, that his corpse stunk so abominably, that they were forced to leave it in the way, as it was carried to be interred. Nay, lies were invented about his death, even while he was yet alive. Luther, however, to give the most effectual refutation of this account of his death, put forth an advertisement of his being alive; and, to be even with the Papists for the malice they had shewn in this lie, wrote a book at the same time to prove, that "the papacy was founded by the devil."

Lutheranism has undergone some alterations since the time of its founder. Luther rejected the epistle of St. James as inconsistent with the doctrine of St. Paul in relation to justification; he also set aside the Apocalypse: both which are now received as canonical in the Lutheran church.

Luther reduced the number of sacraments to two, viz. baptism and the eucharist; but he believed the impanation or consubstantiation; that is, that the matter of the bread and wine remain with the body and blood of Christ; and it is in this article that the main difference between the Lutheran and English churches consists.

Luther maintained the mass to be no sacrifice; exploded the adoration of the host, auricular confession, meritorious works, indulgences, purgatory, the worship of images, &c., which had been introduced in the corrupt times of the Romish church. He also opposed the doctrine of free will, maintained predestination, and as-

serted our justification to be solely by the imputation of the merits and satisfaction of Christ. He also opposed the fastings in the Romish church, monastical vows, the celibate of the clergy, &c.

The Lutherans, however, of all Protestants, are said to differ least from the Romish church; as they affirm that the body and blood of Christ are materially present in the sacrament of the Lord's supper, though in an incomprehensible manner; and likewise represent some religious rites and institutions, as the use of images in churches, the distinguishing vestments of the clergy, the private confession of sins, the use of wafers in the administration of the Lord's supper, the form of exorcism in the celebration of baptism, and other ceremonies of the like nature, as tolerable, and some of them as useful. The Lutherans maintain, with regard to the divine decrees, that they respect the salvation or misery of men, in consequence of a previous knowledge of their sentiments and characters, and not as free and unconditional, and as founded on the mere will of God. Towards the close of the seventeenth century, the Lutherans began to entertain a greater liberality of sentiment than they had before adopted; though in many places they persevered longer in severe and despotic principles than other Protestant churches. Their public teachers now enjoy an unbounded liberty of dissenting from the decisions of those symbols or creeds which were once deemed almost infallible rules of faith and practice, and of declaring their dissent in the manner they judge the most expedient. Mosheim attributes this change in their sentiments to the maxim which they generally adopted, that Christians were accountable to God alone for their religious opinions; and that no individual could be justly punished by the magistrate for his erroneous opinions while he conducted himself like a virtuous and obedient subject, and made no attempts to disturb the peace and order of civil society. In Sweden the Lutheran church is episcopal: in Norway the same. In Denmark, under the name of *superintendant*, all episcopal authority is retained; whilst through Germany the superior power is vested in a *consistory*, over which there is a president, with a distinction of rank and privileges, and a subordination of inferior clergy to their superiors, different from the parity of Presbyterianism. *Mosheim's Ecclesi. History; Life of Luther; Haweis's Ch. Hist.*, vol. ii, p. 454; *Enc. Brit.; Robertson's Hist. of Charles* V. vol. ii, p. 42; *Luther on the Galatians.*

LUXURY, a disposition of mind addicted to pleasure, riot, and superfluities. *Luxury* implies a giving one's self up to pleasure; *voluptuousness*, an indulgence in the same to excess. Luxury may be farther considered as consisting in, 1. Vain and useless expences.—2. In a parade beyond what people can afford.—3. In affecting to be above our own rank.—4. In living in a splendour that does not agree with the public good. In order to avoid it, we should consider that

it is *ridiculous*, *troublesome*, *sinful*, and *ruinous*. *Robinson's Claude*, vol. i, p. 382; *Ferguson on Society*, part vi, sec. 2.

LYING, speaking falsehoods wilfully, with an intent to deceive. Thus, by Grove, "A lie is an affirmation or denial by words, or any other signs to which a certain determinate meaning is affixed, of something contrary to our real thoughts and intentions." Thus, by Paley, "A lie is a breach of promise; for, whoever seriously addresses his discourse to another, tacitly promises to speak the truth, because he knows that the truth is expected." There are various kinds of lies. 1. The *pernicious* lie, uttered for the hurt or disadvantage of our neighbour.—2. The *officious* lie, uttered for our own or our neighbour's advantage.—3. The *ludicrous* and *jocosè* lie, uttered by way of jest, and only for mirth's sake in common converse.—4. *Pious* frauds, as they are improperly called, pretended inspirations, forged books, counterfeit miracles, are species of lies.—5. *Lies of the conduct*, for a lie may be told in *gestures* as well as in *words;* as when a tradesman shuts up his windows to induce his creditors to believe that he is abroad.—6. Lies of *omission*, as when an author wilfully omits what ought to be related; and may we not add,—7. That all *equivocation and mental reservation* come under the guilt of lying. The evil and injustice of lying appear, 1. From its being a breach of the natural and universal right of mankind to truth in the intercourse of speech.—2. From its being a violation of God's sacred law, Phil. iv, 8. Lev. xix, 11. Col. iii, 9.—3. The faculty of speech was bestowed as an instrument of knowledge, not of deceit; to communicate our thoughts, not to hide them.—4. It is esteemed a reproach of so heinous and hateful a nature for a man to be called a liar, that sometimes the life and blood of the slanderer have paid for it.—5. It has a tendency to dissolve all society, and to indispose the mind to religious impressions.—6. The punishment of it is considerable; the loss of credit, the hatred of those whom we have deceived, and an eternal separation from God in the world to come, Rev. xxi, 8. Rev. xxii, 15. Psalm ci, 7. See EQUIVOCATION.—*Grove's Moral Phil.*, vol. i, ch. 11; *Paley's Moral Phil.*, vol. i, ch. 15; *Doddridge's Lect.*, lect. 68; *Watts's Serm.*, vol. i, ser. 22; *Evans's Serm.*, vol. ii, ser. 13; *South's Serm.*, vol. i, ser. 12.

M.

MACARIANS, the followers of Macarius, an Egyptian monk, who was distinguished towards the close of the fourth century for his sanctity and virtue. In his writings there are some superstitious tenets, and also certain opinions that seem tainted with Origenism.

The name has been also applied to those who adopted the sentiments of Macarius, a native of Ireland, who, about the close of the ninth century, propagated in France the tenet afterwards maintained by Averrhoes, that one individual intelligence or soul performed the spiritual and rational functions in all the human race.

MACEDONIANS, the followers of Macedonius, bishop of Constantinople, who, through the influence of the Eunomians, was deposed by the council of Constantinople in 360, and sent into exile. He considered the Holy Ghost as a Divine energy diffused throughout the universe, and not as a person distinct from the Father and the Son. The sect of Macedonians was crushed before it had arrived at its full maturity by the council assembled by Theodosius in 381 at Constantinople. See SEMIARIANS.

MACHIAVELIANISM, the doctrine or principles of Machiavel, as laid down in his treatise entitled *The Prince*, and which consists in doing any thing to compass a design, without any regard to the peace or welfare of subjects, the dictates of honesty and honour, or the precepts of religion. This work has been translated into many languages, and wrote against by many authors, though the world is not agreed as to the motives of the writer; some thinking he meant to recommend tyrannical maxims; others, that he only delineated them to excite abhorrence.

MAGDALEN, *religious of St.*, a denomination given to divers communities of nuns, consisting generally of penitent courtezans; sometimes also called *Magdalanettes*. They were established at Mentz in 1452; at Paris in 1492; at Naples in 1324; at Rouen and Bourdeaux in 1618. In each of these monasteries there were three kinds of persons and congregations: the first consisted of those who were admitted to make vows, and those bore the name of *St. Magdalen;* the congregation of St. Martha was the second, and was composed of those whom it was not thought proper to admit to vows finally; the congregation of St. Lazarus was composed of such as were detained by force. The religious of St. Magdalen at Rome were established by pope Leo X. Clement VIII settled a revenue on them; and farther appointed, that the effects of all public prostitutes dying intestate should fall to them; and that the testaments of the rest should be invalid, unless they bequeathed a portion of their effects, which was to be at least a fifth part of them.

MAGI, or MAGIANS, an ancient religious sect of Persia and other eastern countries, who, abominating the adoration of images, worshipped God only by fire, in which they were directly opposite to the Sabians. See SABIANS. The *Magi* believed that there were two principles, one the cause of all good, and the other the cause of all evil; in which opinion they were followed by the sect of the Manichees. See MANICHEES. They called the good principle *Jazdan* and *Ormuzd*, and the evil principle *Ahraman* or *Aherman*. The former was by the Greeks called *Oromasdes*, and the latter

Arimanius. The reason of their worshipping *fire* was, because they looked upon it as the truest symbol of *Oromasdes*, or the good God; as darkness was of *Arimanius*, or the evil God. In all their temples they had fire continually burning upon the altars, and in their own private houses.

The religion of the Magi fell into disgrace on the death of those ringleaders of that sect who had usurped the sovereignty after the death of Cambyses; and the slaughter that was made of the chief men among them sunk it so low, that *Sabianism* every where prevailed against it; Darius and most of his followers on that occasion going over to it. But the affection which the people had for the religion of their forefathers not being easily to be rooted out, the famous impostor Zoroaster, some ages after, undertook to revive and reform it.

The chief reformation this pretended prophet made in the Magian religion was in the first principle of it; for he introduced a god superior both to Oromasdes and Arimanius. Dr. Prideaux is of opinion, that Zoroaster took the hint of this alteration in their theology from the prophet Isaiah, who brings in God, saying to Cyrus king of Persia, *I am the Lord, and there is none else: I form the light, and create darkness; I make peace, and create evil*, ch. xlv. 7. In short, Zoroaster held that there was one supreme independent Being, and under him two principles, or angels; one the angel of light, or good, and the other the angel of evil, or darkness; that there is a perpetual struggle between them which shall last to the end of the world; that then the angel of darkness and his disciples shall go into a world of their own, where they shall be punished in everlasting darkness; and the angel of light and his disciples shall also go into a world of their own, where they shall be rewarded in everlasting light.

Zoroaster was the first who built *fire-temples;* the Magians before his time performing their devotion on the tops of hills and in the open air, by which means they were exposed to the inconvenience of rain and tempests, which often extinguished their sacred fires. To procure the greater veneration for these sacred fires, he pretended to have received fire from heaven, which he placed on the altar of the first fire-temple he erected, which was that at *Xis*, in Media, from whence they say it was propagated to all the rest. The Magian priests kept their sacred fire with the greatest diligence, watching it day and night, and never suffering it to be extinguished. They fed it only with wood stript of the bark, and they never blowed it with their breath or with bellows, for fear of polluting it: to do either of these was death by their law. The Magian religion, as reformed by Zoroaster, seems in many things to be built upon the plan of the Jewish. The Jews had their sacred fire which came down from heaven upon the altar of burnt offerings, which they never suffered to go out, and with which all their sacrifices and oblations were made. Zoroaster, in like manner, pretended to have brought his holy fire from heaven; and as the Jews had a *Shekinah* of the Divine pre-

sence among them, resting over the mercy seat in the Holy of Holies, Zoroaster likewise taught his Magians to look upon the sacred fire in their temples as a *Shekinah*, in which God especially dwelt. From these and some other instances of analogy between the Jewish and Magian religion, Prideaux infers that Zoroaster had been first educated and brought up in the Jewish religion.

The priests of the *Magi* were the most skilful mathematicians and philosophers of the ages in which they lived, insomuch that a learned man and a Magian became equivalent terms. This proceeded so far, that the vulgar, looking on their knowledge to be more than natural, imagined they were inspired by some supernatural power. And hence those who practised wicked and diabolical arts, taking upon themselves the name of Magians, drew on it that ill signification which the word *Magician* now bears among us.

The Magian priests were all of one tribe; as among the Jews, none but the son of a priest was capable of bearing that office among them. The royal family among the Persians, as long as this sect subsisted, was always of the sacerdotal tribe. They were divided into three orders; the inferior clergy, the superintendant, or bishop, and the archimagus or arch-priest.

Zoroaster had the address to bring over Darius to his new-reformed religion, notwithstanding the strongest opposition of the Sabians; and from that time it became the national religion of all that country, and so continued for many ages after, till it was supplanted by that of Mahomet. Zoroaster composed a book containing the principles of the Magian religion. It is called *Zendavesta*, and by contraction *Zend*. See ZEND.

MAGIC, a science which teaches to produce surprising and extraordinary effects; a correspondence with bad spirits, by means of which a person is able to perform surprising things. This was strictly forbidden by the law of God, on pain of death, Lev. xix, 31. See WITCHCRAFT.

MAGISTER DISCIPLINÆ, or MASTER OF DISCIPLINE, the appellation of a certain ecclesiastical officer in the ancient Christian church. It was a custom in some places, particularly in Spain, in the time of the Gothic kings, about the end of the fifth century, for parents to dedicate their children very young to the service of the church. For this purpose they were taken into the bishop's family, and educated under him by some grave and discreet person whom the bishop deputed for that purpose, and set over them, by the name of *Presbyter*, or *Magister Disciplinæ*, whose chief business it was to inspect their behaviour, and instruct them in the rules and discipline of the church.

MAGNANIMITY, greatness of soul; a disposition of mind exerted in contemning dangers and difficulties, in scorning temptations, and despising earthly pomp and splendour. *Cic. de Offic.*, lec. i, ch. 20; *Grove's Moral Phil.*, p. 239, vol. ii. See articles COU-

RAGE, FORTITUDE, in this work; *Steele's Christian Hero; Watts on Self-murder.*

MAHOMETANISM, the system of religion formed and propagated by Mahomet, and still adhered to by his followers. It is professed by the Turks and Persians, by several nations among the Africans, and many among the East Indians.

Mahomet was born in the reign of Anushirwan the Just, emperor of Persia, about the end of the sixth century of the Christian era. He came into the world under some disadvantages. His father Abd'allah was a younger son of Abd'almotalleb; and dying very young, and in his father's lifetime, left his widow and infant son in very mean circumstances, his whole substance consisting but of five camels and one Ethiopian she slave. Abd'almotalleb was therefore obliged to take care of his grandchild Mahomet; which he not only did during his life, but at his death enjoined his eldest son Abu Taleb, who was brother to Abd'allah by the same mother, to provide for him for the future; which he very affectionately did, and instructed him in the business of a merchant, which he followed; and to that end he took him into Syria, when he was but thirteen. He afterwards recommended him to Khadijah, a noble and rich widow, for her factor; in whose service he behaved himself so well, that by making him her husband she soon raised him to an equality with the richest in Mecca.

After he began by this advantageous match to live at his ease, it was, that he formed the scheme of establishing a new religion, or, as he expressed it, of replanting the only true and ancient one professed by Adam, Noah, Abraham, Moses, Jesus, and all the prophets, by destroying the gross idolatry into which the generality of his countrymen had fallen, and weeding out the corruptions and superstitions which the latter Jews and Christians had, as he thought, introduced into their religion, and reducing it to its original purity, which consisted chiefly in the worship of one only God.

Before he made any attempt abroad, he rightly judged that it was necessary for him to begin with the conversion of his own household. Having, therefore, retired with his family, as he had done several times before, to a cave in mount Hara, he there opened the secret of his mission to his wife Khadijah; and acquainted her, that the Angel Gabriel had just before appeared to him, and told him that he was appointed the apostle of God: he also repeated to her a passage which he pretended had been revealed to him by the ministry of the angel, with those other circumstances of this first appearance which are related by the Mahometan writers. Khadijah received the news with great joy, swearing by Him in whose hands her soul was that she trusted he would be the prophet of his nation; and immediately communicated what she had heard to her cousin Warakah Ebn Nawfal, who, being a Christian, could write in the Hebrew character, and was tolerably well versed in

the scriptures; and he as readily came into her opinion, assuring her that the same angel who had formerly appeared unto Moses was now sent to Mahomet. The first overture the prophet made was in the month of Ramadan, in the fortieth year of his age, which is therefore usually called the year of his mission.

Encouraged by so good a beginning, he resolved to proceed, and try for some time what he could do by private persuasion, not daring to hazard the whole affair by exposing it too suddenly to the public. He soon made proselytes of those under his own roof, viz. his wife Khadijah, his servant Zeid Ebn Haretha, to whom he gave his freedom on that occasion (which afterwards became a rule to his followers), and his cousin and pupil Ali, the son of Abu Taleb, though then very young: but this last, making no account of the other two, used to style himself the *first of believers*. The next person Mahomet applied to was Abd'allah Ebn Abi Kohafa, surnamed *Abu Becr*, a man of great authority among the Koreish, and one whose interest he well knew would be of great service to him; as it soon appeared: for Abu Becr, being gained over, prevailed also on Othman Ebn Affan, Abd'alraham Ebn Awf, Saad Ebn Abbi Wakkas, Al Zobeir Ebn al Awam, and Telha Ebn Obeid'allah, all principal men of Mecca, to follow his example. These men were the six chief companions, who, with a few more, were converted in the space of three years: at the end of which, Mahomet having, as he hoped, a sufficient interest to support him, made his mission no longer a secret, but gave out that God had commanded him to admonish his near relations; and in order to do it with more convenience and prospect of success, he directed Ali to prepare an entertainment, and invite the sons and descendants of Abd'almotalleb, intending then to open his mind to them. This was done, and about forty of them came; but Abu Laheb, one of his uncles, making the company break up before Mahomet had an opportunity of speaking, obliged him to give them a second invitation the next day; and when they were come, he made them the following speech: "I know no man in all Arabia who can offer his kindred a more excellent thing than I now do you; I offer you happiness both in this life, and in that which is to come: God Almighty hath commanded me to call you unto him. Who, therefore, among you will be assistant to me herein, and become my brother and my vicegerent?" All of them hesitating and declining the matter, Ali at length rose up, and declared that he would be his assistant, and vehemently threatened those who should oppose him. Mahomet upon this embraced Ali with great demonstrations of affection, and desired all who were present to hearken to and obey him as his deputy; at which the company broke out into a great laughter, telling Abu Taleb that he must now pay obedience to his son.

This repulse, however, was so far from discouraging Mahomet, that he began to preach in public to the people, who heard him with some patience, till he came to upbraid them with the idolatry, obstinacy, and perverseness of themselves and their fathers; which so highly provoked them, that they declared themselves his enemies; and would soon have procured his ruin, had he not been protected by Abu Taleb. The chief of the Koreish warmly solicited this person to desert his nephew, making frequent remonstrances against the innovations he was attempting; which proving ineffectual, they at length threatened him with an open rupture if he did not prevail on Mahomet to desist. At this Abu Taleb was so far moved, that he earnestly dissuaded his nephew from pursuing the affair any farther, representing the great danger that he and his friends must otherwise run. But Mahomet was not to be intimidated; telling his uncle plainly, *that if they set the sun against him on his right hand, and the moon on his left, he would not leave his enterprise:* and Abu Taleb, seeing him so firmly resolved to proceed, used no further arguments, but promised to stand by him against all his enemies.

The Koreish, finding they could prevail neither by fair words nor menaces, tried what they could do by force and ill treatment; using Mahomet's followers so very injuriously, that it was not safe for them to continue at Mecca any longer; whereupon Mahomet gave leave to such of them as had not friends to protect them to seek for refuge elsewhere. And accordingly, in the fifth year of the prophet's mission, sixteen of them, four of whom were women, fled into Ethiopia; and among them Othman Ebn Affan, and his wife Rakiah, Mahomet's daughter. This was the first flight; but afterwards several others followed them, retiring, one after another, to the number of eighty-three men, and eighteen women, besides children. These refugees were kindly received by the Najashi, or king of Ethiopia, who refused to deliver them up to those whom the Koreish sent to demand them, and, as the Arab writers unanimously attest, even professed the Mahometan religion.

In the sixth year of his mission, Mahomet had the pleasure of seeing his party strengthened by the conversion of his uncle Hamza, a man of great valour and merit; and of Omar Ebn al Kattab, a person highly esteemed, and once a violent opposer of the prophet. As persecution generally advances rather than obstructs the spreading of a religion, Islamism made so great a progress among the Arab tribes, that the Koreish, to suppress it effectually, if possible, in the seventh year of Mahomet's mission, made a solemn league or covenant against the Hashemites and the family of Abd'almotalleb, engaging themselves to contract no marriages with any of them, and to have no communication with them; and to give it the greater sanction, reduced it into writing, and laid it up in the Caaba. Upon this the tribe became divided

into two factions; and the family of Hashem all repaired to Abu Taleb as their head; except only Abd'al Uzza, surnamed *Abu Laheb*, who, out of inveterate hatred to his nephew and his doctrine, went over to the opposite party, whose chief was Abu Sosian Ebn Harb, of the family of Ommeya.

The families continued thus at variance for three years; but, in the tenth year of his mission, Mahomet told his uncle Abu Taleb, that God had manifestly shewed his disapprobation of the league which the Koreish had made against them, by sending a worm to eat out every word of the instrument except the name of *God*. Of this accident Mahomet had probably some private notice; for Abu Taleb went immediately to the Koreish, and acquainted them with it; offering, if it proved false, to deliver his nephew up to them; but, in case it were true, he insisted that they ought to lay aside their animosity, and annul the league they had made against the Hashemites. To this they acquiesced; and, going to inspect the writing, to their great astonishment found it to be as Abu Taleb had said: and the league was thereupon declared void.

In the same year Abu Taleb died at the age of above fourscore: and it is the general opinion that he died an infidel; though others say, that when he was at the point of death he embraced Mahometanism; and produce some passages out of his poetical compositions to confirm their assertion. About a month, or, as some write, three days after the death of this great benefactor and patron, Mahomet had the additional mortification to lose his wife Khadijah, who had so generously made his fortune. For which reason this year is called the *year of mourning*.

On the death of these two persons, the Koreish began to be more troublesome than ever to their prophet, and especially some who had formerly been his intimate friends insomuch that he found himself obliged to seek for shelter elsewhere, and first pitched upon Tayef, about sixty miles east from Mecca, for the place of his retreat. Thither, therefore, he went, accompanied by his servant Zeid, and applied himself to two of the chief of the tribe of Thakif, who were the inhabitants of that place; but they received him very coldly. However, he stayed there a month; and some of the more considerate and better sort of men treated him with little respect; but the slaves and inferior people at length rose against him; and, bringing him to the wall of the city, obliged him to depart, and return to Mecca, where he put himself under the protection of Al Motaam Ebn Adi.

This repulse greatly discouraged his followers. However, Mahomet was not wanting to himself; but boldly continued to preach to the public assemblies at the pilgrimage, and gained several proselytes; and among them six of the inhabitants of Yathreb, of the Jewish tribe of Khazraj; who, on their return home, failed not

to speak much in commendation of their new religion, and exhorted their fellow-citizens to embrace the same.

In the twelfth year of his mission it was that Mahomet gave out that he had made his night journey from Mecca to Jerusalem, and thence to heaven, so much spoken of by all that write of him. Dr. Prideaux thinks he invented it either to answer the expectations of those who demanded some miracle as a proof of his mission; or else, by pretending to have conversed with God, to establish the authority of whatever he should think fit to leave behind by way of oral tradition, and make his sayings to serve the same purpose as the oral law of the Jews. But it does not appear that Mahomet himself ever expected so great a regard should be paid to his sayings as his followers have since done; and, seeing he all along disclaimed any power of performing miracles, it seems rather to have been a fetch of policy to raise his reputation, by pretending to have actually conversed with God in heaven, as Moses had heretofore done in the Mount, and to have received several institutions immediately from him, whereas, before, he contented himself with persuading them that he had all by the ministry of Gabriel.

However, this story seemed so absurd and incredible, that several of his followers left him upon it; and had probably ruined the whole design, had not Abu Becr vouched for his veracity, and declared, that, if Mahomet affirmed it to be true, he verily believed the whole. Which happy incident not only retrieved the prophet's credit, but increased it to such a degree that he was secure of being able to make his disciples swallow whatever he pleased to impose on them for the future. And this fiction, notwithstanding its extravagance, was one of the most artful contrivances Mahomet ever put in practice, and what chiefly contributed to the raising of his reputation to that great height to which it afterwards arrived.

In this year, called by the Mahometans the *accepted year*, twelve men of Yathreb or Medina, of whom ten were of the tribe of Khazraj, and the other two of that of Aws, came to Mecca, and took an oath of fidelity to Mahomet at Al Akaba, a hill on the north of that city. This oath was called the *women's oath;* not that any women were present at this time, but because a man was not thereby obliged to take up arms in defence of Mahomet or his religion; it being the same oath that was afterwards exacted of the women, the form of which we have in the Koran, and is to this effect, viz. That they should renounce all idolatry; and they should not steal, nor commit fornication, nor kill their children (as the pagan Arabs used to do when they apprehended they should not be able to maintain them), nor forge calumnies; and that they should obey the prophet in all things that were reasonable. When they had solemnly engaged to all this, Mahomet sent one of his disciples, named

Masab Ebn Omair, home with them, to instruct them more fully in the grounds and ceremonies of his new religion.

Másab, being arrived at Medina, by the assistance of those who had been formerly converted, gained several proselytes, particularly Osaid Ebn Hodeira, a chief man of the city, and Saad Ebn Moadh, prince of the tribe of Aws; Mahometanism spreading so fast, that there was scarce a house wherein there were not some who had embraced it.

The next year being the thirteenth of Mahomet's mission, Masab returned to Mecca, accompanied by seventy-three men and two women of Medina who had professed Islamism, besides some others who were as yet unbelievers. On their arrival they immediately sent to Mahomet, and offered him their assistance, of which he was now in great need; for his adversaries were by this time grown so powerful in Mecca, that he could not stay there much longer without imminent danger. Wherefore he accepted their proposal, and met them one night, by appointment, at Al Akaba abovementioned, attended by his uncle Al Abbas; who, though he was not then a believer, wished his nephew well, and made a speech to those of Medina; wherein he told them, that, as Mahomet was obliged to quit his native city, and seek an asylum elsewhere, and they had offered him their protection, they would do well not to deceive him; that if they were not firmly resolved to defend, and not betray him, they had better declare their minds, and let him provide for his safety in some other manner. Upon their protesting their sincerity, Mahomet swore to be faithful to them, on condition that they should protect him against all insults as heartily as they would their own wives and families. They then asked him, what recompence they were to expect if they should happen to be killed in his quarrel? he answered, Paradise. Whereupon they pledged their faith to him, and so returned home; after Mahomet had chosen twelve out of their number, who were to have the same authority among them as the twelve apostles of Christ had among his disciples.

Hitherto Mahomet had propagated his religion by fair means; so that the whole success of his enterprise, before his flight to Medina, must be attributed to persuasion only, and not to compulsion. For before this second oath of fealty or inauguration at Al Akaba, he had no permission to use any force at all; and in several places of the Koran, which he pretended were revealed during his stay at Mecca, he declares his business was only to preach and admonish; that he had no authority to compel any person to embrace his religion; and that, whether people believe or not, was none of his concern, but belonged solely unto God. And he was so far from allowing his followers to use force, that he exhorted them to bear patiently those injuries which were offered them on account of their faith; and, when persecuted himself,

chose rather to quit the place of his birth, and retire to Medina, than to make any resistance. But this great passiveness and moderation seem entirely owing to his want of power, and the great superiority of his opposers, for the first twelve years of his mission; for no sooner was he enabled, by the assistance of those of Medina, to make head against his enemies, than he gave out, that God had allowed him and his followers to defend themselves against the infidels; and at length, as his forces increased, he pretended to have the Divine leave even to attack them, and destroy idolatry, and set up the true faith by the sword; finding, by experience, that his designs would otherwise proceed very slowly, if they were not utterly overthrown; and knowing, on the other hand, that innovators, when they depend solely on their own strength, and can compel, seldom run any risk: from whence, says Machiavel, it follows, that all the armed prophets have succeeded, and the unarmed ones have failed. Moses, Syrus, Theseus, and Romulus, would not have been able to establish the observance of their institutions for any length of time, had they not been armed. The first passage of the Koran which gave Mahomet the permission of defending himself by arms is said to have been that in the twenty-second chapter; after which, a great number to the same purpose were revealed.

Mahomet, having provided for the security of his companions, as well as his own, by the league offensive and defensive which he had now concluded with those of Medina, directed them to repair thither, which they accordingly did; but himself, with Abu Becr and Ali, staid behind, having not yet received the Divine permission, as he pretended, to leave Mecca. The Koreish, fearing the consequence of this new alliance, began to think it absolutely necessary to prevent Mahomet's escape to Medina; and having held a council thereon, after several milder expedients had been rejected, they came to a resolution that he should be killed; and agreed that a man should be chosen out of every tribe for the execution of this design; and that each man should have a blow at him with his sword, that the guilt of his blood might fall equally on all the tribes, to whose united power the Hashemites were much inferior, and therefore durst not attempt to revenge their kinsman's death.

This conspiracy was scarce formed, when, by some means or other, it came to Mahomet's knowledge; and he gave out that it was revealed to him by the angel Gabriel, who had now ordered him to retire to Medina. Whereupon, to amuse his enemies, he directed Ali to lie down in his place, and wrap himself up in his green cloak, which he did; and Mahomet escaped miraculously, as they pretend, to Abu Becr's house, unperceived by the conspirators, who had already assembled at the prophet's door. They, in the mean time, looking through the crevice, and seeing

Ali, whom they took to be Mahomet himself, asleep, continued watching there till morning, when Ali arose, and they found themselves deceived.

From Abu Becr's house Mahomet and he went to a cave in mount Thur, to the south east of Mecca, accompanied only by Amor Ebn Foheirah, Abu Becr's servant, and Abd'allah Ebn Oreitah, an idolater whom they had hired for a guide. In this cave they lay hid three days, to avoid the search of their enemies; which they very narrowly escaped, and not without the assistance of more miracles than one; for some say that the Koreish were struck with blindness, so that they could not find the cave; others, that, after Mahomet and his companions were got in, two pigeons laid their eggs at the entrance, and a spider covered the mouth of the cave with her web, which made them look no farther. Abu Becr seeing the prophet in such imminent danger, became very sorrowful; whereupon Mahomet comforted him with these words, recorded in the Koran; *Be not grieved, for God is with us.* Their enemies being retired, they left the cave, and set out for Medina by a by-road; and having fortunately, or, as the Mahometans tell us, miraculously, escaped some who were sent to pursue them, arrived safely at that city; whither Ali followed them in three days, after he had settled some affairs at Mecca.

Mahomet, being securely settled at Medina, and able not only to defend himself against the insults of his enemies, but to attack them, began to send out small parties to make reprisals on the Koreish; the first party consisting of no more than nine men, who intercepted and plundered a caravan belonging to that tribe, and in the action took two prisoners. But what established his affairs very much, and was the foundation on which he built all his succeeding greatness, was the gaining of the battle of Bedr, which was fought in the second year of the Hegira, and is so famous in the Mahometan history. Some reckon no less than twenty-seven expeditions, wherein Mahomet was personally present, in nine of which he gave battle, besides several other expeditions in which he was not present. His forces he maintained partly by the contributions of his followers for this purpose, which he called by the name of *zacat*, or *alms*, and the paying of which he very artfully made one main article of his religion; and partly by ordering a fifth part of the plunder to be brought into the public treasury for that purpose, in which matter he likewise pretended to act by the Divine direction.

In a few years by the success of his arms, notwithstanding he sometimes came off with the worst, he considerably raised his credit and power. In the sixth year of the Hegira he set out with 1400 men to visit the temple of Mecca, not with any intent of committing hostilities, but in a peaceable manner. However, when he came to Al Hodeibiya, which is situated partly within and partly without the sacred territory, the

Koreish sent to let him know that they would not permit him to enter Mecca, unless he forced his way: whereupon he called his troops about him, and they all took a solemn oath of fealty or homage to him, and he resolved to attack the city; but those of Mecca sending Arwa Ebn Masun, prince of the tribe of Thakif, as their ambassador, to desire peace, a truce was concluded between them for ten years, by which any person was allowed to enter into league either with Mahomet, or with the Koreish, as he thought fit.

In the seventh year of the Hegira, Mahomet began to think of propagating his religion beyond the bounds of Arabia, and sent messengers to the neighbouring princes, with letters to invite them to Mahometism. Nor was this project without some success: Khosru Parviz, then king of Persia, received his letter with great disdain, and tore it in a passion, sending away the messenger very abruptly; which, when Mahomet heard, he said, *God shall tear his kingdom.* And soon after a messenger came to Mahomet from Badhan, king of Yaman, who was a dependant on the Persians, to acquaint him that he had received orders to send him to Khosru. Mahomet put off his answer till the next morning, and then told the messenger it had been revealed to him that night that Khosru was slain by his son Shiruyeh: adding, that he was well assured, his new religion and empire should rise to as great a height as that of Khosru; and therefore bid him advise his master to embrace Mahometism. The messenger being returned, Badhan in a few days received a letter from Shiruyeh, informing him of his father's death, and ordering him to give the prophet no further disturbance. Whereupon Badhan, and the Persians with him, turned Mahometans.

The emperor Heraclius, as the Arabian historians assure us, received Mahomet's letter with great respect, laying it on his pillow, and dismissed the bearer honourably. And some pretend that he would have professed this new faith, had he not been afraid of losing his crown.

Mahomet wrote to the same effect to the king of Ethiopia, though he had been converted before, according to the Arab writers; and to Mokawkas, governor of Egypt, who gave the messenger a very favourable reception, and sent several valuable presents to Mahomet, and among the rest two girls, one of which, named Mary, became a great favourite with him. He also sent letters of the like purport to several Arab princes; particularly one to Al Hareth Ebn Abi Shamer, king of Ghassan, who returning for answer that he would go to Mahomet himself, the prophet said, *May his kingdom perish;* another to Hawdha Ebn Ali, king of Yamama, who was a Christian, and, having some time before professed Islamism, had lately returned to his former faith: this prince sent back a very rough answer, upon which Mahomet cursing him, he died soon after; and a third to Al Mondar Ebn Sawa,

king of Bahrein, who embraced Mahometism, and all the Arabs of that country followed his example.

The eighth year of the Hegira was a very fortunate year to Mahomet. In the beginning of it Khaled Ebn al Walid and Amru Ebn al As, both excellent soldiers, the first of whom afterwards conquered Syria and other countries, and the latter Egypt, became proselytes to Mahometism. And soon after the prophet sent 3000 men against the Grecian forces, to revenge the death of one of his ambassadors, who, being sent to the governor of Bosra on the same errand as those who went to the above-mentioned princes, was slain by an Arab of the tribe of Ghassan, at Muta, a town in the territory of Balka, in Syria, about three days journey eastward from Jerusalem, near which town they encountered. The Grecians being vastly superior in number (for, including the auxiliary Arabs, they had an army of 100,000 men), the Mahometans were repulsed in the first attack, and lost successively three of their generals, viz. Zeid Ebn Haretha, Mahomet's freedman; Jaasar, the son of Abu Taleb; and Abdallah Ebn Rawaha: but Khaled Eben al Walid, succeeding to the command, overthrew the Greeks with great slaughter, and brought away abundance of rich spoil; on occasion of which action Mahomet gave him the title of *Seif min soyuf Allah*, "one of the swords of God."

In this year also Mahomet took the city of Mecca, the inhabitants whereof had broken the truce concluded on two years before; for the tribe of Beer, who were confederates with the Koreish, attacking those of Kozaah, who were allies of Mahomet, killed several of them, being supported in the action by a party of the Koreish themselves. The consequence of this violation was soon apprehended, and Abu Sosian himself made a journey to Medina on purpose to heal the breach and renew the truce, but in vain; for Mahomet, glad of this opportunity, refused to see him: whereupon he applied to Abu Beer and Ali; but they giving him no answer, he was obliged to return to Mecca as he came.

Mahomet immediately gave orders for preparations to be made that he might surprise the Meccans while they were unprovided to receive him: in a little time he began his march thither; and by that time he came near the city his forces were increased to ten thousand men. Those of Mecca not being in a condition to defend themselves against so formidable an army, surrendered at discretion, and Abu Sosian saved his life by turning Mahometan. About twenty-eight of the idolaters were killed by a party under the command of Khaled; but this happened contrary to Mahomet's orders, who, when he entered the town, pardoned all the Koreish on their submission, except only six men and four women, who were more obnoxious than ordinary (some of them having apostatized), and were solemnly proscribed by the prophet himself; but of these

no more than three men and one woman were put to death, the rest obtaining pardon on their embracing Mahometism, and one of the women making her escape.

The remainder of this year Mahomet employed in destroying the idols in and round Mecca, sending several of his generals on expeditions for that purpose, and to invite the Arabs to Islamism; wherein it is no wonder if they now met with success.

The next year, being the ninth of the Hegira, the Mahometans call the *year of embassies;* for the Arabs had been hitherto expecting the issue of the war between Mahomet and the Koreish: but, so soon as that tribe, the principal of the whole nation, and the genuine descendants of Ishmael, whose prerogatives none offered to dispute, had submitted, they were satisfied that it was not in their power to oppose Mahomet; and therefore began to come in to him in great numbers, and to send embassies to make their submissions to him, both to Mecca, while he staid there, and also to Medina, whither he returned this year. Among the rest, five kings of the tribe of Hamyar professed Mahometism, and sent ambassadors to notify the same.

In the tenth year Ali was sent into Yaman to propagate the Mahometan faith there; and, as it is said, converted the whole tribe of Hamdan in one day. Their example was quickly followed by all the inhabitants of that province, except only those of Najran, who, being Christians, chose rather to pay tribute.

Thus was Mahometism established, and idolatry rooted out, even in Mahomet's life-time (for he died the next year), throughout all Arabia, except only Yamama, where Moseilama, who set up also for a prophet as Mahomet's competitor, had a great party, and was not reduced till the kalifat of Abu Becr: and the Arabs being then united in one faith, and under one prince, found themselves in a condition of making those conquests which extended the Mahometan faith over so great a part of the world.

I. *Mahometans, tenets of the.* The Mahometans divide their religion into two general parts, faith and practice; of which the first is divided into six distinct branches: Belief in God, in his angels, in his scriptures, in his prophets, in the resurrection and final judgment, and in God's absolute decrees. The points relating to practice are, prayer, with washings, &c., alms, fasting, pilgrimage to Mecca, and circumcision.

Of the Mahometan faith. 1. That both Mahomet, and those among his followers who are reckoned orthodox, had and continue to have just and true notions of God and his attributes, appears so plain from the Koran itself, and all the Mahometan divines, that it would be loss of time to refute those who suppose the God of Mahomet to be different from the true God, and only a fictitious deity or idol of his own creation.

2. The existence of angels, and their purity, are absolutely required to be believed in the Ko-

ran; and he is reckoned an infidel who denies there are such beings, or hates any of them, or asserts any distinction of sexes among them. They believe them to have pure and subtle bodies, created of fire; that they neither eat nor drink, nor propagate their species; that they have various forms and offices, some adoring God in different postures, others singing praises to him, or interceding for mankind. They hold, that some of them are employed in writing down the actions of men; others in carrying the throne of God, and other services.

3. As to the scriptures, the Mahometans are taught by the Koran, that God, in divers ages of the world, gave revelations of his will in writing to several prophets, the whole and every one of which it is absolutely necessary for a good Moslem to believe. The number of these sacred books were, according to them, one hundred and four; of which ten were given to Adam, fifty to Seth, thirty to Edris or Enoch, ten to Abraham; and the other four, being the Pentateuch, the Psalms, the Gospel, and the Koran, were successively delivered to Moses, David, Jesus, and Mahomet: which last being the seal of the prophets, those revelations are now closed, and no more are to be expected. All these divine books, except the four last, they agree to be now entirely lost, and their contents unknown; though the Sabians have several books which they attribute to some of the antediluvian prophets. And of those four, the Pentateuch, Psalms, and Gospel, they say, have undergone so many alterations and corruptions, that, though there may possibly be some part of the true word of God therein, yet no credit is to be given to the present copies in the hands of the Jews and Christians.

4. The number of the prophets which have been from time to time sent by God into the world, amounts to no less than 224,000, according to one Mahometan tradition; or to 124,000, according to another; among whom 313 were apostles, sent with special commissions to reclaim mankind from infidelity and superstition; and six of them brought new laws or dispensations, which successively abrogated the preceding: these were Adam, Noah, Abraham, Moses, Jesus, and Mahomet. All the prophets in general the Mahometans believe to have been free from great sins and errors of consequence, and professors of one and the same religion, that is, Islam, notwithstanding the different laws and institutions which they observed. They allow of degrees among them, and hold some of them to be more excellent and honourable than others. The first place they give to the revealers and establishers of new dispensations, and the next to the apostles.

In this great number of prophets they not only reckon divers patriarchs and persons named in scripture, but not recorded to have been prophets (wherein the Jewish and Christian writers have sometimes led the way), as Adam, Seth, Lot, Ishmael, Nun, Jo-

shua, &c., and introduce some of them under different names, as *Enoch*, *Heber*, and *Jethro*, who are called, in the Koran, *Edris*, *Hud*, and *Shoaib*: but several others whose very names do not appear in scripture (though they endeavour to find some persons there to fix them on), as Saleh, Khedr, Dhu'lkefl, &c.

5. The belief of a general resurrection and a future judgment.

The time of the resurrection the Mahometans allow to be a perfect secret to all but God alone; the angel Gabriel himself acknowledging his ignorance in this point, when Mahomet asked him about it. However, they say, the approach of that day may be known from certain signs which are to precede it.

After examination is past (the account of which is too long and tedious for this place), and every one's works weighed in a just balance, they say, that mutual retaliation will follow, according to which every creature will take vengeance one of another, or have satisfaction made them for the injuries which they have suffered. And, since there will then be no other way of returning like for like, the manner of giving this satisfaction will be by taking away a proportional part of the good works of him who offered the injury, and adding it to those of him who suffered it. Which being done, if the angels (by whose ministry this is to be performed) say, *Lord, we have given to every one his due, and there remaineth of this person's good works so much as equalleth the weight of an ant*, God will, of his mercy, cause it to be doubled unto him, that he may be admitted into paradise; but if, on the contrary, his good works be exhausted, and there remain evil works only, and there be any who have not yet received satisfaction from him, God will order that an equal weight of their sins be added unto his, that he may be punished for them in their stead, and he will be sent to hell laden with both. This will be the method of God's dealing with mankind. As to brutes, after they shall have likewise taken vengeance of one another, he will command them to be changed into dust; wicked men being reserved to more grievous punishment, so that they shall cry out, on hearing this sentence passed on the brutes, *Would to God that we were dust also!* As to the genii, many Mahometans are of opinion that such of them as are true believers will undergo the same fate as the irrational animals, and have no other reward than the favour of being converted into dust: and for this they quote the authority of their prophet.

The trials being over, and the assembly dissolved, the Mahometans hold, that those who are to be admitted into paradise will take the right hand way, and those who are destined to hell fire will take the left: but both of them must first pass the bridge called in Arabic *Al Sirat*, which, they say, is laid over the midst of hell, and describe to be finer than a hair, and sharper than the edge of a sword; so that it seems very diffi-

cult to conceive how any one shall be able to stand upon it; for which reason most of the sect of the Motazalites reject it as a fable; though the orthodox think it a sufficient proof of the truth of this article, that it was seriously affirmed by him who never asserted a falsehood, meaning their prophet; who, to add to the difficulty of the passage, has likewise declared, that this bridge is beset on each side with briars and hooked thorns, which will, however, be no impediment to the good; for they shall pass with wonderful ease and swiftness, like lightning, or the wind, Mahomet and his Moslems leading the way, whereas the wicked, what with the slipperiness and extreme narrowness of the path, the entangling of the thorns, and the extinction of the light which directed the former to paradise, will soon miss their footing, and fall down headlong into hell, which is gaping beneath them.

As to the punishment of the wicked, the Mahometans are taught, that hell is divided into seven stories or apartments, one below another, designed for the reception of as many distinct classes of the damned.

The first, which they call *Jehennan*, they say, will be the receptacle of those who acknowledged one God, that is, the wicked Mahometans; who, after having been punished according to their demerits, will at length be released; the second, named *Ladha*, they assign to the Jews; the third, named *al Hotama*, to the Christians; the fourth, named *al Sair*, to the Sabians; the fifth, named *Sakar*, to the Magians; the sixth, named *al Jahim*, to the idolaters; and the seventh, which is the lowest and worst of all, and is called *al Hawyat*, to the hypocrites, or those who outwardly professed some religion, but in their hearts were of none. Over each of these apartments they believe there will be set a guard of angels, nineteen in number; to whom the damned will confess the just judgment of God, and beg them to intercede with him for some alleviation of their pain, or that they may be delivered by being annihilated.

Mahomet has, in his Koran and traditions, been very exact in describing the various torments of hell, which, according to him, the wicked will suffer both from intense heat and excessive cold. We shall, however, enter into no detail of them here; but only observe, that the degrees of these pains will also vary in proportion to the crimes of the sufferer, and the apartment he is condemned to; and that he who is punished the most lightly of all will be shod with shoes of fire, the fervour of which will cause his skull to boil like a caldron. The condition of these unhappy wretches, as the same prophet teaches, cannot be properly called either *life* or *death*; and their misery will be greatly increased by their despair of being ever delivered from that place, since, according to that frequent expression in the Koran, *they must remain therein for ever*. It must be remarked, however, that the in-

fidels alone will be liable to eternity of damnation; for the Moslems, or those who have embraced the true religion, and have been guilty of heinous sins, will be delivered thence after they shall have expiated their crimes by their sufferings. The time which these believers shall be detained there, according to a tradition handed down from their prophet, will not be less than nine hundred years, nor more than seven thousand. And, as to the manner of their delivery, they say that they shall be distinguished by the marks of prostration on those parts of their bodies with which they used to touch the ground in prayer, and over which the fire will therefore have no power; and that, being known by this characteristic, they will be released by the mercy of God, at the intercession of Mahomet and the blessed: whereupon those who shall have been dead will be restored to life, as has been said; and those whose bodies shall have contracted any sootiness or filth from the flames and smoke of hell, will be immersed in one of the rivers of paradise, called the *river of life*, which will wash them whiter than pearls.

The righteous, as the Mahometans are taught to believe, having surmounted the difficulties, and passed the sharp bridge abovementioned, before they enter paradise, will be refreshed by drinking at the *pond* of their prophet, who describes it to be an exact square, of a month's journey in compass; its water, which is supplied by two pipes from al Cawthar, one of the rivers of paradise, being whiter than milk or silver, and more odoriferous than musk, with as many cups set around it as there are stars in the firmament; of which water whoever drinks will thirst no more for ever. This is the first taste which the blessed will have of their future and now near approaching felicity.

Though paradise be so very frequently mentioned in the Koran, yet it is a dispute among the Mahometans, whether it be already created, or to be created hereafter; the Motazalites and some other sectaries asserting, that there is not at present any such place in nature, and that the paradise which the righteous will inhabit in the next life will be different from that from which Adam was expelled. However, the orthodox profess the contrary, maintaining that it was created even before the world, and describe it, from their prophet's traditions, in the following manner:

They say it is situated above the seven heavens (or in the seventh heaven), and next under the throne of God; and, to express the amenity of the place, tell us, that the earth of it is of the finest wheat flour, or of the purest musk, or, as others will have it, of saffron; that its stones are pearls and jacinths, the walls of its buildings enriched with gold and silver, and that the trunks of all its trees are of gold; among which the most remarkable is the tree called *tuba*, or the tree of happiness. Concerning this tree, they fable, that it stands in the

palace of Mahomet, though a branch of it will reach to the house of every true believer; that it will be laden with pomegranates, grapes, dates, and other fruits, of surprising bigness, and of tastes unknown to mortals. So that, if a man desire to eat of any particular kind of fruit, it will immediately be presented him; or, if he choose flesh, birds ready dressed will be set before him, according to his wish. They add, that the boughs of this tree will spontaneously bend down to the hand of the person who would gather of its fruits, and that it will supply the blessed not only with food, but also with silken garments, and beasts to ride on ready saddled and bridled, and adorned with rich trappings, which will burst forth from its fruits; and that this tree is so large, that a person, mounted on the fleetest horse, would not be able to gallop from one end of its shade to the other in one hundred years.

As plenty of water is one of the greatest additions to the pleasantness of any place, the Koran often speaks of the rivers of paradise as a principal ornament thereof: some of these rivers, they say, flow with water, some with milk, some with wine, and others with honey; all taking their rise from the root of the tree tuba.

But all these glories will be eclipsed by the resplendent and ravishing girls of paradise, called, from their large black eyes, *Hur al oyun*, the enjoyment of whose company will be a principal felicity of the faithful. These, they say, are created not of clay, as mortal women are, but of pure musk; being, as their prophet often affirms in his Koran, free from all natural impurities, defects, and inconveniences incident to the sex; of the strictest modesty, and secluded from public view in pavilions of hollow pearls so large, that, as some traditions have it, one of them will be no less than four parasangs (or, as others say, sixty miles) long and as many broad.

The name which the Mahometans usually give to this happy mansion is *al Jannat*, or, "the garden;" and sometimes they call it, with an addition, *Jannat al Ferdaws*, "the garden of paradise;" *Jannat Aden*, "the garden of Eden," (though they generally interpret the word *Eden* not according to its acceptation in Hebrew, but according to its meaning in their own tongue, wherein it signifies "a settled or perpetual habitation;") *Jannat al Mawa*, "the garden of abode;" *Jannat al Naim*, "the garden of pleasure;" and the like: by which several appellations some understand so many different gardens, or at least places of different degrees of felicity (for they reckon no less than one hundred such in all), the very meanest whereof will afford its inhabitants so many pleasures and delights, that one would conclude they must even sink under them, had not Mahomet declared that, in order to qualify the blessed for a full enjoyment of them, God will give to every one the abilities of one hundred men.

6. God's absolute decree and predestination both of good and

evil. The orthodox doctrine is, that whatever hath or shall come to pass in this world, whether it be good or whether it be bad, proceedeth entirely from the Divine will, and is irrevocably fixed and recorded from all eternity in the preserved table; God having secretly predetermined not only the adverse and prosperous fortune of every person in this world, in the most minute particulars, but also his faith or infidelity, his obedience or disobedience, and consequently his everlasting happiness or misery after death; which fate or predestination it is not possible by any foresight or wisdom to avoid.

II. *Religious practice.* 1. The first point is *prayer*, under which are also comprehended those legal washings or purifications which are necessary preparations thereto.

For the regular performance of the duty of prayer among the Mahometans, it is requisite, while they pray, to turn their faces towards the temple of Mecca; the quarter where the same is situated being, for that reason, pointed out within their mosques by a niche, which they call *al Mehrab;* and without, by the situation of the doors opening into the galleries of the steeples: there are also tables calculated for the ready finding out their Keblah, or part towards which they ought to pray, in places where they have no other direction.

2. *Alms* are of two sorts, *legal* and *voluntary*. The *legal alms* are of indispensable obligation, being commanded by the law, which directs and determines both the portion which is to be given, and of what things it ought to be given; but the *voluntary alms* are left to every one's liberty, to give more or less, as he shall see fit. The former kind of alms some think to be properly called *zacat*, and the latter *sadakat*, though this name be also frequently given to the legal alms. They are called *zacat*, either because they *increase* a man's store by drawing down a blessing thereon, and produce in his soul the virtue of liberality; or because they *purify* the remaining part of one's substance from pollution, and the soul from the filth of avarice; and *sadakat*, because they are a proof of a man's sincerity in the worship of God. Some writers have called the legal alms, *tithes;* but improperly, since in some cases they fall short, and in others exceed that proportion.

3. *Fasting* is a duty of so great moment, that Mahomet used to say it was *the gate of religion;* and that the *odour of the mouth of him who fasteth is more grateful to God than that of musk;* and Al Ghazali reckons fasting *one fourth part of the faith.* According to the Mahometan divines, there are three degrees of fasting: 1. The restraining the belly and other parts of the body from satisfying their lusts.—2. The restraining the ears, eyes, tongue, hands, feet, and other members, from sin.—3. The fasting of the heart from worldly cares, and restraining the thought from every thing besides God.

4. The pilgrimage to Mecca is

so necessary a point of practice, that, according to a tradition of Mahomet, he who dies without performing it may as well die a Jew or a Christian; and the same is expressly commanded in the Koran. See PILGRIMAGE.

III. *Mahometanism, causes of the success of.* The rapid success which attended the propagation of this new religion was owing to causes that are plain and evident, and must remove, or rather prevent, our surprise, when they are attentively considered. The terror of Mahomet's arms, and the repeated victories which were gained by him and his successors, were, no doubt, the irresistible arguments that persuaded such multitudes to embrace his religion, and submit to his dominion. Besides, his law was artfully and marvellously adapted to the corrupt nature of man; and, in a more particular manner, to the manners and opinions of the Eastern nations, and the vices to which they were naturally adicted: for the articles of faith which it proposed were few in number, and extremely simple; and the duties it required were neither many nor difficult, nor such as were incompatible with the empire of appetites and passions. It is to be observed farther, that the gross ignorance under which the Arabians, Syrians, Persians, and the greatest part of the Eastern nations, laboured at this time, rendered many an easy prey to the artifice and eloquence of this bold adventurer. To these causes of the progress of Mahometism we may add the bitter dissensions and cruel animosities that reigned among the Christian sects, particularly the Greeks, Nestorians, Eutychians, and Monophysites; dissensions that filled a great part of the East with carnage, assassinations, and such detestable enormities, as rendered the very name of Christianity odious to many. We might add here, that the Monophysites and Nestorians, full of resentment against the Greeks, from whom they had suffered the bitterest and most injurious treatment, assisted the Arabians in the conquest of several provinces, into which, of consequence, the religion of Mahomet was afterwards introduced. Other causes of the sudden progress of that religion will naturally occur to such as consider attentively its spirit and genius, and the state of the world at this time.

IV. *Mahometanism, subversion of.* Of things yet to come it is difficult to say any thing with precision. We have, however, some reason to believe, from the aspect of scripture prophecy, that, triumphant as this sect has been, it shall at last come to nought. As it arose as a scourge to Christendom about the time that Antichrist obtained a temporal dominion, so it is not improbable but they will have their downfall nearly at the same period. The ninth chapter of Revelations seems to refer wholly to this imposture: "The four angels, were loosed," says the prediction, 15th verse, "which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." This period, in the language of prophecy, makes 391

years, which, being added to the year when the four angels were loosed, will bring us down to 1844, or thereabouts, for the final destruction of the Mahometan empire. It must be confessed, however, that, though the event is certain, the exact time cannot be easily ascertained. *Prideaux's Life of Mahomet; Mosheim's Eccl. Hist.*, cent. vii, ch. 2; *Sale's Preliminary Discourse, prefixed to his English Translation of the Koran; Simpson's Key to Proph.*, sec. 19; *Bishop Newton, Mede*, and *Gill, on Rev.* ix; *Miller's Propag. of Christianity*, vol. i, ch. 1; *White's Sermons at Bampton Lec.*; *Enc. Brit.*

MALEVOLENCE is that disposition of mind which inclines us to wish ill to any person. It discovers itself in frowns and lowering countenance; in uncharitableness, in evil sentiments; hard speeches to or of its object; in cursing and reviling, and doing mischief either with open violence or secret spite, as far as there is power.

MALICE is a settled or deliberate determination to revenge or do hurt to another. It more frequently denotes the dispositions of inferior minds to execute every purpose of mischief within the more limited circle of their abilities. It is a most hateful temper in the sight of God, strictly forbidden in his holy word, Col. iii, 8 to 12. disgraceful to rational creatures, and every way inimical to the spirit of Christianity, Matt. v, 44. See CHARITY, LOVE.

MALIGNITY, a disposition obstinately bad or malicious. Malignancy and malignity are words nearly synonymous. In some connexions, *malignity* seems rather more pertinently applied to a radical depravity of nature; and *malignancy* to *indications* of this depravity in temper and conduct in particular instances.

MAN, a being consisting of a rational soul and organical body. By some he is defined thus: "He is the head of the animal creation; a being who feels, reflects, thinks, contrives, and acts; who has the power of changing his place upon the earth at pleasure; who possesses the faculty of communicating his thoughts by means of speech, and who has dominion over all other creatures on the face of the earth." We shall here present the reader with a brief account of his formation, species, and different state. 1. His formation. Man was made last of all the creatures, being the chief and master-piece of the whole creation on earth. He is a compendium of the creation, and therefore is sometimes called a *microcosm*, a little world, the world in minature; something of the vegetable, animal, and rational world meet in him; spirit and matter; yea, heaven and earth centre in him; he is the bond that connects them both together. The constituent and essential parts of man created by God are two; body and soul. The one was made out of the dust; the other was breathed into him. The body is formed with the greatest precision and exactness, every muscle, vein, artery, yea, the least fibre, in its proper place; all in just proportion and symmetry, in subserviency to the use of each other,

and for the good of the whole, Psal. cxxxix, 14. It is also made erect to distinguish it from the four-footed animals, who look downward to the earth. Man was made to look upward to the heavens, to contemplate them, and the glory of God displayed in them; to look up to God, to worship and adore him. In the Greek language, man has his name, ανθρωπος, from turning and looking upwards. The soul is the other part of man, which is a substance or subsistence: it is not an accident, or quality, inherent in a subject; but capable of subsisting without the body. It is a spiritual substance, immaterial, immortal. See SOUL.

2. *Man, different species of.* According to Linnæus and Buffon, there are six different species among mankind. The first are those under the Polar regions, and comprehend the Laplanders, the Esquimaux Indians, the Samoied Tartars, the inhabitants of Nova Zembla, Borandians, the Greenlanders, and the people of Kamtschatka. The visage of men in these countries is large and broad; the nose flat and short; the eyes of a yellowish brown, inclining to blackness; the cheek-bones extremely high; the mouth large; the lips thick, and turning outwards; the voice thin, and squeaking; and the skin a dark grey colour. They are short in stature, the generality being about four feet high, and the tallest not more than five. They are ignorant, stupid, and superstitious.—2. The second are the Tartar race, comprehending the Chinese and the Japanese. Their countenances are broad and wrinkled, even in youth; their noses short and flat; their eyes little, cheek-bones high, teeth large, complexions are olive, and the hair black.—3. The third are the southern Asiatics, or inhabitants of India. These are of a slender shape, long straight black hair, and generally Roman noses. They are slothful, submissive, cowardly, and effeminate.—4. The negroes of Africa constitute the fourth striking variety in the human species. They are of a black colour, having downy soft hair short and black; their beards often turn grey, and sometimes white; their noses are flat and short; their lips thick, and their teeth of an ivory whiteness. These are the unhappy wretches who are torn from their families, friends, and native lands, and consigned for life to misery, toil, and bondage; and that by the wise, polished, and the Christian inhabitants of Europe, and, above all, by the monsters of England!!—5. The natives of America are the fifth race of men: they are of a copper colour, with black thick straight hair, flat noses, high cheek-bones, and small eyes.—6. The Europeans may be considered as the sixth and last variety of the human kind, whose features we need not describe. The English are considered as the fairest.

3. *Man, different states of.* The state of man has been divided into fourfold; his primitive state; fallen state; gracious state; and future state. 1. His state of innocence. God, it is said, made man upright, Eccl. vii, 29. without

any imperfection, corruption, or principle of corruption in his body or soul; with light in his understanding, holiness in his will, and purity in his affections. This constituted his original righteousness, which was universal both with respect to the subject of it, the whole man, and the object of it, the whole law. Being thus in a state of holiness, he was necessarily in a state of happiness. He was a very glorious creature, the favourite of heaven, the lord of the world, possessing perfect tranquillity in his own breast, and immortal. Yet he was not without law; for to the law of nature, which was impressed on his heart, God superadded a positive law, not to eat of the forbidden fruit, Gen. ii. 17. under the penalty of death natural, spiritual, and eternal. Had he obeyed this law, he might have had reason to expect that he would not only have had the continuance of his natural and spiritual life, but have been transported to the upper paradise.—2. *His fall.* Man's righteousness, however, though universal, was not immutable, as the event has proved. How long he lived in a state of innocence cannot easily be ascertained, yet most suppose it was but a short time. The positive law which God gave him he broke, by eating the forbidden fruit. The consequence of this evil act was, that man lost the chief good; his nature was corrupted; his powers depraved, his body subject to corruption, his soul exposed to misery, his posterity all involved in ruin, subject to eternal condemnation, and for ever incapable to restore themselves to the favour of God, to obey his commands perfectly, and to satisfy his justice, Gal. iii. Rom. v. Gen. iii. Eph. ii. Rom. iii, passim. See FALL.—3. *His recovery.* Although man has fallen by his iniquity, yet he is not left finally to perish. The Divine Being, foreseeing the fall, in infinite love and mercy made provision for his relief. Jesus Christ, according to the Divine purpose, came in the fulness of time to be his Saviour, and, by virtue of his sufferings, all who believe are justified from the curse of the law. By the influences of the Holy Spirit he is regenerated, united to Christ by faith, and sanctified. True believers, therefore, live a life of dependence on the promise; of regularity and obedience to God's word; of holy joy and peace; and have a hope full of immortality.—4. *His future state.* As it respects the impenitent, it is a state of separation from God, and eternal punishment, Matt. xxv, 46. But the righteous shall rise to glory, honour, and everlasting joy. To the former, death will be the introduction to misery; to the latter, it will be the admission to felicity. All will be tried in the judgment-day, and sentence pronounced accordingly. The wicked will be driven away in his wickedness, and the righteous be saved with an everlasting salvation. But as these subjects are treated on elsewhere, we refer the reader to the articles GRACE, HEAVEN, HELL, SIN. *Hartley's Observations on Man; Boston's Fourfold State; Kame's Sketches of the History of Man: Locke on Und.; Reid*

on the Active and Intellectual Powers of Man; Wollaston's Religion of Nature; Harris's Philosophical Arrangements.

MANICHEES, or MANICHEANS (*Manichæi*), a sect of ancient heretics, who asserted two principles; so called from their author *Manes*, or *Manichæus*, a Persian by nation, and educated among the Magi, being himself one of that number before he embraced Christianity.

This heresy had its first rise about the year 277, and spread itself principally in Arabia, Egypt, and Africa. St. Epiphanius, who treats of it at large, observes that the true name of this heresiarch was Cubricus; and that he changed it for *Manes*, which in the Persian or Babylonish language signifies *vessel*. A rich widow, whose servant he had been, dying without issue, left him stores of wealth; after which he assumed the title of the *apostle* or *envoy of Jesus Christ*.

Manes was not contented with the quality of apostle of Jesus Christ, but he also assumed that of the paraclete, whom Christ had promised to send: which Augustine explains, by saying, that Manes endeavoured to persuade men that the Holy Ghost did personally dwell in him with full authority. He left several disciples; and among others, Addas, Thomas, and Hermas. These he sent in his life-time into several provinces to preach his doctrine. Manes having undertaken to cure the king of Persia's son, and not succeeding, was put in prison upon the young prince's death, whence he made his escape; but he was apprehended soon after, and flayed alive.

However, the oriental writers cited by D'Herbelot and Hyde, tell us that Manes, after having been protected in a singular manner by Hormizdas, who succeeded Sapor in the Persian throne, but who was not able to defend him, at length, against the united hatred of the Christians, the Magi, the Jews, and the Pagans, was shut up in a strong castle, to serve him as a refuge against those who persecuted him on account of his doctrine. They add, that, after the death of Hormizdas, Varanes I, his successor, first protected Manes, but afterwards gave him up to the fury of the Magi, whose resentment against him was due to his having adopted the Sadducean principles, as some say; while others attribute it to his having mingled the tenets of the Magi, with the doctrines of Christianity. However, it is certain that the Manicheans celebrated the day of their master's death. It has been a subject of much controversy whether Manes was an impostor. The learned Dr. Lardner has examined the arguments on both sides; and though he does not choose to deny that he was an impostor, he does not discern evident proofs of it. He acknowledges that he was an arrogant philosopher, and a great schemist; but whether he was an impostor he cannot certainly say. He was much too fond of philosophical notions, which he endeavoured to bring into religion, for which he is to be blamed:

nevertheless, he observes, that every bold dogmatizer is not an impostor.

The doctrine of Manes was a motley mixture of the tenets of Christianity with the ancient philosophy of the Persians, in which he had been instructed during his youth. He combined these two systems, and applied and accommodated to Jesus Christ the characters and actions which the Persians attributed to the god Mithras.

He established two principles, viz. a good and an evil one: the first a most pure and subtile matter, which he called *light*, did nothing but good; and the second a gross and corrupt substance, which he called *darkness*, nothing but evil. This philosophy is very ancient; and Plutarch treats of it at large in his Isis and Osiris.

Our souls, according to Manes, were made by the good principle, and our bodies by the evil one; those two principles being, according to him, co-eternal and independent of each other. Each of these is subject to the dominion of a superintendent Being, whose existence is from all eternity. The Being who presides over the *light* is called *God;* he that rules the land of *darkness* bears the title of *hyle* or *demon*. The ruler of the *light* is supremely happy, and in consequence thereof benevolent and good; the prince of *darkness* is unhappy in himself, and desirous of rendering others partakers of his misery, and is evil and malignant. These two beings have produced an immense multitude of creatures resembling themselves, and distributed them through their respective provinces. After a contest between the ruler of *light* and the prince of *darkness*, in which the latter was defeated, this prince of *darkness* produced the first parents of the human race. The beings engendered from this original stock consist of a body formed out of the corrupt matter of the kingdom of darkness, and of two souls; one of which is sensitive and lustful, and owes its existence to the evil principle; the other rational and immortal, a particle of that divine light which had been carried away in the contest by the army of darkness, and immersed into the mass of malignant matter. The earth was created by God out of this corrupt mass of matter, in order to be a dwelling for the human race, that their captive souls might by degrees be delivered from their corporeal prisons, and the celestial elements extricated from the gross substance in which they were involved. With this view God produced two beings from his own substance, viz. Christ and the Holy Ghost: for the Manicheans held a consubstantial Trinity. Christ, or the glorious intelligence, called by the Persians *Mithras*, subsisting in and by himself, and residing in the sun, appeared in due time among the Jews, clothed with the shadowy form of a human body, to disengage the rational soul from the corrupt body, and to conquer the violence of malignant matter. The Jews, incited by the prince of darkness, put him to an ignominious death, which he suffered

not in reality, but only in appearance, and according to the opinion of men. When the purposes of Christ were accomplished, he returned to his throne in the sun, appointing apostles to propagate his religion, and leaving his followers the promise of the paraclete or comforter, who is Manes the Persian. Those souls who believe Jesus Christ to be the Son of God renounce the worship of the god of the Jews, who is the prince of darkness, and obey the laws delivered by Christ, and illustrated by Manes the comforter, are gradully purified from the contagion of matter: and their purification being completed, after having passed through two states of trial, by water and fire, first in the moon and then in the sun, their bodies return to the original mass (for the Manicheans derided the resurrection of bodies), and their souls ascend to the regions of light. But the souls of those who have neglected the salutary work of purification pass after death into the bodies of other animals and natures, where they remain till they have accomplished their probation. Some, however, more perverse and obstinate, are consigned to a severer course of trial, being delivered over for a time to the power of malignant aerial spirits, who torment them in various ways. After this, a fire shall break forth and consume the frame of the world; and the prince and powers of darkness shall return to their primitive seats of anguish and misery, in which they shall dwell for ever. These mansions shall be surrounded by an invincible guard, to prevent their ever renewing a war in the regions of light.

Manes borrowed many things from the ancient Gnostics; on which account many authors consider the Manicheans as a branch of the Gnostics.

In truth, the Manichean doctrine was a system of philosophy rather than of religion. They made use of amulets, in imitation of the Basilidians; and are said to have made profession of astronomy and astrology. They denied that Jesus Christ, who was only God, assumed a true human body, and maintained it was only imaginary; and therefore they denied his incarnation, death, &c. They pretended that the law of Moses did not come from God, or the good principle, but from the evil one; and that for this reason it was abrogated. They rejected almost all the sacred books in which Christians look for the sublime truths of their holy religion. They affirmed that the Old Testament was not the work of God, but of the prince of darkness, who was substituted by the Jews in the place of the true God. They abstained entirely from eating the flesh of any animal; following herein the doctrine of the ancient Pithagoreans: they also condemned marriage. The rest of their errors may be seen in St. Epiphanius and St. Augustine; which last, having been of their sect, may be presumed to have been thoroughly acquainted with them.

Though the Manichees professed to receive the books of the New Testament, yet in effect they only took so much of them as

suited with their own opinions. They first formed to themselves a certain idea or scheme of Christianity; and to this adjusted the writings of the apostles, pretending that whatever was inconsistent with this had been foisted into the New Testament by the later writers, who were half Jews. On the other hand, they made fables and apocryphal books pass for apostolical writings; and even are suspected to have forged several others, the better to maintain their errors. St. Epiphanius gives a catalogue of several pieces published by Manes, and adds extracts out of some of them. These are the Mysteries, Chapters, Gospel, and Treasury.

The rule of life and manners which Manes prescribed to his followers was most extravagantly rigorous and severe. However, he divided his disciples into two classes; one of which comprehended the perfect Christian, under the name of the *elect;* and the other the imperfect and feeble, under the title of *auditors* or *hearers.* The elect were obliged to rigorous and entire abstinence from flesh, eggs, milk, fish, wine, all intoxicating drink, wedlock, and all amorous gratifications; and to live in a state of the severest penury, nourishing their emaciated bodies with bread, herbs, pulse, and melons, and depriving themselves of all the comforts that arise from the moderate indulgence of natural passions, and also from a variety of innocent and agreeable pursuits. The auditors were allowed to possess houses, lands, and wealth; to feed on flesh, to enter into the bonds of conjugal tenderness; but this liberty was granted them with many limitations, and under the strictest conditions of moderation and temperance. The general assembly of Manicheans was headed by a president, who represented Jesus Christ. There were joined to him twelve rulers or masters, who were designed to represent the twelve apostles; and these were followed by seventy-two bishops, the images of the seventy-two disciples of our Lord. These bishops had presbyters or deacons under them, and all the members of these religious orders were chosen out of the class of the elect. Their worship was simple and plain, and consisted of prayers, reading the scriptures, and hearing public discourses, at which both the auditors and elect were allowed to be present. They also observed the Christian appointment of baptism, and the eucharist. They kept the Lord's day, observing it as a fast; and they likewise kept Easter and the Pentecost.

Towards the fourth century the Manicheans concealed themselves under various names, which they successively adopted, and changed in proportion as they were discovered by them. Thus they assumed the names of Encratites, Apotactics, Saccophori, Hydroparastates, Solitaries, and several others, under which they lay concealed for a certain time, but could not, however, long escape the vigilance of their enemies. About the close of the sixth century, this

sect gained a very considerable influence, particularly among the Persians.

Toward the middle of the twelfth century, the sect of Manichees took a new face, on account of one Constantine, an American, and an adherer to it; who took upon him to suppress the reading of all other books besides the evangelists and the epistles of St. Paul, which he explained in such a manner as to make them contain a new system of Manicheism. He entirely discarded all the writings of his predecessors; rejecting the chimeras of the Valentinians, and their thirty æons; the fable of Manes, with regard to the origin of rain, and other dreams; but still retained the impurities of Basilides. In this manner he reformed Manicheism, insomuch that his followers made no scruple of anathematizing Scythian, Buddas, called also *Addas* and *Terrebinth*, the contemporaries and disciples, as some say, and, according to others, the predecessors and masters of Manes, and even Manes himself; Constantine being now their great apostle. After he had seduced an infinite number of people, he was at last stoned by order of the emperor.

This sect prevailed in Bosnia and the adjacent provinces about the close of the fifteenth century; propagated their doctrine with confidence, and held their religious assemblies with impunity.

MANNERS: the plural noun has various significations; as the general way of life, the morals or the habits of any persons; also ceremonial behaviour or studied civility. *Good manners*, according to Swift, is the art of making those people easy with whom we converse. Pride, ill-nature, and want of sense, are the three great sources of ill manners. Without some one of these defects no man will behave himself ill for want of experience; or of what, in the language of some, is called knowing the world. For the effect that Christianity has on the manners of men, see article CHRISTIANITY.

MARCELLIANS, a sect of ancient heretics, towards the close of the second century; so called from Marcellus of Ancyra, their leader, who was accused of reviving the errors of Sabellius. Some, however, are of opinion that Marcellus was orthodox, and that they were his enemies the Arians who fathered their errors upon him. St. Epiphanius observes, that there was a great deal of dispute with regard to the real tenets of Marcellus; but as to his followers it is evident that they did not own the three hypostases; for Marcellus considered the Son and Holy Ghost as two emanations from the Divine nature, which, after performing their respective offices, were to return again into the substance of the Father; and this opinion is altogether incompatible with the belief of three distinct persons in the Godhead.

MARCIONITES, or MARCIONISTS, *Marcionistæ*, a very ancient and popular sect of heretics, who, in the time of Epiphanius, were spread over Italy, Egypt, Palestine, Syria, Arabia, Persia, and other countries: they were thus denominated from their au-

thor Marcion. Marcion was of Pontus, the son of a bishop, and at first made profession of the monastical life; but he was excommunicated by his own father, who would never admit him again into communion with the church, not even on his repentance. On this he abandoned his own country, and retired to Rome, where he began to broach his doctrines.

He laid down two principles, the one good, the other evil; between these he imagined an intermediate kind of Deity, of a mixed nature, who was the Creator of this inferior world, and the god and legislator of the Jewish nation: the other nations, who worshipped a variety of gods, were supposed to be under the empire of the evil principle. These two conflicting powers exercise oppressions upon rational and immortal souls; and therefore the supreme God, to deliver them from bondage, sent to the Jews a Being more like unto himself, even his Son Jesus Christ, clothed with a certain shadowy resemblance of a body: this celestial messenger was attacked by the prince of darkness, and by the god of the Jews, but without effect. Those who follow the directions of this celestial conductor, mortify the body by fastings and austerities, and renounce the precepts of the god of the Jews, and of the prince of darkness, shall after death ascend to the mansions of felicity and perfection. The rule of manners which Marcion prescribed to his followers was excessively austere, containing an express prohibition of wedlock, wine, flesh, and all the external comforts of life.

Marcion denied the real birth, incarnation, and passion of Jesus Christ, and held them to be apparent only. He denied the resurrection of the body, and allowed none to be baptized but those who preserved their continence; but these he granted might be baptized three times. In many things he followed the sentiments of the heretic Cerdon, and rejected the law and the prophets. He pretended the gospel had been corrupted by false prophets, and allowed none of the evangelists but St. Luke, whom also he altered in many places as well as the epistles of St. Paul, a great many things in which he threw out. In his own copy of St. Luke he threw out the two first chapters entire.

MARCITES, Marcitæ, a sect of heretics in the second century, who also called themselves the *perfecti*, and made profession of doing every thing with a great deal of liberty and without fear. This doctrine they borrowed from Simon Magus, who however was not their chief; for they were called *Marcites* from one Marcus, who conferred the priesthood, and the administration of the sacraments, on women.

MARCOSIANS, or Colobarsians, an ancient sect in the church, making a branch of the Valentinians.

St. Irenæus speaks at large of the leader of this sect, Marcus, who it seems was reputed a great magician. The Marcosians had a

great number of apocryphal books which they held for canonical, and of the same authority with our's. Out of these they picked several idle fables touching the infancy of Jesus Christ, which they put off for true histories. Many of these fables are still in use and credit among the Greek monks.

MARONITES, in ecclesiastical history, a sect of eastern Christians who follow the Syrian rite, and are subject to the pope; their principal habitation being on Mount Libanus.

Mosheim informs us, that the doctrine of the Monothelites, condemned and exploded by the council of Constantinople, found a place of refuge among the Mardaites, a people who inhabited the Mounts Libanus and Atilibanus, and who, about the conclusion of the seventh century, were called *Maronites*, after *Maro*, their first bishop; a name which they still retain. None (he says) of the ancient writers give any account of the first person who instructed these mountaineers in the doctrine of the Monothelites: it is probable, however, from several circumstances, that it was John Maro, whose name they adopted; and that this ecclesiastic received the name of Maro from his having lived in the character of a monk in the famous convent of St. Maro, upon the borders of the Orontes, before his settlement among the Mardaites of Mount Libanus. One thing is certain, from the testimony of Tyrius and other unexceptionable witnesses, as also from the most authentic records, viz. that the Maronites retained the opinions of the Monothelites until the twelfth century, when, abandoning and renouncing the doctrine of one will in Christ, they were re-admitted in the year 1182 to the communion of the Roman church. The most learned of the modern Maronites have left no method unemployed to defend their church against this accusation: they have laboured to prove, by a variety of testimonies, that their ancestors always persevered in the Catholic faith, in their attachment to the Roman pontiff, without ever adopting the doctrine of the Monophysites, or Monothelites. But all their efforts are insufficient to prove the truth of these assertions to such as have any acquaintance with the history of the church and the records of ancient times; for to all such the testimonies they allege will appear absolutely fictitious, and destitute of authority.

Faustus Nairon, a Maronite settled at Rome, has published an apology for Maro and the rest of his nation. His tenet is, that they really took their name from the Maro, who lived about the year 400, and of whom mention is made in Chrysostom, Theodoret, and the Menologium of the Greeks. He adds, that the disciples of this Maro spread themselves throughout all Syria; that they built several monasteries, and among others one that bore the name of their leader; that all the Syrians who were not tainted with heresy took refuge among them;

and that for this reason the heresies of those times called them Maronites.

Mosheim observes, that the subjection of the Maronites to the spiritual jurisdiction of the Roman pontiff was agreed to with this express condition; that neither the popes nor their emissaries should pretend to change or abolish any thing that related to the ancient rites, moral precepts, or religious opinions of this people; so that in reality there is nothing to be found among the Maronites that savours of popery, if we except their attachment to the Roman pontiff, who is obliged to pay very dear for their friendship. For, as the Maronites live in the utmost distress of poverty under the tyrannical yoke of the Mahometans, the bishop of Rome is under the necessity of furnishing them with subsidies as may appease their oppressors, procure a subsistence for their bishop and clergy, provide all things requisite for the support of their churches, and the uninterrupted exercise of public worship, and contribute in general to lessen their miseries. It is certain that there are Maronites in Syria who still behold the church of Rome with the greatest aversion and abhorrence; nay, what is still more remarkable, great numbers of that nation residing in Italy, even under the eye of the pontiff, opposed his authority during the last century, and threw the court of Rome into great perplexity. One body of these nonconforming Maronites retired into the vallies of Piedmont, where they joined the Waldenses; another, above six hundred in number, with a bishop and several ecclesiastics at their head, fled into Corsica, and implored the protection of the republic of Genoa against the violence of the inquisitors.

The Maronites have a patriarch who resides in the monastery of Cannubin, on Mount Libanus, and assumes the title of patriarch of Antioch, and the name of Peter, as if he seemed desirous of being considered as the successor of that apostle. He is elected by the clergy and the people, according to the ancient custom; but, since their re-union with the church of Rome, he is obliged to have a bull of confirmation from the pope. He keeps a perpetual celibacy, as well as the rest of the bishops, his suffragans: as to the rest of the ecclesiastics, they are allowed to marry before ordination; and yet the monastic life is in great esteem among them. Their monks are of the order of St. Antony, and live in the most obscure places in the mountains, far from the commerce of the world.

As to their faith, they agree in the main with the rest of the eastern church. Their priests do not say mass singly, but all say it together standing round the altar. They communicate in unleavened bread: and the laity have hitherto partaken in both kinds, though the practice of communicating in one has of late been getting footing, having been introduced by little and little. In Lent they eat nothing, unless it be two or three hours before sun-rising: their other fastings are very numerous.

MARRIAGE, a covenant between a man and a woman, in which they mutually promise cohabitation, and a continual care to promote the comfort and happiness of each other. By Grove thus: "A society formed between two persons of different sexes, *chiefly* for the procreation and education of children." This union is very near and strict, and indeed indissoluble but by death, excepting in one case; unfaithfulness in the one to the other by adultery or fornication, Rom. vii, 2. Matt. v, 32. It is to be entered into with deliberation, at a proper age, and with mutual consent, as well as with the consent of parents and guardians, under whose care single persons may be. It is a very honourable state, Heb. xiii, 4. being an institution of God, and that in Paradise, Gen. ii. Christ honoured marriage by his presence, and at such a solemnity wrought his first miracle, John ii. Moreover, it is honourable, as families are formed and built up, the world peopled with inhabitants, prevents incontinence and fornication, and, where the various duties of it are attended to, renders life a blessing.

The laws of revelation, as well as most civilized countries, have made several exceptions of persons marrying who are nearly related by blood. The marriage of parents and children appears, at first view, contrary to nature, not merely on account of the disparity of age, but of the confusion which it introduces into natural relations, and its obliging to inconsistent duties; such as *reverence* to a son, and the daughter to be *equal* with the father. Nor can the son or daughter acquit themselves of such inconsistent duties as would arise from this unnatural union. The marriage of brothers and sisters, and of some other near relations, is likewise disapproved by reason on various accounts. It frustrates one design of marriage, which is to enlarge benevolence and friendship by cementing various families in a close alliance. And, farther, were it allowed, young persons, instead of entering into marriage upon mature consideration, with a settled esteem and friendship, and a proper concern and provision for the support and education of children, would be in danger (through the intimacy and affection produced by their near relation, and being bred together) of sliding in their inconsiderate years into those criminal familiarities which are most destructive of the great ends of marriage. Most nations have agreed to brand such marriages as highly criminal who cannot be supposed to have derived the judgment from Moses and the Israelites. It is probable God expressly prohibited these marriages in the beginning of mankind, and from the first heads of families the prohibition might be transmitted as a most sacred law to their descendants. See INCEST.

The duties of this state are, on the part of the husband, love, superior to any shown to any other person: a love of complacency and delight, Prov. v, 18, 19. Chaste and single. Provision for the temporal good of the wife and fa-

mily, 1st Tim. v, 3. Protection from abuse and injuries, Ruth iii, 9. 1st Sam. xxx, 5, 18. Doing every thing that may contribute to the pleasure, peace, and comfort of the wife, 1st Cor. vii, 33. Seeking her spiritual welfare, and every thing that shall promote her edification and felicity. The duties on the part of the wife are, reverence, subjection, obedience, assistance, sympathy, assuming no authority, and continuance with him, Eph. v, 32, 33. Tit. ii, 5. 1st Tim. v, 11, 12. Ruth i, 16. See articles DIVORCE, PARENT. *Grove's Mor. Phil.*, vol. ii, p. 470; *Paley's Mor. Phil.*, ch. viii, vol. i, p. 339; *Bean's Christian Minister's Advice to a New-Married Couple; Guide to Domestic Happiness; Advantages and Disadvantages of the Marriage State; Stennet on Domestic Duties; Doddridge's Lect.*, 225, 234, 265, vol. i, oct. ed.

MARTYR, is one who lays down his life or suffers death for the sake of his religion. The word is Greek, μαρτυρ, and properly signifies a "witness." It is applied by way of eminence to those who suffer in witness of the truth of the gospel.

The Christian church has abounded with martyrs, and history is filled with surprising accounts of their singular constancy and fortitude under the cruellest torments human nature was capable of suffering. The primitive Christians were accused by their enemies of paying a sort of divine worship to martyrs. Of this we have an instance in the answer of the church of Smyrna to the suggestion of the Jews, who, at the martyrdom of Polycarp, desired the heathen judge not to suffer the Christians to carry off his body, lest they should leave their crucified master, and worship him in his stead. To which they answered, "We can neither forsake Christ, nor worship any other; for we worship him as the Son of God; but love the martyrs as the disciples and followers of the Lord, for the great affection they have shewn to their King and Master." A like answer was given at the martyrdom of Fructuosus in Spain; for when the judge asked Eulogius, his deacon, whether he would not worship Fructuosus, as thinking, that, though he refused to worship the heathen idols, he might yet be inclined to worship a Christian martyr, Eulogius replied, "I do not worship Fructuosus, but him whom Fructuosus worships." The primitive Christians believed that the martyrs enjoyed very singular privileges; that upon their death they were immediately admitted to the beatific vision, while other souls waited for the completion of their happiness till the day of judgment; and that God would grant to their prayers the hastening of his kingdom, and shortening the times of persecution. Perhaps this consideration might excite many to court martyrdom, as we believe many did. It must be recollected, however, that martyrdom in itself is no proof of the goodness of our cause, only that we ourselves are persuaded that it is so. "It is not the *blood*, but the *cause* that makes the martyr." (*Mead.*) Yet we may consider the

number and fortitude of those who have suffered for Christianity as a collateral proof at least of its excellency; for the thing for which they suffered was not a point of speculation, but a plain matter of fact, in which (had it been false) they could not have been mistaken. The martyrdom, therefore, of so many wise and good men, taken with a view of the whole system of Christianity, will certainly afford something considerable in its favour.

The churches built over the graves of the martyrs, and called by their names, in order to preserve the memory of their sufferings, were distinguished by the title *martyrium confessio*, or *memoria*.

The festivals of the martyrs are of very ancient date in the Christian church, and may be carried back at least from the time of Polycarp, who suffered martyrdom about the year of Christ 168. On these days the Christians met at the graves of the martyrs, and offered prayers and thanksgivings to God for the example they had afforded them: they celebrated the eucharist, and gave alms to the poor; which, together with a panegyrical oration or sermon, and reading the acts of the martyrs, were the spiritual exercises of these anniversaries.

Of the sayings, sufferings, and deaths of the martyrs, though preserved with great care for the above purpose, and to serve as models to future ages, we have but very little left, the greatest part of them having been destroyed during that dreadful persecution which Dioclesian carried on for ten years with fresh fury against the Christians; for a most diligent search was then made after all their books and papers; and all of them that were found were committed to the flames. Eusebius, indeed, composed a martyrology, but it never reached down to us; and those since compiled are extremely suspected. From the eighth century downwards, several Greek and Latin authors endeavoured to make up the loss, by compiling, with vast labour, accounts of the lives and actions of the ancient martyrs, but which consist of little else than a series of fables: nor are those records that pass under the name of martyrology worthy of superior credit, since they bear the most evident marks both of ignorance and falsehood.

MARTYROLOGY, a catalogue or list of martyrs, including the history of their lives and sufferings for the sake of religion. The term comes from μαρτυρ, "witness," and λεγω, *dico*, or λεγω, *colligo*.

The martyrologies draw their materials from the calendars of particulars churches, in which the several festivals dedicated to them are marked; and which seem to be derived from the practice of the ancient Romans, who inserted the names of heroes and great men in their fasti, or public registers.

The martyrologies are very numerous, and contain many ridiculous and even contradictory narratives; which is easily accounted for, if we consider how

many forged and spurious accounts of the lives of saints and martyrs appeared in the first ages of the church, which the legendary writers afterwards adopted without examining into the truth of them. However, some good critics, of late years, have gone a great way towards clearing the lives of the saints and martyrs from the monstrous heap of fiction they laboured under. See article LEGEND.

The martyrology of Eusebius of Cæsarea was the most celebrated in the ancient church. It was translated into Latin by St. Jerome; but the learned agree that it is not now extant. That attributed to Beda, in the eighth century, is of very doubtful authority; the names of several saints being there found who did not live till after the time of Beda. The ninth century was very fertile in martyrologies; then appeared that of Florus, subdeacon of the church at Lyons; who, however, only filled up the chasms in Beda. This was published about the year 830, and was followed by that of Waldenburtus, monk of the diocese of Treves, written in verse about the year 848; and this by that of Usard, a French monk, and written by the command of Charles the Bald, in 875, which last is the martyrology now ordinarily used in the Romish church. That of Rabanus Maurus is an improvement on Beda and Florus, written about the year 845; that of Noker, monk of St. Gal, was written about the year 894. The martyrology of Ado, monk of Ferriers, in the diocese of Treves, afterwards archbishop of Vienne, is a descendant of the Roman, if we may so call it; for Du Sollier gives its genealogy thus:—The martyrology of St. Jerome is the great Roman martyrology; from this was made the little Roman-one printed by Rosweyd: of this little Roman martyrology was formed that of Beda, augmented by Florus. Ado compiled his in the year 858. The martyrology of Nevelon, monk of Corbie, written about the year 1089, is little more than an abridgment of that of Ado: father Kircher also makes mention of a Coptic martyrology preserved by the Maronites at Rome.

We have also several Protestant martyrologies, containing the sufferings of the reformed under the Papists, viz. an English Martyrology, by J. Fox; with others by Clarke, Bray, &c. See PERSECUTION.

Martyrology is also used in the Romish church for a roll or register kept in the vestry of each church, containing the *names* of all the saints and martyrs both of the universal church, and of the particular ones of that city or monastery.

Martyrology is also applied to the painted or written catalogues in the Romish churches, containing the foundations, obits, prayers, and masses, to be said each day.

MASORA, a term, in the Jewish theology, signifying a work on the Bible, performed by several learned rabbins, to secure it from any alterations which might otherwise happen.

Their work regards merely the

letter of the Hebrew text, in which they have first fixed the true reading by vowels and accents; they have, secondly, numbered not only the chapters and sections, but the verses, words, and letters of the text; and they find in the Pentateuch 5245 verses, and in the whole Bible 23,206. The masora is called, by the Jews, the *hedge or fence of the law*, because this enumeration of the verses, &c., is a means of preserving it from being corrupted and altered. They have, thirdly, marked whatever irregularities occur in any of the letters of the Hebrew text; such as the different size of the letters, their various positions and inversions, &c.; and they have been fruitful in finding out reasons for these mysteries and irregularities in them. They are, fourthly, supposed to be the authors of the Keri and Chetibh, or the marginal corrections of the text in our Hebrew Bibles.

The text of the sacred books, it is to be observed, was originally written without any breaks or divisions into chapters or verses, or even into words; so that a whole book, in the ancient manner, was but one continued word: of this kind we have still several ancient manuscripts, both Greek and Latin. In regard, therefore, the sacred writings had undergone an infinite number of alterations, whence various readings had arisen, and the original was become much mangled and disguised, the Jews had recourse to a canon, which they judged infallible, to fix and ascertain the reading of the Hebrew text; and this rule they call *masora*, "tradition," from מסר, *tradidit*, as if this critique were nothing but a tradition which they had received from their forefathers. Accordingly they say, that, when God gave the law to Moses at Mount Sinai, he taught him first the true reading of it; and, secondly, its true interpretation; and that both these were handed down by oral tradition from generation to generation, till at length they were committed to writing. The former of these, viz. the true reading, is the subject of the masora; the latter, or true interpretation, that of the mishna and gemara.

According to Elias Levita, they were the Jews of a famous school at Tiberias, about five hundred years after Christ, who composed, or at least began, the masora; whence they are called *masorites* and *masoretic doctors*. Aben Ezra makes them the authors of the points and accents in the Hebrew text, as we now find it, and which serve for vowels.

The age of the masorites has been much disputed. Archbishop Usher places them befor Jerome; Capel, at the end of the fifth century; father Morin, in the tenth century. Basnage says, that they were not a society, but a succession of men; and that the masora was the work of many grammarians, who, without associating and communicating their notions, composed this collection of criticisms on the Hebrew text. It is urged, that there were masorites from the time of Ezra and the men of the great synagogue, to about the year of Christ 1030:

and that Ben Asher and Ben Naphtali, who were the best of the profession, and who, according to Basnage, were the inventors of the masora, flourished at this time. Each of these published a copy of the whole Hebrew text, as correct, says Dr. Prideaux, as they could make it. The eastern Jews have followed that of Ben Naphtali, and the western that of Ben Asher; and all that has been done since is to copy after them, without making any more corrections, or masoretical criticisms.

The Arabs have done the same thing by their Koran that the Masorites have done by the Bible; nor do the Jews deny their having borrowed this expedient from the Arabs, who first put it in practice in the seventh century.

There is a great and little masora printed at Venice and at Basil, with the Hebrew text in a different character. Buxtorf has written a masoretic commentary, which he calls *Tiberias*.

MASS, *Missa*, in the church of Rome, the office or prayers used at the celebration of the eucharist; or, in other words, consecrating the bread and wine into the body and blood of Christ, and offering them, so transubstantiated, as an expiatory sacrifice for the quick and the dead.

As the mass is in general believed to be a representation of the passion of our blessed Saviour, so every action of the priest, and every particular part of the service, is supposed to allude to the particular circumstances of his passion and death.

Nicod, after Baronius, observes, that the word comes from the Hebrew *missach (oblatum)*; or from the Latin *missa missorum*; because in the former times the catechumens and excommunicated were sent out of the church, when the deacons said, *Ite, missa est*, after sermon and reading of the epistle and gospel; they not being allowed to assist at the consecration. Menage derives the word from *missio*, "dismissing;" others from *missa*, "missing, sending;" because in the mass the prayers of men on earth are sent up to heaven.

The general division of masses consists in high and low. The first is that sung by the choristers, and celebrated with the assistance of a deacon and sub-deacon: low masses are those in which the prayers are barely rehearsed without singing.

There are a great number of different or occasional masses in the Romish church, many of which have nothing peculiar but the name: such are the masses of the saints; that of St. Mary of the Snow, celebrated on the fifth of August; that of St. Margaret, patroness of lying-in-women; that at the feast of St. John the Baptist, at which are said three masses; that of the Innocents, at which the *gloria in excelsis* and *hallelujah* are omitted, and, it being a day of mourning, the altar is of a violet colour. As to ordinary masses, some are said for the dead, and, as is supposed, contribute to fetch the soul out of purgatory. At these masses the altar is put in mourning, and the only decorations are a cross in

the middle of six yellow wax lights: the dress of the celebrant, and the very mass-book, are black; many parts of the office are omitted, and the people are dismissed without the benediction. If the mass be said for a person distinguished by his rank or virtues, it is followed with a funeral oration: they erect a *chapelle ardente*, that is, a representation of the deceased, with branches and tapers of yellow wax, either in the middle of the church, or near the deceased's tomb, where the priest pronounces a solemn absolution of the deceased. There are likewise private masses said for stolen or strayed goods or cattle, for health, for travellers, &c., which go under the name of *votive masses*. There is still a further distinction of masses, denominated from the countries in which they were used: thus, the Gothic mass, or *missa mosarabum*, is that used among the Goths when they were masters of Spain, and which is still kept up at Toledo and Salamanca; the Ambrosian mass is that composed by St. Ambrose, and used only at Milan, of which city he was bishop; the Gallic mass, used by the ancient Gauls; and the Roman mass, used by almost all the churches in the Romish communion.

Mass of the presanctified (missa præsanctificatorum), is a mass peculiar to the Greek church, in which there is no consecration of the elements; but, after singing some hymns, they receive the bread and wine which were before consecrated. This mass is performed all Lent, except on Saturdays, Sundays, and the Annunciation. The priest counts upon his fingers the days of the ensuing week on which it is to be celebrated, and cuts off as many pieces of bread at the altar as he is to say masses; and after having consecrated them, steeps them in wine, and puts them in a box; out of which, upon every occasion, he takes some of it with a spoon, and, putting it on a dish, sets it on the altar.

MASSACRE, a term used to signify the sudden and promiscuous butchery of a multitude. See PERSECUTION.

MASSALIANS, or MESSALIANS, a sect which sprung up about the year 361, in the reign of the emperor Constantius, who maintained that men have two souls, a celestial and a diabolical; and that the latter is driven out by prayer. From those words of our Lord, "Labour not for the meat that perisheth," it is said, that they concluded they ought not to do any work to get their bread. We may suppose, says Dr. Jortin, that this sect did not last long; that these sluggards were soon starved out of the world; or, rather, that cold and hunger sharpened their wits, and taught them to be better interpreters of scripture.

MASTER, a person who has servants under him; a ruler, or instructor. *The duties of masters relate to the civil concerns of the family.* To arrange the several businesses required of servants; to give particular instructions what is to be done, and how it is to be done; to take care that no

more is required of servants than they are equal to; to be gentle in our deportment toward them; to reprove them when they do wrong, to commend them when they do right; to make them an adequate recompence for their services, as to protection, maintenance, wages, and character.—2. *As to the morals of servants.* Masters must look well to their servants' characters before they hire them; instruct them in the principles and confirm them in the habits of virtue; watch over their morals, and set them good examples.—3. *As to their religious interests.* They should instruct them in the knowledge of divine things, Gen. xiv, 14. Gen. xviii, 19. Pray with them and for them. Joshua xxiv, 15. Allow them time and leisure for religious services, &c. Eph. vi, 9. See *Stennet on Domestic Duties*, ser. 8; *Paley's Mor. Phil.*, vol. i, 233, 235; *Beattie's Elements of Moral Science*, vol. i, 150, 153; *Doddrige's Lec.*, v. ii, 266.

MATERIALISTS, a sect in the ancient church, composed of persons, who, being prepossessed with that maxim in philosophy, "ex nihilo nihil fit," out of nothing nothing can arise, had recourse to an internal matter, on which they supposed God wrought in the creation, instead of admitting Him alone as the sole cause of the existence of all things. Tertullian vigorously opposed them in his treatise against Hermogenes, who was one of their number.

Materialists are also those who maintain that the soul of man is material, or that the principle of perception and thought is not a substance distinct from the body, but the result of corporeal organization. There are others called by this name, who have maintained that there is nothing but matter in the universe.

The followers of the late Dr. Priestley are considered as Materialists or philosophical Necessarians. According to the doctor's writings, he believed,

1. That man is no more than what we now see of him: his being commences at the time of his conception, or perhaps at an earlier period. The corporeal and mental faculties, inhering in the same substance, grow, ripen, and decay together; and whenever the system is dissolved, it continues in a state of dissolution, till it shall please that Almighty Being who called it into existence to restore it to life again. For if the mental principle were, in its own nature, immaterial and immortal, all its peculiar faculties would be so too; whereas we see that every faculty of the mind, without exception, is liable to be impaired, and even to become wholly extinct, before death. Since, therefore, all the faculties of the mind, separately taken, appear to be mortal, the substance, or principle, in which they exist, must be pronounced mortal too. Thus we might conclude that the body was mortal, from observing that all the separate senses and limbs were liable to decay and perish.

This system gives a real value to the doctrine of the resurrection from the dead, which is peculiar to revelation; on which alone the sacred writers build all our

hope of future life; and it explains the uniform language of the scriptures, which speak of one day of judgment for all mankind; and represent all the rewards of virtue, and all the punishments of vice, as taking place at that awful day, and not before. In the scriptures, the heathens are represented as without hope, and all mankind as perishing at death, if there be no resurrection of the dead.

The apostle Paul asserts, in 1st Cor. xv, 16, that *if the dead rise not, then is not Christ risen; and if Christ be not raised, your faith is vain, ye are yet in your sins: then they also who are fallen asleep in Christ are perished.* And again, ver. 32, *if the dead rise not, let us eat and drink, for to-morrow we die.* In the whole discourse, he does not even mention the doctrine of happiness or misery without the body.

If we search the scriptures for passages expressive of the state of man at death, we find such declarations as expressly exclude any trace of sense, thought, or enjoyment. See Ps. vi, 5. Job xiv. 7, &c.

2. That there is some fixed law of nature respecting the will, as well as the other powers of the mind, and every thing else in the constitution of nature; and consequently that it is never determined without some real or apparent cause foreign to itself; i. e. without some motive of choice; or, that motives influence us in some definite and invariable manner, so that every volition, or choice, is constantly regulated and determined by what precedes it: and this constant determination of mind, according to the motives presented to it, is what is meant by its *necessary determination.* This being admitted to be fact, there will be a necessary connexion between all things past, present, and to come, in the way of proper cause and effect, as much in the intellectual as in the natural world; so that, according to the established laws of nature, no event could have been otherwise than it *has been*, or *is to be*, and therefore all things past, present, and to come, are precisely what the Author of Nature really intended them to be, and has made provision for.

To establish this conclusion, nothing is necessary but that throughout all nature the same consequences should invariably result from the same circumstances. For if this be admitted, it will necessarily follow, that at the commencement of any system, since the several parts of it and their respective situations were appointed by the Deity, the first change would take place according to a certain rule established by himself, the result of which would be a new situation; after which the same laws containing another change would succeed, according to the same rules, and so on for ever; every new situation invariably leading to another; and every event, from the commencement to the termination of the system, being strictly connected, so that, unless the fundamental laws of the system were changed, it would be impossible that any event should have been otherwise than it was.

In all these cases, the circumstances preceding any change are called the causes of that change: and since a determinate event, or effect, constantly follows certain circumstances, or causes, the connexion between cause and effect is concluded to be invariable, and therefore necessary.

It is universally acknowledged, that there can be no effect without an adequate cause. This is even the foundation on which the only proper argument for the being of a God rests. And the Necessarian asserts, that if, in any given state of mind, with respect both to dispositions and motives, two different determinations, or volitions, be possible, it can be on no other principle, than that one of them should come under the description of an effect without a cause; just as if the beam of a balance might incline either way, though loaded with equal weights. And if any thing whatever, even a thought in the mind of man, could arise without an adequate cause, any thing else, the mind itself, or the whole universe, might likewise exist without an adequate cause.

This scheme of philosophical necessity implies a chain of causes and effects established by infinite wisdom, and terminating in the greatest good of the whole universe; evils of all kinds, natural and moral, being admitted, as far as they contribute to that end, or are in the nature of things inseparable from it. Vice is productive not of good, but of evil to us, both here and hereafter, though good may result from it to the whole system: and according to the fixed laws of nature, our present and future happiness necessarily depend on our cultivating good dispositions.

This scheme of philosophical necessity is distinguished from the Calvinistic doctrine of Predestination in the following particulars.

1. No Necessarian supposes that any of the human race will suffer eternally; but that future punishments will answer the same purpose as temporal ones are found to do: all of which tend to good, and are evidently admitted for that purpose. Upon the doctrine of necessity, also, the most indifferent actions of men are equally necessary with the most important; since every volition, like any other effect, must have an adequate cause depending upon the previous state of the mind, and the influence to which it is exposed.

2. The Necessarian believes that his own dispositions and actions are the necessary and sole means of his present and future happiness; so that, in the most proper sense of the words, it depends entirely on himself whether he be virtuous or vicious, happy or miserable.

3. The Calvinistic system entirely excludes the popular notion of free-will; viz. the liberty or power of doing what we please, virtuous or vicious, as belonging to every person, in every situation; which is perfectly consistent with the doctrine of philosophical necessity, and indeed results from it.

4. The Necessarian believes nothing of the posterity of Adam's

sinning in him, and of their being liable to the wrath of God on that account; or the necessity of an infinite Being making atonement for them by suffering in their stead, and thus making the Deity propitious to them. He believes nothing of all the actions of any man being necessarily sinful; but, on the contrary, thinks that the very worst of men are capable of benevolent intentions in many things that they do; and likewise that very good men are capable of falling from virtue, and consequently of sinking into final perdition. Upon the principles of the Necessarian, also, all late repentance, and especially after long and confirmed habits of vice, is altogether and necessarily ineffectual; there not being sufficient time left to produce a change of disposition and character, which can only be done by a change of conduct of proportionably long continuance.

In short, the three doctrines of Materialism, Philosophical Necessity, and Socinianism, are considered as equally parts of one system. The scheme of necessity is the immediate result of the materiality of man; for mechanism is the undoubted consequence of materialism, and that man is wholly material, is eminently subservient to the proper or mere humanity of Christ. For if no man have a soul distinct from his body, Christ, who in all other respects appeared as a man, could not have a soul which had existed before his body: and the whole doctrine of the pre-existence of souls, of which the opinion of the pre-existence of Christ is a branch, will be effectually overturned. See NECESSITY, PRE-EXISTENCE, SPINOSISM, SOUL, UNITARIAN, and books under those articles.

MEANS OF GRACE denote those duties we perform for the purpose of improving our minds, affecting our hearts, and of obtaining spiritual blessings; such as hearing the gospel, reading the scriptures, self-examination, meditation, prayer, praise, christian conversation, &c. The means are to be used without any reference to merit, but solely with a dependance on the Divine Being; nor can we ever expect happiness in ourselves, nor be good exemplars to others, while we live in the neglect of them. It is in vain to argue that the Divine decree supersedes the necessity of them, since God has as certainly appointed the means as the end. Besides, he himself generally works by them; and the more means he thinks proper to use, the more he displays his glorious perfections. Jesus Christ, when on earth, used means; he prayed, he exhorted, and did good, by going from place to place. Indeed, the systems of nature, providence, and grace, are all carried on by means. The scriptures abound with exhortations to them, Matt. v. Rom. xii. and none but enthusiasts or immoral characters ever refuse to use them.

MEDIATOR, a person that intervenes between two parties at variance, in order to reconcile them. Thus Jesus Christ is the Mediator between an offended God and sinful man, 1st Tim. ii. 5. Both Jews

and Gentiles have a notion of a Mediator; the Jews call the Messiah מתוך, the Mediator, or Middle One. The Persians call their god Mithras, μεσιτης, a Mediator; and the dæmons, with the heathens, seem to be, according to them, mediators between the superior gods and men. Indeed, the whole religion of Paganism was a system of mediation and intercession. The idea, therefore, of salvation by a Mediator, is not so novel or restricted as some imagine; and the scriptures of truth inform us, that it is only by this way human beings can arrive to eternal felicity, Acts iv, 12. John xiv, 6. Man, in his state of innocence, was in friendship with God; but, by sinning against him, he exposed himself to his just displeasure; his powers became enfeebled, and his heart filled with enmity against him, Rom. viii, 6: he was driven out of his paradisaical Eden, and totally incapable of returning to God, and making satisfaction to his justice. Jesus Christ, therefore, was the appointed Mediator to bring about reconciliation, Gen. iii, 12. Col. i, 21; and in the fulness of time he came into this world, obeyed the law, satisfied justice, and brought his people into a state of grace and favour; yea, into a more exalted state of friendship with God than was lost by the fall, Eph. ii, 18. Now, in order to the accomplishing of this work, it was necessary that the Mediator should be God and man in one person. It was necessary that he should be man, 1. That he might be related to those he was a Mediator and Redeemer of.—2. That sin might be satisfied for, and reconciliation be made for it, in the same nature which sinned.—3. It was proper that the Mediator should be capable of obeying the law broken by the sin of man, as a divine person could not be subject to the law, and yield obedience to it, Gal. iv, 4. Rom. v, 19.—4. It was meet that the Mediator should be man, that he might be capable of suffering death; for, as God, he could not die, and without shedding of blood there was no remission, Heb. ii, 10, 15. Heb. viii, 3. —5. It was fit he should be man, that he might be a faithful high-priest, to sympathize with his people under all their trials, temptations, &c. Heb. ii, 17, 18. Heb. iv, 15.—6. It was fit that he should be a holy and righteous man, free from all sin, original and actual, that he might offer himself without spot to God, take away the sins of men, and be an advocate for them, Heb. vii, 26. Heb. ix, 14. 1st John iii, 5. But it was not enough to be truly man and an innocent person; he must be more than a man: it was requisite that he should be God also, for, 1. No mere man could have entered into a covenant with God to mediate between him and sinful men.—2. He must be God, to give virtue and value to his obedience and sufferings; for the sufferings of men or angels would not have been sufficient.— . Being thus God-man, we are encouraged to hope in him. In the person of Jesus Christ the object of trust, is brought nearer to ourselves; and those well-known tender affections

which are only figuratively ascribed to the Deity, are, in our great Mediator, thoroughly realized. Farther, were he God, and not man, we should approach him with fear and dread; were he man, and not God, we should be guilty of idolatry to worship and trust him at all, Jer. xvii, 5. The plan of salvation, therefore, by such a Mediator, is the most suitable to human beings that possibly could be; for here "Mercy and truth meet together, righteousness and peace kiss each other," Psal. lxxxv, 10. The properties of Christ as Mediator are these: 1. He is the only Mediator, 1st Tim. ii, 4. Praying, therefore, to saints and angels is an error of the church of Rome, and has no countenance from the scripture.—2. Christ is a Mediator of men only, not of angels; good angels need not any; and as for evil angels, none is provided nor admitted.—3. He is the Mediator both for Jews and Gentiles, Eph. ii, 18. 1st John ii, 2.—4. He is Mediator both for Old and New Testament saints. —5. He is a suitable, constant, willing, and prevalent Mediator; his mediation always succeeds, and is infallible. *Gill's Body of Div.*, vol. i, oct., p. 336; *Witsii Econ. Fæd.*, lib. ii, c. 4; *Fuller's Gospel its own witness*, ch. 4, p. 2; *Hurrion's Christ Crucified*, p. 103, &c.; *Dr. Owen on the Person of Christ.*

MEDITATION is an act by which we consider any thing closely, or wherein the soul is employed in the search or consideration of any truth. In religion it is used to signify the serious exercise of the understanding, whereby our thoughts are fixed on the observation of spiritual things, in order to practice. Mystic divines make a great difference between meditation and contemplation: the former consists in discursive acts of the soul, considering methodically and with attention the mysteries of faith and the precepts of morality; and is performed by reflections and reasonings which leave behind them manifest impressions on the brain. The pure contemplative, they say, have no need of meditation, as seeing all things in God at a glance, and without any reflection. See Beguins and Quietists.

I. *Meditation* is a duty which ought to be attended to by all who wish well to their spiritual interests. It ought to be *deliberate*, *close*, and *perpetual*, Psal. cxix, 97. Psal. i, 2.—2. The *subjects* which ought more especially to engage the Christian mind are the works of creation, Psal. xix; the perfections of God, Deut. xxxii, 4; the excellencies, offices, characters, and works of Christ, Heb. xii, 2, 3; the offices and operations of the Holy Spirit, 15th and 16th ch. of John; the various dispensations of Providence, Psal. xcvii, 1, 2; the precepts, declarations, promises, &c., of God's word, Psalm cxix; the value, powers, and immortality of the soul, Mark viii, 36; the noble, beautiful, and benevolent plan of the gospel, 1st Tim. i, 11; the necessity of our personal interest in and experience of its power, John iii, 3; the depravity of our nature, and the freedom of Divine grace in choosing, adopting, justi-

fying, and sanctifying us, 1st Cor. vi, 11; the shortness, worth, and swiftness of time, James iv, 14; the certainty of death, Heb. ix, 27; the resurrection and judgment to come, 1st Cor. xv, 50, &c.; and the future state of eternal rewards and punishments, Matt. xxv. These are some of the most important subjects on which we should meditate.—3. *To perform this duty aright*, we should be much in prayer, Luke xviii, 1; avoid a worldly spirit, 1st John ii, 15; beware of sloth, Heb. vi, 11; take heed of sensual pleasures, James iv, 4; watch against the devices of Satan, 1st Pet. v, 8; be often in retirement, Psal. iv, 4; embrace the most favourable opportunities, the calmness of the morning, Psal. v, 1, 3; the solemnity of the evening, Gen. xxiv, 63; sabbath days, Psal. cxviii, 24; sacramental occasions, &c. 1st Cor. xi, 28.—4. The *advantages* resulting from this are, improvement of the faculties of the soul, Proverbs xvi, 22; the affections are raised to God, Psalm xxxix, 1, 4; an enjoyment of Divine peace and felicity, Phil. iv, 6, 7; holiness of life is promoted, Psal. cxix, 59, 60; and we thereby experience a foretaste of eternal glory, Psal. lxxiii, 25, 26. 2d Cor. v, 1, &c.

MEEKNESS, a temper of mind not easily provoked to resentment. In the Greek language it is πραΰς quasi βάδιος facilis, *easiness* of spirit, and thus it may be justly called; for it accommodates the soul to every occurrence, and so makes a man easy to himself, and to all about him. The Latins call a meek man *mansuetus*, *qu manu assuetus*, *used to the hand*; which alludes to the taming and reclaiming of creatures wild by nature, and bringing them to be tractable and familiar, James iii, 7, 8: so where the grace of meekness reigns, it subdues the impetuous disposition, and learns it submission and forgiveness. It teaches us to govern our own anger whenever we are at any time provoked, and patiently to bear the anger of others, that it may not be a provocation to us. The former is its office, especially in superiors; the latter in inferiors, and both in equals, James iii, 13. *The excellency of such a spirit appears*, if we consider that it enables us to gain a victory over corrupt nature, Prov. xvi, 32; that it is a beauty and an ornament to human beings, 1st Pet. iii, 4; that it is obedience to God's word, and conformity to the best patterns, Eph. v, 1, 2. Phil. iv, 8. It is productive of the highest peace to the possessor, Luke xxi, 19. Matt. xi, 28, 29. It fits us for any duty, instruction, relation, condition, or persecution, Phil. iv, 11, 12. *To obtain this spirit*, consider that it is a Divine injunction, Zeph. ii, 3. Col. iii, 12. 1st Tim. vi, 11. Observe the many examples of it: Jesus Christ, Matt. xi, 28; Abraham, Gen. xiii. Gen. xvi, 5, 6; Moses, Num. xii, 3; David, Zech. xii, 8. 2d Sam. xvi 10, 12. Ps. cxxxi, 2; Paul, 1st Cor. ix, 19. How lovely a spirit it is in itself, and how it secures us from a variety of evils. That peculiar promises are made to such, Matt. v, 5. Isaiah lxvi, 2. That such give

evidence of their being under the influence of Divine grace, and shall enjoy the Divine blessing, Is. lvii, 15. See *Henry on Meekness; Dunlop's Ser.*, vol. ii, p. 434; *Evans's Sermons on the Christ. Temper*, ser. 29; *Tillotson on 1st Peter* ii, *and on Matthew* v, 44; *Logan's Sermons*, vol. i, ser. 10; and *Jortin's Sermons*, ser. 11, vol. iii.

MEETING-HOUSE, a place appropriated by Dissenters for the purpose of public worship. Since the act of uniformity passed, 1662, by which so many hundreds of ministers were ejected from their livings, meeting-houses have become very numerous. For a considerable time, indeed, they were prohibited by the conventicle act; but, at last, toleration being granted to Dissenters, they enjoyed the privilege of meeting and worshipping God according to the dictates of their own consciences, and which they still possess to this day. The number of meeting-houses in London may, perhaps, amount to about 150, though some reckon upwards of 200. In all the respectable towns, and even in many villages of England, there are meeting-houses; and, within a few years, they have greatly increased.

MELATONI, so called from one Mileto, who taught that not the soul, but the body of man was made after God's image.

MELCHIZEDEZIANS, a denomination which arose about the beginning of the third century. They affirmed that Melchizedeck was not a man, but a heavenly power superior to Jesus Christ; for Melchizedeck, they said, was the intercessor and mediator of the angels; and Jesus Christ was only so for man, and his priesthood only a copy of that of Melchizedeck.

MELCHITES, the name given to the Syriac, Egyptian, and other Christians of the Levant. The Melchites, excepting some few points of little or no importance, which relate only to ceremonies and ecclesiastical discipline, are, in every respect, professed Greeks; but they are governed by a particular patriarch, who assumes the title of Patriarch of Antioch. They celebrate mass in the Arabian language. The religious among the Melchites follow the rule of St. Basil, the common rule of all the Greek monks.

MELETIANS, the name of a considerable party who adhered to the cause of Meletius, bishop of Lycopolis, in Upper Egypt, after he was deposed, about the year 306, by Peter, bishop of Alexandria, under the charge of his having sacrificed to the gods, and having been guilty of other heinous crimes; though Epiphanius makes his only failing to have been an excessive severity against the lapsed. This dispute, which was at first a personal difference between Meletius and Peter, became a religious controversy; and the Meletian party subsisted in the fifth century, but was condemned by the first council of Nice.

MEMORY, a faculty of the mind, which presents to us ideas or notions of things that are past, accompanied with a persuasion

that the things themselves were formerly real and present. When we remember with little or no effort, it is called remembrance simply, or memory, and sometimes passive memory. When we endeavour to remember what does not immediately and of itself occur, it is called active memory, or recollection. A good memory has these several qualifications: 1. It is ready to receive and admit with great ease the various ideas, both of words and things, which are learned or taught.—2. It is large and copious to treasure up these ideas in great number and variety. —3. It is strong and durable to retain for a considerable time those words or thoughts which are committed to it.—4. It is faithful and active to suggest and recollect, upon every proper occasion, all those words or thoughts which it hath treasured up. As this faculty may be injured by neglect and slothfulness, we will here subjoin a few of the best rules which have been given for the improvement of it. 1. We should form clear and distinct apprehension of the things which we commit to memory.—2. Beware of every sort of intemperance, for that greatly impairs the faculties. —3. If it be weak, we must not overload it, but charge it only with the most useful and solid notions.—4. We should take every opportunity of uttering our best thoughts in conversation, as this will deeply imprint them.—5. We should join to the idea we wish to remember, some other idea that is more familiar to us, which bears some similitude to it, either in its nature or in the sound of the word.—6. We should think of it before we go to sleep at night, and the first thing in the morning, when the faculties are fresh.—7. Method and regularity in the things we commit to the memory are necessary.—8. Often thinking, writing, or talking, on the subjects we wish to remember.—9. Fervent and frequent prayer. See *Watts on the Mind*, chap. 17; *Grey's Memoria Technica; Rogers's Pleasures of Memory; Reid's Intell. Powers of Man*, 303, 310, 338, 356.

MENANDRIANS, the most ancient branch of Gnostics; thus called from Menander their chief, said by some, without sufficient foundation, to have been a disciple of Simon Magus, and himself a reputed magician.

He taught, that no person could be saved unless he were baptized in his name; and he conferred a peculiar sort of baptism, which would render those who received it immortal in the next world; exhibiting himself to the world with the phrenzy of a lunatic more than the founder of a sect as a promised saviour; for it appears by the testimonies of Irenæus, Justin, and Tertullian, that he pretended to be one of the æons sent from the pleroma, or ecclesiastical regions, to succour the souls that lay groaning under bodily oppression and servitude; and to maintain them against the violence and stratagems of the dæmons that hold the reigns of empire in this sublunary world. As this doctrine was built upon the same foundation with that of Simon Magus,

the ancient writers looked upon him as the instructor of *Menander*. See SIMONIANS.

MENDICANTS, or BEGGING FRIARS, several orders of religious in popish countries, who, having no settled revenues, are supported by the charitable contributions they receive from others.

This sort of society began in the thirteenth century, and the members of it, by the tenor of their institution, were to remain entirely destitute of all fixed revenues and possessions; though in process of time their number became a heavy tax upon the people. Innocent III was the first of the popes who perceived the necessity of instituting such an order; and accordingly he gave such monastic societies as made a profession of poverty the most distinguishing marks of his protection and favour. They were also encouraged and patronized by the succeeding pontiffs, when experience had demonstrated their public and extensive usefulness. But when it became generally known that they had such a peculiar place in the esteem and protection of the rulers of the church, their number grew to such an enormous and unwieldy multitude, and swarmed so prodigiously in all the European provinces, that they became a burden not only to the people, but to the church itself. The great inconvenience that arose from the excessive multiplication of the Mendicant orders was remedied by Gregory X, in a general council, which he assembled at Lyons, in 1272; for here all the religious orders that had sprung up after the council held at Rome, in 1215, under the pontificate of Innocent III, were suppressed; and the extravagant multitude of Mendicants, as Gregory called them, were reduced to a smaller number, and confined to the four following societies or denominations viz. the Dominicans, the Franciscans, the Carmelites, and the Augustins, or hermits of St. Augustin.

As the pontiffs allowed these four Mendicant orders the liberty of travelling wherever they thought proper, of conversing with persons of every rank, of instructing the youth and multitude wherever they went; and as those monks exhibited, in their outward appearance and manner of life, more striking marks of gravity and holiness than were observable in the other monastic societies, they rose all at once to the very summit of fame, and were regarded with the utmost esteem and veneration through all the countries of Europe. The enthusiastic attachment to these sanctimonious beggars went so far, that, as we learn from the most authentic records, several cities were divided or cantoned out into four parts, with a view to these four orders; the first part being assigned to the Dominicans, the second to the Franciscans, the third to the Carmelites, and the fourth to the Augustins. The people were unwilling to receive the sacraments from any other hands than those of the Mendicants, to whose churches they crowded to perform their devotions while living, and were ex-

tremely desirous to deposite there also their remains after death. Nor did the influence and credit of the Mendicants end here; for we find in the history of this and of the succeeding ages that they were employed not only in spiritual matters, but also in temporal and political affairs of the greatest consequence, in composing the differences of princes, concluding treaties of peace, concerting alliances, presiding in cabinet councils, governing courts, levying taxes, and other occupations not only remote from but absolutely inconsistent with the monastic character and profession. However, the power of the Dominicans and Franciscans greatly surpassed that of the other two orders, insomuch that these two orders were, before the reformation, what the Jesuits have been since that happy and glorious period; the very soul of the hierarchy, the engines of the state, the secret springs of all the motions of the one and the other, and the authors and directors of every great and important event, both in the religious and political world. By very quick progression their pride and confidence arrived at such a pitch, that they had the presumption to declare publicly, that they had a divine impulse and commission to illustrate and maintain the religion of Jesus. They treated with the utmost insolence and contempt all the different orders of the priesthood; they affirmed, without a blush, that the true method of obtaining salvation was revealed to them alone; proclaimed with ostentation the superior efficacy and virtue of their indulgences; and vaunted beyond measure their interest at the court of heaven, and their familiar connexions with the Supreme Being, the Virgin Mary, and the saints in glory. By these impious wiles they so deluded and captivated the miserable, and blinded the multitude, that they would not intrust any other but the Mendicants with the care of their souls. They retained their credit and influence to such a degree towards the close of the fourteenth century, that great numbers of both sexes, some in health, others in a state of infirmity, others at the point of death, earnestly desired to be admitted into the Mendicant order, which they looked upon as a sure and infallible method of rendering heaven propitious.—Many made it an essential part of their last wills, that their bodies after death should be wrapped in old ragged Dominican or Franciscan habits, and interred among the Mendicants. For such was the barbarous superstition and wretched ignorance of this age, that people universally believed they should readily obtain mercy from Christ at the day of judgment, if they appeared before his tribunal associated with the Mendicant friars.

About this time, however, they fell under an universal odium; but, being resolutely protected against all opposition, whether open or secret, by the popes, who regarded them as their best friends and most effectual supports, they

suffered little or nothing from the efforts of their numerous adversaries. In the fifteenth century, besides their arrogance, which was excessive, a quarrelsome and litigious spirit prevailed among them, and drew upon them justly the displeasure and indignation of many. By affording refuge at this time to the Beguins in their order, they became offensive to the bishops, and were hereby involved in difficulties and perplexities of various kinds. They lost their credit in the sixteenth century by their rustic impudence, their ridiculous superstitions, their ignorance, cruelty, and brutish manners. They discovered the most barbarous aversion to the arts and sciences, and expressed a like abhorrence of certain eminent and learned men, who endeavoured to open the paths of science to the pursuits of the studious youth, recommended the culture of the mind, and attacked the barbarism of the age in their writings and discourses. Their general character, together with other circumstances, concurred to render a reformation desirable, and to accomplish this happy event.

Among the number of Mendicants are also ranked the Capuchins, Recollects, Minims, and others, who are branches or derivations from the former.

Buchanan tells us, the Mendicants in Scotland, under an appearance of beggary, lived a very luxurious life; whence one wittily called them not *Mendicant*, but *Manducant* friars.

MENNONITES, a sect in the United Provinces, in most respects the same with those in other places called *Anabaptists*. They had their rise in 1536, when Menno Simon, a native of Friesland, who had been a Romish priest, and a notorious profligate, resigned his rank and office in the Romish church, and publicly embraced the communion of the Anabaptists.

Menno was born at Witmarsum, a village in the neighbourhood of Bolswert, in Friesland, in the year 1505, and died in 1561, in the dutchy of Holstein, at the country seat of a certain nobleman not far from the city of Oldesloe, who, moved with compassion by the view of the perils to which Menno was exposed, and the snares that were daily laid for his ruin, took him, with certain of his associates, into his protection, and gave him an asylum. The writings of Menno, which are almost all composed in the Dutch language, were published in folio at Amsterdam, in the year 1651. About the year 1537, Menno was earnestly solicited by many of the sect with which he connected himself to assume among them the rank and functions of a public teacher; and, as he looked upon the persons who made this proposal to be exempt from the fanatical phrenzy of their brethren at Munster (though according to other accounts they were originally of the same stamp, only rendered somewhat wiser by their sufferings), he yielded to their entreaties. From this period to the end of his life he travelled from one country to another with his wife and children, exercising his ministry,

under pressures and calamities of various kinds, that succeeded each other without interruption, and constantly exposed to the danger of falling a victim to the severity of the laws. East and West Friesland, together with the province of Groningen, were first visited by this zealous apostle of the Anabaptists; from whence he directed his course into Holland, Guelderland, Brabant, and Westphalia; continued it through the German provinces that lie on the coast of the Baltic sea, and penetrated so far as Livonia. In all these places his ministerial labours were attended with remarkable success, and added to his sect a prodigious number of followers. Hence he is deservedly considered as the common chief of almost all the *Anabaptists*, and the parent of the sect that still subsists under that denomination. Menno was a man of genius, though not of a very sound judgment: he possessed a natural and persuasive eloquence, and such a degree of learning as made him pass for an oracle in the estimation of the multitude. He appears, moreover, to have been a man of probity, of a meek and tractable spirit, gentle in his manners, pliable and obsequious in his commerce with persons of all ranks and characters, and extremely zealous in promoting practical religion and virtue, which he recommended by his example as well as by his precepts. The plan of doctrine and discipline drawn up by Menno was of a much more mild and moderate nature than that of the furious and fanatical Anabaptists (whose tumultuous proceedings have been recited under that article), but somewhat more severe, though more clear and consistent than the doctrine of the wiser branches of that sect, who aimed at nothing more than the restoration of the Christian church to its primitive purity. Accordingly he condemned the plan of ecclesiastical discipline that was founded on the prospect of a new kingdom to be miraculously established by Jesus Christ on the ruins of civil government and the destruction of human rulers, and which had been the fatal and pestilential source of such dreadful commotions, such execrable rebellions, and such enormous crimes. He declared publicly his dislike of that doctrine which pointed out the approach of a marvellous reformation in the church by the means of a new and extraordinary effusion of the Holy Spirit. He expressed his abhorrence of the licentious tenets which several of the Anabaptists had maintained with respect to the lawfulness of polygamy and divorce; and, finally, considered as unworthy of toleration those fanatics who were of opinion that the Holy Ghost continued to descend into the minds of many chosen believers, in as extraordinary a manner as he did at the first establishment of the Christian church, and that he testified his peculiar presence to several of the faithful by miracles, predictions, dreams, and visions of various kinds. He retained, indeed, the doctrines commonly received among the Anabaptists, in relation to the

baptism of infants; the *millennium*, or one thousand years reign of Christ upon earth; the exclusion of magistrates from the Christian church; the abolition of war; and the prohibition of oaths enjoined by our Saviour, and the vanity, as well as the pernicious effects of human science. But while Menno retained these doctrines in a general sense, he explained and modified them in such a manner as made them resemble the religious tenets that were universally received in the Protestant churches; and this rendered them agreeable to many, and made them appear inoffensive even to numbers who had no inclination to embrace them. It, however, so happened, that the nature of the doctrines considered in themselves, the eloquence of Menno, which set them off to such advantage, and the circumstances of the times, gave a high degree of credit to the religious system of this famous teacher among the Anabaptists, so that it made a rapid progress in that sect. And thus it was in consequence of the ministry of Menno that the different sorts of Anabaptists agreed together in excluding from their communion the fanatics that dishonoured it, and in renouncing all tenets that were detrimental to the authority of civil government, and by an unexpected coalition formed themselves into one community.

Though the Mennonites usually pass for a sect of Anabaptists, yet M. Herman Schyn, a Mennonite minister, who has published their history and apology, maintains, that they are not Anabaptists either in principle or by origin. However, nothing can be more certain than this fact, viz. that the first Mennonite congregations were composed of the different sorts of Anabaptists; of those who had been always inoffensive and upright, and of those who, before their conversion by the ministry of Menno, had been seditious fanatics: besides, it is alleged, that the Mennonites do actually retain at this day some of those opinions and doctrines which led the seditious and turbulent Anabaptists of old to the commission of so many and such enormous crimes: such particularly is the doctrine concerning the nature of Christ's kingdom, or of the church of the New Testament, though modified in such a manner as to have lost its noxious qualities, and to be no longer pernicious in its influence.

The Mennonites are subdivided into several sects, whereof the two principal are the *Flandrians*, or Flemingians, and the *Waterlandians*. The opinions, says Mosheim, that are held in common by the Mennonites, seem to be all derived from this fundamental principle,—that the kingdom which Christ established upon earth is a visible church, or community, into which the holy and just alone are to be admitted; and which is consequently exempt from all those institutions and rules of discipline that have been invented by human wisdom for the correction and reformation of the wicked. This principle, indeed, was avowed by the ancient Mennonites, but it is

now almost wholly renounced: nevertheless, from this ancient doctrine many of the religious opinions that distinguish the Mennonites from all other Christian communities seem to be derived. In consequence of this doctrine, they admit none to the sacrament of baptism but persons that are come to the full use of their reason; they neither admit civil rulers into their communion, nor allow any of their members to perform the functions of magistracy; they deny the lawfulness of repelling force by force; and consider war, in all its shapes, as unchristian and unjust: they entertain the utmost aversion to the execution of justice, and more especially to capital punishments: and they also refuse to confirm their testimony by an oath. The particular sentiments that divided the more considerable societies of the Mennonites are the following: The rigid Mennonites, called the *Flemingians*, maintain with various degrees of rigour the opinions of their founder Menno, as to the human nature of Christ, alleging that it was produced in the womb of the Virgin by the creating power of the Holy Ghost; the obligation that binds us to wash the feet of strangers, in consequence of our Saviour's command; the necessity of excommunicating and avoiding, as one would do the plague, not only avowed sinners, but also all those who depart, even in some light instances pertaining to dress, &c., from the simplicity of their ancestors; the contempt due to human learning; and other matters of less moment. However, this austere system declines, and the rigid Mennonites are gradually approaching towards the opinions and discipline of the more moderate, or *Waterlandians*.

The first settlement of the Mennonites in the United Provinces was granted them by William, prince of Orange, towards the close of the sixteenth century; but it was not before the following century that their liberty and tranquillity were fixed upon solid foundations, when, by a confession of faith published in the year 1626, they cleared themselves from the imputations of those pernicious and detestable errors that had been laid to their charge. In order to appease their intestine discords, a considerable part of the Anabaptists of Flanders, Germany, and Friesland, concluded their debates in a conference held at Amsterdam in the year 1630, and entered into the bonds of fraternal communion, each reserving to themselves a liberty of retaining certain opinions. This association was renewed and confirmed by new resolutions in the year 1649; in consequence of which the rigorous laws of Menno and his successors were in various respects mitigated and corrected. See ANABAPTISTS.

MEN OF UNDERSTANDING. This title distinguished a denomination which appeared in Flanders and Brussels in the year 1511. They owed their origin to an illiterate man, whose name was Egidius Cantor, and to William of Hildenison, a Carmelite monk. They pretended to be honoured

with celestial visions, denied that any could arrive at perfect knowledge of the holy scriptures without the extraordinary succours of a divine illumination, and declared the approach of a new revelation from heaven, more perfect than the gospel of Christ. They said that the resurrection was accomplished in the person of Jesus, and no other was to be expected; that the inward man was not defiled by the outward actions, whatever they were; that the pains of hell were to have an end; and not only all mankind, but even the devils themselves, were to return to God, and be made partakers of eternal felicity. They also taught among other things that Christ alone had merited eternal life and felicity for the human race; and that therefore men could not acquire this inestimable privilege by their own actions alone—that the priests, to whom the people confessed their transgressions, had not the power of absolving them, but this authority was vested in Christ alone—that voluntary penance and mortification was not necessary to salvation.

This denomination appears to have been a branch of the Brethren and Sisters of the Free Spirit.

MERCY is that disposition of mind which excites us to pity and relieve those who are in trouble, or to pass by their crimes without punishing them. It is distinguished from *love*, thus: The object of love is the creature simply; the object of *mercy* is the creature fallen into misery. Parents love their children simply as they are their children; but if they fall into misery, love works in a way of pity and compassion: love is turned into mercy.

"As we are all the objects of mercy in one degree or another, the mutual exercise of it towards each other is necessary to preserve the harmony and happiness of society. But there are those who may be more particularly considered as the objects of it; such as the *guilty*, the *indigent*, and the *miserable*. As it respects the *guilty*, the greatest mercy we can shew to them is to endeavour to reclaim them, and prevent the bad consequences of their misconduct, James v, 20. Mercy may also be shewn to them by a proper mitigation of justice, and not extending the punishment beyond the nature or desert of the crime. With regard to those who are in *necessity* and *want*, mercy calls upon us to afford the most suitable and seasonable supplies; and here our benefactions must be dispensed in proportion to our circumstances, and the real distress of the object, 1st John iii, 17. As to those who are in *misery* and *distress*, mercy prompts us to relieve and comfort them by doing what we can to remove or alleviate their burdens. Our Lord strongly recommended this act of mercy in the parable of the man who fell among thieves, and was relieved by the poor Samaritan: and in the conclusion he adds, 'Go and do thou likewise,' Luke x, 30 to 37.

"This merciful temper will shew and exert itself not only

towards those of our own party and acquaintance, but to the whole human species; and not only to the whole human species, but to the animal creation. It is a degree of inhumanity to take a pleasure in giving any thing pain, and more in putting useful animals to extreme torture for our own sport. This is not that dominion which God originally gave to man over the *beasts of the field*. It is, therefore, an usurped authority, which man has no right to exercise over brute creatures, which were made for his service, convenience, support, and ease; but not for the gratification of unlawful passions, or cruel dispositions.

"Mercy must be distinguished from those weaknesses of a natural temper which often put on the appearance of it. With regard to criminals or delinquents, it is false compassion to suppress the salutary admonition, and refuse to set their guilt before them, merely because the sight of it will give their conscience pain: such unseasonable tenderness in a surgeon may prove the death of his patient; this, however it may appear, is not mercy, but cruelty. So is that fondness of a parent that withholds the hand of discipline from a beloved child, when its frowardness and faults render seasonable and prudent correction necessary to save it from ruin. In like manner, when a magistrate through excessive clemency, suffers a criminal who is a pest to society to escape unpunished, or so mitigates the sentence of the law as to put it into his power to do still greater hurt to others, he violates not only the laws of justice, but of mercy too.

"Mercy to the indigent and necessitous has been no less abused and perverted by acts of mistaken beneficence, when impudence and clamour are permitted to extort from the hand of charity that relief which is due to silent distress and modest merit; or when one object is lavishly relieved to the detriment of another who is more deserving. As it respects those who are in tribulation or misery, to be sure, every such person is an object of our compassion; but that compassion may be, and often is, exercised in a wrong manner. Some are of so tender a make, that they cannot bear the sight of distress, and stand aloof from a friend in pain and affliction, because it affects them too sensibly, when their presence would at least give them some little comfort, and might possibly administer lasting relief. This weakness should be opposed, because it not only looks like unkindness to our friends, but is really showing more tenderness to ourselves than to them: nor is it doing as we would be done by. Again; it is false pity, when, out of mere tenderness of nature, we either advise or permit our afflicted friend to take or do any thing which will give him a little present transient ease, but which we know at the same time will increase his future pain, and aggravate the symptoms of his disease." Seeing, therefore, the extremes to which we are liable, let us learn to cultivate that wisdom and pru-

dence which are necessary to regulate this virtue. To be *just* without being cruel, and *merciful* without being weak, should be our constant aim, under all the circumstances of guilt, indigence, and misery, which present themselves to our view. See BENEFICENCE, CHARITY, LOVE.

MERCY OF GOD is his readiness to relieve the miserable, and to pardon the guilty. 1. It is essential to his nature, Exod. xxxiv, 6, 7; not, indeed, as a passion or affection as it is in men, but the result of his sovereign will, and guided by his infinite wisdom.—2. It is free, as nothing out of himself can be the cause of it; for then there would be a cause prior to him, the cause of himself. The misery of the creature is not the cause of mercy, for he is not wrought upon as creatures are, nor are the merits of the creature the cause, Tit. iii, 5; nor are even the sufferings of Christ the cause, but the effects of it; but it arises from the goodness of his nature, and from his sovereign will and pleasure, Exod. xxxiii, 19. Rom. ix, 18.—3. His mercy is infinite; it pardons offences committed against an infinitely Holy Being, and bestows an infinite good on all who believe even Jesus Christ, Luke i, 78.—4. It is immutable; nothing can change it; it is invariably the same, Mal. iii, 6. Luke i, 50.—5. Shall be for ever celebrated in a future state, Psal. lxxxix, 2. Psal. ciii, 17.—6. It is only displayed in and through Christ, Eph. ii. It has been farther distinguished into, 1. Preventing mercy, Psal. lix, 10. —2. Forbearing mercy, Rom. ii, 4.—3. Comforting mercy, 2d Cor. i, 4.—4. Relieving mercy, Psal. cxlv, 8, 9.—5. Pardoning mercy, Is. lv, 6.—6. Universal or extensive mercy. It extends to all kinds of beings and fallen creatures. The brute creation share in it, Psal. cxlv, 9. Psal. xxxvi, 5, 6. The ungodly are the objects of it in a general way, Matt. v, 45. 1st Tim. iv, 10. The saints on earth are continual monuments of it, Rom. ix, 23; and the spirits of just men made perfect in glory are always praising God for it. Finally, it is enjoyed in an especial manner by all who are true believers, of every nation, in every age, in every circumstance, in all places, and at all times. See GRACE, PARDON; *Gill's Body of Div.*, vol, i, p. 124, oct ed.; *Saurin's Ser.*, vol. i, ser. 8; *Dr. Goodwin's Works*, vol. v, part 2; *Tillotson's Ser.*, ser. 147; *Hill's Ser.*, ser. 10.

MERIT signifies desert, or to earn: originally the word was applied to soldiers and other military persons, who, by their labours in the field, and by the various hardships they underwent during the course of a campaign, as also by other services they might occasionally render to the commonwealth, were said, *merere stipendia*, to merit, or earn their pay: which they might properly be said to do, because they yielded in real service an equivalent to the state for the stipend they received, which was therefore due to them in justice. Here, then, we come at the true meaning of the word *merit*; from which it is very clearly to be seen that there can be no

such thing as merit in our best obedience. One man may merit of another, but all mankind together cannot merit from the hand of God. This evidently appears, if we consider the imperfections of all our services, and the express declaration of the Divine word, Eph. ii, 8, 9. Rom. xi, 5, 6. Tit. iii. 5. Rom. x. 1, 4. *The doctrine of Merit stated*, ser. 1, vol. iii; *South's Serm.; Toplady's Works*, p. 471, vol. iii; *Hervey's Eleven Letters to Wesley; Robinson's Claude*, vol. ii, p. 218.

MERITS OF CHRIST, a term used to denote the active and passive obedience of Christ; all that he wrought and all that he suffered for the salvation of mankind. See articles ATONEMENT, IMPUTATION, RIGHTEOUSNESS OF CHRIST.

MESSIAH, signifies anointed, the title given by way of eminence to our Saviour; meaning the same in Hebrew as Christ in Greek, and alludes to the authority he had to assume the characters of prophet, priest, and king, and that of Saviour of the world. The ancient Jews had just notions of the Messiah, which came gradually to be corrupted, by expecting a temporal monarch and conqueror; and finding Jesus Christ to be poor, humble, and of an unpromising appearance, they rejected him. Most of the modern rabbins, according to Buxtorf, believe that the Messiah is come, but that he lies concealed because of the sins of the Jews. Others believe he is not yet come, fixing different times for his appearance, many of which are elapsed; and, being thus baffled, have pronounced an anathema against those who shall pretend to calculate the time of his coming. To reconcile the prophecies concerning the Messiah that seemed to be contradictory, some have had recourse to a twofold Messiah; one in a state of poverty and suffering, the other of splendour and glory. The first, they say, is to proceed from the tribe of Ephraim, who is to fight against Gog, and to be slain by Annillus, Zech. xii, 10; the second is to be of the tribe of Judah and lineage of David, who is to conquer and kill Annillus; to bring the first Messiah to life again, to assemble all Israel, and rule over the whole world. Whoever will take the trouble to compare the life, death, work, miracles, and character of Christ, with the predictions respecting him, must, if he be not wilfully blind, be convinced that he is the true Messiah, and that we are to expect no other. Christ, indeed, warned his disciples that false Messiahs should arise, Matt. xxiv, 14; and the event has verified the prediction. No less than four and-twenty false Christs have arisen in different places and at different times, an account of which we will here present the reader.

1. Caziba was the first of any note who made a noise in the world. Being dissatisfied with the state of things under Adrian, he set himself up at the head of the Jewish nation, and proclaimed himself their long expected Messiah. He was one of those banditti that infested Judea, and committed all kinds of violence against the Romans; and had become so

powerful, that he was chosen king of the Jews, and by them acknowledged their Messiah. However, to facilitate the success of this bold enterprize, he changed his name from Caziba, which it was at first, to that of Barchocheba, alluding to the star foretold by Balaam; for he pretended to be the star sent from heaven to restore his nation to its ancient liberty and glory. He chose a forerunner; raised an army, was anointed king, coined money inscribed with his own name, and proclaimed himself Messiah and prince of the Jewish nation. Adrian raised an army, and sent it against him. He retired into a town called Bither, where he was besieged. Barchocheba was killed in the siege, the city was taken, and a dreadful havock succeeded. The Jews themselves allow, that, during this short war against the Romans in defence of this false Messiah, they lost five or six hundred thousand souls. This was in the former part of the second century.

2. In the reign of Theodosius the younger, in the year of our Lord 434, another impostor arose, called Moses Cretensis. He pretended to be a second Moses, sent to deliver the Jews who dwelt in Crete, and promised to divide the sea, and give them a safe passage through it. Their delusion proved so strong and universal, that they neglected their lands, houses, and all other concerns, and took only so much with them as they could conveniently carry. And on the day appointed, this false Moses, having led them to the top of a rock; men, women, and children, threw themselves headlong down into the sea, without the least hesitation or reluctance, till so great a number of them were drowned, as opened the eyes of the rest, and made them sensible of the cheat. They then began to look out for their pretended leader, but he disappeared, and escaped out of their hands.

3. In the reign of Justin, about 520, another impostor appeared, who called himself the son of Moses. His name was Dunaan. He entered into a city of Arabia Felix, and there he greatly oppressed the Christians; but he was taken prisoner, and put to death by Elesban, an Æthiopian general.

4. In the year 529 the Jews and Samaritans rebelled against the emperor Justinian, and set up one Julian for their king; and accounted him the Messiah. The emperor sent an army against them, killed great numbers of them, took their pretended Messiah prisoner, and immediately put him to death.

5. In the year 571 was born Mahomed, in Arabia. At first he professed himself to be the Messiah who was promised to the Jews. By this means he drew many of that unhappy people after him. In some sense, therefore, he may be considered in the number of false Messiahs. See MAHOMETANISM.

6. About the year 721, in the time of Leo Isaurus, arose another false Messiah in Spain: his name was Serenus. He drew great numbers after him, to their no small loss and disappointment; but all his pretensions came to nothing.

7. The twelfth century was fruitful in false Messiahs; for about the year 1137, there appeared one in France, who was put to death, and many of those who followed him.

8. In the year 1138 the Persians were disturbed with a Jew, who called himself the Messiah. He collected together a vast army. But he, too, was put to death, and his followers treated with great inhumanity.

9. In the year 1157, a false Messiah stirred up the Jews at Corduba, in Spain. The wiser and better sort looked upon him as a madman, but the great body of the Jews in that nation believed in him. On this occasion almost all the Jews in Spain were destroyed.

10. In the year 1167, another false Messiah rose in the kingdom of Fez, which brought great troubles and persecution upon the Jews that were scattered through that country.

11. In the same year an Arabian set up there for the Messiah, and pretended to work miracles. When search was made for him, his followers fled, and he was brought before the Arabian king. Being questioned by him, he replied, that he was a prophet sent from God. The king then asked him what sign he could show to confirm his mission. Cut off my head, said he, and I will return to life again. The king took him at his word, promising to believe him if his prediction came to pass. The poor wretch, however, never returned to life again, and the cheat was sufficiently discovered. Those who had been deluded by him were grievously punished, and the nation condemned to a very heavy fine.

12. Not long after this, a Jew, who dwelt beyond Euphrates, called himself the Messiah, and drew vast multitudes of people after him. He gave this for a sign of it, that he had been leprous, and was cured in the course of one night. He, like the rest, perished in the attempt, and brought great persecution on his countrymen.

13. In the year 1174, a magician and false Christ arose in Persia, who seduced many of the common people, and brought the Jews into great tribulation.

14. In the year 1176, another of these impostors arose in Moravia, who was called David Almusser. He pretended that he could make himself invisible; but he was soon taken, and put to death, and a heavy fine laid upon upon his brethren the Jews.

15. In the year 1199, a famous cheat and rebel exerted himself in Persia, called David el David. He was a man of learning, a great magician, and pretended to be the Messiah. He raised an army against the king, but was taken and imprisoned; and, having made his escape, was afterwards seized again, and beheaded. Vast numbers of the Jews were butchered for taking part with this impostor.

16. We are told of another false Christ in this same century by Maimonides and Solomon; but they take no notice either of his

name, country, or good or ill success.

Here we may observe that no less than ten false Christs arose in the twelfth century, and brought prodigious calamities and destruction upon the Jews in various quarters of the world.

17. In the year 1497, we find another false Christ, whose name was Ismael Sophus, who deluded the Jews in Spain. He also perished, and as many as believed in him were dispersed.

18. In the year 1500, Rabbi Lemlem, a German Jew of Austria, declared himself a forerunner of the Messiah, and pulled down his own oven, promising his brethren that they should bake their bread in the Holy Land next year.

19. In the year 1509, one whose name was Pfefferkorn, a Jew of Cologn, pretended to be the Messiah. He afterwards affected, however, to turn Christian.

20. In the year 1534, Rabbi Salomo Malcho, giving out that he was the Messiah, was burnt to death by Charles the Fifth of Spain.

21. In the year 1615, a false Christ arose in the East Indies, and was greatly followed by the Portuguese Jews who are scattered over that country.

22. In the year 1624, another in the Low Countries pretended to be the Messiah of the family of David, and of the line of Nathan. He promised to destroy Rome, and to overthrow the kingdom of Antichrist, and the Turkish empire.

23. In the year 1666 appeared the false Messiah Zabathai Tzevi, who made so great a noise, and gained such a number of proselytes. He was born at Aleppo, imposed on the Jews for a considerable time; but afterwards, with a view of saving his life, turned Mahometan, and was at last beheaded. As the history of this impostor is more entertaining than that of those we have already mentioned, I will give it at some length.

The year 1666 was a year of great expectation, and some wonderful thing was looked for by many. This was a fit time for an impostor to set up; and, accordingly, lying reports were carried about. It was said, that great multitudes marched from unknown parts to the remote deserts of Arabia, and they were supposed to be the ten tribes of Israel, who have been dispersed for many ages; that a ship was arrived in the north part of Scotland with sails and cordage of silk; that the mariners spake nothing but Hebrew; that on the sails was this motto, *The twelve Tribes of Israel.* Thus were credulous men possessed at that time.

Then it was that Sabatai Sevi appeared at Smyrna, and professed himself to be the Messias. He promised the Jews deliverance and a prosperous kingdom. This which he promised they firmly believed. The Jews now attended to no business, discoursed of nothing but their return, and believed Sabatai to be the Messias as firmly as we Christians believe any article of faith. A right reverend person, then in Turkey, meeting with a Jew of his acquaintance at

Aleppo, he asked him what he thought of Sabatai. The Jew replied, that he believed him to be the Messias; and that he was so far of that belief, that, if he should prove an impostor, he would then turn Christian. It is fit we should be particular in this relation, because the history is so very surprising and remarkable; and we have the account of it, from those who were then in Turkey.

Sabatai Sevi was the son of Mordecai Sevi, a mean Jew of Smyrna. Sabatai was very bookish, and arrived to great skill in the Hebrew learning. He was the author of a new doctrine, and for it was expelled the city. He went thence to Salonichi, of old called Thessalonica, where he married a very handsome woman, and was divorced from her. Then he travelled into the Morea, then to Tripoli, Gaza, and Jerusalem. By the way he picked up a third wife. At Jerusalem he began to reform the Jews' constitutions, and abolish one of their solemn fasts, and communicated his designs of professing himself the Messias to one Nathan. He was pleased with it, and set up for his Elias, or forerunner, and took upon him to abolish all the Jewish fasts, as not beseeming, when the bridegroom was now come. Nathan prophesies that the Messias should appear before the Grand Seignior in less than two years, and take from him his crown, and lead him in chains.

At Gaza, Sabatai preached repentance, together with a faith in himself, so effectually, that the people gave themselves up to their devotions and alms. The noise of this Messias began to fill all places. Sabatai now resolves for Smyrna, and then for Constantinople. Nathan writes to him from Damascus, and thus he begins his letter: "To the king, our king, lord of lords, who gathers the dispersed of Israel, who redeems our captivity, the man elevated to the height of all sublimity, the Messias of the God of Jacob, the true Messias, the celestial Lion, Sabatai Sevi."

And now, throughout Turkey, the Jews were in great expectation of glorious times. They now were devout and penitent, that they might not obstruct the good which they hoped for.

Some fasted so long, that they were famished to death; others buried themselves in the earth till their limbs grew stiff; some would endure melting wax dropped on their flesh; some rolled in snow; others, in a cold season, would put themselves into cold water; and many whipped themselves. Business was laid aside; superfluities of household utensils were sold; the poor were provided for by immense contributions. Sabatai comes to Smyrna, where he was adored by the people, though the Chacham contradicted him, for which he was removed from his office. There he in writing styles himself the only and first-born Son of God, the Messias, the Saviour of Israel. And though he met with some opposition, yet he prevailed there at last to that degree, that some of his followers prophesied, and fell into stranger ecstacies: four hundred men and women

prophesied of his growing kingdom; and young infants, who could hardly speak, would plainly pronounce Sabatai, Messias, and Son of God. The people were for a time possessed, and voices heard from their bowels: some fell into trances, foamed at the mouth, recounted their future prosperity, their visions of the Lion of Judah, and the triumphs of Sabatai. All which, says the relater, were certainly true, being effects of diabolical delusions, as the Jews themselves have since confessed.

Now the impostor swells and assumes. Whereas the Jews, in their synagogues, were wont to pray for the Grand Seignior, he orders those prayers to be foreborn for the future, thinking it an indecent thing to pray for him who was shortly to be his captive; and, instead of praying for the Turkish emperor, he appoints prayers for himself. He also elected princes to govern the Jews in their march towards the Holy Land, and to minister justice to them when they should be possessed of it. These princes were men well known in the city of Smyrna at that time. The people were now pressing to see some miracle to confirm their faith, and to convince the Gentiles. Here the imposter was puzzled, though any juggling trick would have served their turn. But the credulous people supplied this defect. When Sabatai was before the Caci (or justice of peace), some affirmed they saw a pillar of fire between him and the Cadi; and after some had affirmed it, others were ready to swear it, and did swear it also; and this was presently believed by the Jews of that city. He that did not now believe him to be the Messias was to be shunned as an excommunicated person. The impostor now declares that he was called of God to see Constantinople, where he had much to do. He ships himself, to that end, in a Turkish saick, in January, 1666. He had a long and troublesome voyage; he had not power over the sea and winds. The Visier, upon the news, sends for him, and confines him in a loathsome prison. The Jews pay him their visits; and they of this city are as infatuated as those of Smyrna. They forbid traffic, and refuse to pay their debts. Some of our English merchants, not knowing how to recover their debts from the Jews, took this ocsasion to visit Sabatai, and make their complaints to him against his subjects; whereupon he wrote the following letter to the Jews:

"To you of the nation of the Jews, who expect the appearance of the Messias, and the salvation of Israel, peace, without end. Whereas we are informed that you are indebted to several of the English nation, it seemeth right unto us to order you to make satisfaction to these your just debts; which if you refuse to do, and not obey us herein, know you that then you are not to enter with us into our joys and dominions."

Sabatai remained a prisoner in Constantinople for the space of two months. The Grand Visier, designing for Candia, thought it not safe to leave him in the city

during the Grand Seignior's absence and his own. He, therefore, removed him to the Dardanelli, a better air indeed, but yet out of the way, and consequently importing less danger to the city; which occasioned the Jews to conclude that the Turks could not, or durst not, take away his life; which had, they concluded, been the surest way to have removed all jealousy. The Jews flocked in great numbers to the castle where he was a prisoner; not only those that were near, but from Poland, Germany, Leghorn, Venice, and other places: they received Sabatai's blessing, and promises of advancement. The Turks made use of this confluence; they raised the price of their lodgings and provisions, and put their price upon those who desired to see Sabatai for their admittance. This profit stopped their mouths, and no complaints were for this cause sent to Adrianople.

Sabatai, in his confinement, appoints the manner of his own nativity. He commands the Jews to keep it on the ninth day of the month Ab, and to make it a day of great joy, to celebrate it with pleasing meats and drinks, with illuminations and music. He obligeth them to acknowledge the love of God, in giving them that day of consolation for the birth of their king Messias, Sabatai Sevi, his servant and first-born Son in love.

We may observe by the way the insolence of this impostor. This day was a solemn day of fasting among the Jews, formerly in memory of the burning of the temple by the Chaldees: several other sad things happened in this month, as the Jews observe; that then and upon the same day the second temple was destroyed; and that in this month it was decreed in the wilderness that the Israelites should not enter into Canaan, &c. Sabatai was born on this day; and, therefore, the fast must be turned to a feast; whereas, in truth, it had been well for the Jews had he not been born at all; and much better for himself, as will appear from what follows.

The Jews of the city paid Sabatai Sevi great respect. They decked their synagogues with S.S. in letters of gold, and made for him in the wall a crown: they attributed the same titles and prophecies to him which we apply to our Saviour. He was also, during this imprisonment, visited by pilgrims from all parts, that had heard his story. Among whom Nehemiah Cohen, from Poland, was one, a man of great learning in the Kabbala and eastern tongues; who desired a conference with Sabatai, and at the conference maintained, that, according to the scripture, there ought to be a twofold Messias; one the son of Ephraim, a poor and despised teacher of the law; the other the son of David, to be a conqueror. Nehemiah was content to be the former, the son of Ephraim, and to leave the glory and dignity of the latter to Sabatai. Sabatai, for what appears, did not mislike this. But here lay the ground of the quarrel: Nehemiah taught that the son of Ephraim ought to be the fore-

runner of the son of David, and to usher him in; and Nehemiah accused Sabatai of too great forwardness in appearing as the son of David, before the son of Ephraim had led him the way. Sabatai could not brook this doctrine; for he might fear that the son of Ephraim, who was to lead the way, might pretend to be the son of David, and so leave him in the lurch; and, therefore, he excluded him from any part or share in this matter; which was the occasion of the ruin of Sabatai, and all his glorious designs. Nehemiah being disappointed, goes to Adrianople, and informs the great ministers of state against Sabatai, as a lewd and dangerous person to the government, and that it was necessary to take him out of the way. The Grand Seignior, being informed of this, sends for Sabatai, who, much dejected, appears before him. The Grand Seignior requires a miracle, and chooses one himself; and it was this: that Sabatai should be stripped naked, and set as a mark for his archers to shoot at; and, if the arrows did not pierce his flesh, he would own him to be the Messias. Sabatai had not faith enough to bear up under so great a trial. The Grand Seignior let him know that he would forthwith impale him, and that the stake was prepared for him, unless he would turn Turk. Upon which he consented to turn Mahometan, to the great confusion of the Jews. And yet some of the Jews were so vain as to affirm that it was not Sabatai himself, but his shadow, that professed the religion, and was seen in the habit of a Turk; so great was their obstinacy and infidelity as if it were a thing impossible to convince these deluded and infatuated wretches.

After all this, several of the Jews continued to use the forms, in their public worship, prescribed by this Mahometan Messias, which obliged the principal Jews of Constantinople to send to the synagogue of Smyrna to forbid this practice. During these things, the Jews, instead of minding their trade and traffic, filled their letters with news of Sabatai their Messias, and his wonderful works. They reported, that, when the Grand Seignior sent to take him, he caused all the messengers that were sent to die; and when other Janizaries were sent, they all fell dead by a word from his mouth; and being requested to do it, he caused them to revive again. They added, that, though the prison where Sabatai lay was barred and fastened with strong iron locks, yet he was seen to walk through the streets with a numerous train; that the shackles which were upon his neck and feet did not fall off, but were turned into gold, with which Sabatai gratified his followers. Upon the fame of these things the Jews of Italy sent legates to Smyrna, to enquire into the truth of these matters. When the legates arrived at Smyrna, they heard of the news that Sabatai was turned Turk, to their very great confusion; but, going to visit the brother of Sabatai, he endeavoured to persuade them that Sabatai was still the true Messias; that it was not Sabatai that went

about in the habit of a Turk, but his angel, or spirit; that his body was taken into heaven, and should be sent down again when God should think it a fit season. He added, that Nathan, his forerunner, who had wrought many miracles, would soon be at Smyrna; that he would reveal hidden things to them, and confirm them. But this Elias was not suffered to come into Smyrna, and though the legates saw him elsewhere, they received no satisfaction at all.

24. The last false Christ that had made any considerable number of converts was one Rabbi Mordechai, a Jew of Germany: he appeared in the year 1682. It was not long before he was found out to be an impostor, and was obliged to fly from Italy to Poland to save his life. What became of him afterwards does not seem to be recorded.

This may be considered as true and exact an account of the false Christs that have arisen since the crucifixion of our blessed Saviour as can well be given. See *Johannes a Lent's Hist. of False Messiahs; Jortin's Rem. on Eccl. Hist.* vol. iii, p. 330; *Kidder's Demonstration of the Messias; Harris's Sermons on the Messiah; The Eleventh Volume of the Modern Part of the Universal History; Simpson's Key to the Prophecies*, sec. 9; *Mackaurin on the Prophecies relating to the Messiah.*

METHODIST, a name applied to different sects, both Papists and Protestants.—1. *The popish Methodists* were those polemical doctors who arose in France about the middle of the seventeeth century in opposition to the Hugonots, or Protestants. These Methodists, from their different manner of treating the controversy with their opponents, may be divided into two classes. The one comprehends those doctors whose method of disputing with the Protestants was disingenuous and unreasonable; and who followed the example of those military chiefs who shut up their troops in intrenchments and strong holds, in order to cover them from the attacks of the enemy. Of this number were the Jesuit Veron, who required the Protestants to prove the tenets of their church by plain passages of scripture, without being allowed the liberty of illustrating those passages, reasoning upon them, or drawing any conclusions from them; Nihusius, an apostate from the Protestant religion; the two Wallenburgs, and others, who confined themselves to the business of answering objections; and cardinal Richlieu, who confined the whole controversy to the single article of the divine institution and authority of the church.—2. The Methodists of the second class were of opinion, that the most expedient manner of reducing the Protestants to silence was not to attack them by piece-meal, but to overwhelm them at once by the weight of some general principle, or presumption, or some universal argument which comprehended or might be applied to all the points contested between the two churches; thus imitating the conduct of those military leaders

who instead of spending their time and strength in sieges and skirmishes, endeavour to put an end to the war by a general and decisive action. Some of these polemics rested the defence of popery upon *prescription;* others upon the wicked lives of Protestant princes who had left the church of Rome; others, the crime of religious schism; the variety of opinions among Protestants with regard to doctrine and discipline, and the uniformity of the tenets and worship of the church of Rome; and thus, by urging their respective arguments, they thought they should stop the mouths of their adversaries at once.

METHODISTS PROTESTANT, *origin of.* This denomination was founded, in the year 1729, by one Mr. Morgan and Mr. John Wesley. In the month of November that year, the latter being then fellow of Lincoln College, began to spend some evenings in reading the Greek Testament, with Charles Wesley, student, Mr. Morgan, commoner of Christ Church, and Mr. Kirkham, of Merton College. Not long afterwards two or three of the pupils of Mr. John Wesley, and one pupil of Mr. Charles Wesley, obtained leave to attend these meetings. They then began to visit the sick in different parts of the town, and the prisoners also, who were confined in the castle. Two years after they were joined by Mr. Ingham, of Queen's College, Mr. Broughton, and Mr. Hervey; and, in 1735, by the celebrated Mr. Whitfield, then in his eighteenth year. At this time their number in Oxford amounted to about fourteen. They obtained their name from the exact regularity of their lives, which gave occasion to a young gentleman of Christ Church to say, "Here is a a new sect of Methodists sprung up;" alluding to a sect of ancient physicians who were called Methodists because they reduced the whole healing art to a few common principles, and brought it into some method and order.

At the time that this society was formed, it is said that the whole kingdom of England was tending fast to infidelity. "It is come," says bishop Butler, "I know not how, to be taken for granted by many persons, that Christianity is not so much as a subject of enquiry; but that it is now at length discovered to be fictitious; and accordingly they treat it as if, in the present age, this were an agreement among all people of discernment, and nothing remained but to set it up as a principal subject of mirth and ridicule, as it were, by way of reprisals for its having so long interrupted the pleasures of the world." There is every reason to believe that the Methodists were the instruments of stemming this torrent. The sick and the poor also tasted the fruits of their labours and benevolence: Mr. Westley abridged himself of all his superfluities, and proposed a fund for the relief of the indigent; and so prosperous was the scheme, that they quickly increased their fund to eighty pounds per annum. This, which one should have thought would have

been attended with praise instead of censure, quickly drew upon them a kind of persecution: some of the seniors of the university began to interfere, and it was reported "that the college censors were going to blow up the *godly club*." They found themselves, however, patronized and encouraged by some men eminent for their learning and virtue; so that the society still continued, though they had suffered a severe loss, in 1730, by the death of Mr. Morgan, who, it is said, was the founder of it. In October 1735, John and Charles Wesley, Mr. Ingham, and Mr. Delamotte, son of a merchant in London, embarked for Georgia, in order to preach the gospel to the Indians. After their arrival they were at first favourably received, but in a short time lost the affection of the people; and, on account of some differences with the store-keeper, Mr. Wesley was obliged to return to England. Mr. Wesley, however, was soon succeeded by Mr. Whitfield, whose repeated labours in that part of the world are well known.

II. *Methodists, tenets of.* After Mr. Whitfield returned from America in 1741, he declared his full assent to the doctrines of Calvin. Mr. Wesley, on the contrary, professed the Arminian doctrine, and had printed in favour of perfection and universal redemption, and very strongly against election; a doctrine which Mr. Whitfield believed to be scriptural. The difference, therefore, of sentiments between these two great men caused a separation. Mr. Wesley preached in a place called the Foundery, where Mr. Whitfield preached but once, and no more. Mr. Whitfield then preached to very large congregations out of doors; and soon after, in connexion with Mr. Cennick, and one or two more, began a new house, in Kingswood, Gloucestershire, and established a school that favoured Calvinistical preachers. The Methodists, therefore, were now divided; one part following Mr. Wesley, and the other Mr. Whitfield.

The doctrines of the Wesleyan Methodists, according to their own account, are the same as the church of England, as set forth in her liturgy, articles, and homilies. This, however, has been disputed. Mr. Wesley, in his appeal to men of reason and religion, thus declares his sentiments: "All I teach," he observes, "respects either the nature and condition of justification, the nature and condition of salvation, the nature of justifying and saving faith, or the Author of faith and salvation. That justification whereof our articles and homilies speak signifies present forgiveness, and consequently acceptance with God: I believe the condition of this is faith; I mean not only that without faith we cannot be justified, but also that, as soon as any one has true faith, in that moment he is justified. Good works follow this faith, but cannot go before it; much less can sanctification, which implies a continued course of good works, springing from holiness of heart. But it is allowed that sanctification goes before our jus-

tification at the last day, Heb. xii, 14. Repentance, and fruits meet for repentance, go before faith. Repentance absolutely must go before faith; fruits meet for it, if there be opportunity. By repentance I mean conviction of sin, producing real desires and sincere resolutions of amendment; by salvation I mean not barely deliverance from hell, but a present deliverance from sin. Faith, in general, is a divine supernatural evidence, or conviction of things not seen, not discoverable by our bodily senses: justifying faith implies not only a divine evidence or conviction that God was in Christ reconciling the world unto himself, but a sure trust and confidence that Christ died for my sins, that he loved me, and gave himself for me. And the moment a penitent sinner believes this, God pardons and absolves him; and as soon as his pardon or justification is witnessed to him by the Holy Ghost, he is saved. From that time (unless he make shipwreck of the faith) salvation gradually increases in his soul.

"The author of faith and salvation is God alone. There is no more of power than of merit in man; but as all merit is in the Son of God, in what he has done and suffered for us, so all power is in the spirit of God. And, therefore, every man, in order to believe unto salvation, must receive the Holy Ghost." So far Mr. Wesley. Respecting original sin, free will, the justification of men, good works, and works done before justification, he refers us to what is said on these subjects in the former part of the ninth, the tenth, the eleventh, the twelfth, and thirteenth articles of the church of England. One of Mr. Wesley's preachers bears this testimony of him and his sentiments:

"The Gospel, considered as a general plan of salvation, he viewed as a display of the Divine perfections, in a way agreeable to the nature of God; in which all the Divine attributes harmonize, and shine forth with peculiar lustre. —The Gospel, considered as a means to attain an end, appeared to him to discover as great fitness in the means to the end as can possibly be discovered in the structure of natural bodies, or in the various operations of nature, from a view of which we draw our arguments for the existence of God. —Man he viewed as blind, ignorant, wandering out of the way, with his mind estranged from God. —He considered the Gospel as a dispensation of mercy to men, holding forth pardon, a free pardon of sin to all who repent and believe in Christ Jesus. The Gospel, he believed, inculcates universal holiness, both in heart and in the conduct of life.—He shewed a mind well instructed in the oracles of God, and well acquainted with human nature. He contended, that the first step to be a Christian is to repent; and that, till a man is convinced of the evil of sin, and is determined to depart from it; till he is convinced that there is a beauty in holiness, and something truly desirable in being reconciled to God, he is not prepared to receive Christ. The second important

and necessary step he believed to be faith, agreeable to the order of the apostle, 'Repentance toward God, and faith toward our Lord Jesus Christ,' Acts xx, 20, 21. In explaining sanctification, he accurately distinguished it from justification, or the pardon of sin. Justification admits us into a state of grace and favour with God, and lays the foundation of sanctification, or Christian holiness, in all its extent. There has been a great clamour raised against him because he called his view of sanctification by the word *perfection;* but he often explained what he meant by this term. He meant by the word *perfection*, such a degree of the love of God, and the love of man; such a degree of the love of justice, truth, holiness, and purity, as will remove from the heart every contrary disposition towards God or man; and that this should be our state of mind in every situation and in every circumstance of life.—He maintained that God is a God of love not to a part of his creatures only, but to all; that He who is the Father of all, who made all, who stands in the same relation to all his creatures, loves them all; that he loved the world, and gave his Son a ransom for all without distinction of persons. It appeared to him, that to represent God as partial, as confining his love to a few, was unworthy our notions of the Deity. He maintained that Christ died for all men; that he is to be offered to all; that all are to be invited to come to him; and that whosoever comes in the way which God has appointed may partake of his blessings. He supposed that sufficient grace is given to all, in that way and manner which is best adapted to influence the mind. He did not believe salvation was by works. So far was he from putting works in the place of the blood of Christ, that he only gave them their just value: he considered them as the fruits of a living operative faith, and as the measure of our future reward; for every man will be rewarded not for his works, but according to the measure of them. He gave the whole glory of salvation to God, from first to last. He believed that man would never turn to God, if God did not begin the work: he often said that the first approaches of grace to the mind are irresistible; that is, that a man cannot avoid being convinced that he is a sinner; that God, by various means, awakens his conscience; and, whether the man will or no, these convictions approach him." In order that we may form still clearer ideas respecting Mr. Wesley's opinions, we shall here quote a few questions and answers as laid down in the *Minutes of Conference.* Q. "In what sense is Adam's sin imputed to all mankind?" A. "In Adam all die, i. e. 1. Our bodies then became mortal.—2. Our souls died, i. e. were disunited from God. And hence,—3. we are all born with a sinful, devilish nature; by reason whereof,—4. we are children of wrath, liable to death eternal," Rom. v, 18. Eph. ii, 3. Q. "In what sense is the righteousness of Christ imputed to all mankind,

or to believers?" A. "We do not find it expressly affirmed in scripture that God imputes the righteousness of Christ to any, although we do find that faith is imputed for righteousness. That text, "As by one man's disobedience all men were made sinners, so by the obedience of one all were made righteous,' we conceive, means by the merits of Christ all men are cleared from the guilt of Adam's actual sin." Q. "Can faith be lost but through disobedience?" A. "It cannot. A believer first inwardly disobeys; inclines to sin with his heart; then his intercourse with God is cut off, i. e. his faith is lost; and after this he may fall into outward sin, being now weak, and like another man." Q. "What is implied in being a *perfect Christian?*" A. "The loving the Lord our God with all our heart, and with all our mind, and soul, and strength." Q. "Does this imply that all inward sin is taken away?" A. "Without doubt; or how could we be said to be saved *from all our uncleannesses?*" Ezek. xxxvi, 29. Q. "How much is allowed by our brethren who differ from us with regard to *entire sanctification?*" A. "They grant, 1. That every one must be entirely sanctified in the article of death.—2. That till then a believer daily grows in grace, comes nearer and nearer to perfection.—3. That we ought to be continually pressing after this, and to exhort all others to do so." Q. "What do we allow them?" A. "We grant, I. That many of those who have died in the faith, yea, the greater part of those we have known, were not sanctified throughout, not made perfect in love, till a little before death.—2. That the term *sanctified* is continually applied by St. Paul to all that were justified, that were true believers.—3. That by this term alone he rarely (if ever) means saved from all sin.—4. That consequently it is not proper to use it in this sense, without adding the word 'wholly, entirely,' or the like.—5. That the inspired writers almost continually speak of or to those who were justified, but very rarely either of or to those who were sanctified.—6. That consequently it behoves us to speak in public almost continually of the state of justification; but more rarely in full and explicit terms concerning entire sanctification." Q. "What, then, is the point wherein we divide?" A. "It is this: Whether we should expect to be saved from all sin before the article of death?" Q. "Is there any clear scripture promise of this, that God will save us from *all* sin?" A. "There is, Psal. cxxx, 8: 'He shall redeem Israel from *all* his iniquities.' This is more largely expressed in Ezek. xxxvi, 25, 29, 2d Cor. vii, 1. Deut. xxx, 6. 1st John iii, 8. Eph. v, 25, 27. John xvii, 20, 23. 1st John iv, 17."

Thus I have endeavoured to give a view of the tenets of the Wesleyan Methodists; and this I have chosen to do in their own words, in order to prevent misrepresentation.

As to the doctrines of the Cal-

vinistic Methodists, they need not be inserted here, as the reader will find the substance of them under the article CALVINISTS.

III. *Methodists, government and discipline of.* A considerable number both of the Calvinist and Arminian Methodists approve of the discipline of the church of England, while many, it is said, are dissenters in principle. Mr. Wesley and Mr. Whitfield were both brought up in, and paid peculiar respect to that church. They did not, however, as is well known, confine themselves to her laws in all respects as it related to discipline.

Mr. Wesley having formed numerous societies in different parts, he, with his brother Charles, drew up certain rules, by which they were, and it seems still are, governed. They state the nature and design of a Methodist society in the following words:

"Such a society is no other "than a company of men having "the form and seeking the power "of godliness: united, in order to "pray together, to receive the "word of exhortation, and to "watch over one another in love, "that they may help each other "to work out their salvation."

"That it may the more easily be discerned whether they are indeed working out their own salvation, each society is divided into smaller companies, called *classes*, according to their respective places of abode. There are about twelve persons (sometimes fifteen, twenty, or even more) in each class; one of whom is styled the leader. It is his business, 1. To see each person in his class once a week, at least, in order to inquire how their souls prosper; to advise, reprove, comfort, or exhort, as occasion may require; to receive what they are willing to give to the poor, or toward the Gospel.—2. To meet the minister and the stewards of the society once a week, in order to inform the minister of any that are sick, or of any that walk disorderly, and will not be reproved; to pay to the stewards what they have received of their several classes in the week preceding; and to shew their account of what each person has contributed.

"There is only one condition previously required of those who desire admission into these societies, namely, *A desire to flee from the wrath to come; to be saved from their sins:* but wherever this is really fixed in the soul, it will be shewn by its fruits. It is, therefore, expected of all who continue therein that they should continue to evidence their desire of salvation.

"First, By doing no harm; by avoiding evil in every kind; especially that which is most generally practised, such as the taking the name of God in vain; the profaning the day of the Lord, either by doing ordinary work thereon, or by buying or selling; drunkenness; *buying or selling spirituous liquors*, or *drinking them*, unless in cases of extreme necessity; fighting, quarrelling, brawling; brother *going* to *law* with brother; returning evil for evil, or railing for railing; the

using many words in buying or selling; the *buying or selling uncustomed goods;* the *giving* or *taking things on usury*, i. e. unlawful interest.

"*Uncharitable* or *unprofitable conversation;* particularly speaking evil of magistrates, or of ministers.

"Doing to others as we would not they should do unto us.

"Doing what we know is not for the glory of God: as the *putting on gold or costly apparel;* the *taking such diversions* as cannot be used in the name of the Lord Jesus.

"The *singing* those *songs*, or *reading* those *books*, which do not tend to the knowledge or love of God; softness, and needless self-indulgence; laying up treasure upon earth; borrowing without a probability of paying; or taking up goods without a probability of paying for them.

"It is expected of all who continue in these societies that they should continue to evidence their desire of salvation,

"Secondly, By doing good; by being in every kind merciful after their power, as they have opportunity; doing good of every possible sort, and as far as possible to all men; to their *bodies*, of the ability which God giveth; by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick, or in prison: to their *souls*, by instructing, reproving, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine of devils, that 'We are not to do good, unless *our hearts be free to it.*'

"By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others; buying one of another; helping each other in business; and so much the more, because the world will love its own, and them only; by all possible *diligence and frugality*, that the Gospel be not blamed; by running with patience the race set before them, *denying themselves, and taking up their cross daily;* submitting to bear the reproach of Christ; to be as the filth and off-scouring of the world, and looking that men should *say all manner of evil of them falsely for the Lord's sake.*

"It is expected of all who desire to continue in these societies that they should continue to evidence their desire of salvation,

"Thirdly, By attending on all the ordinances of God; such are, —The public worship of God; the ministry of the word, either read or expounded; the supper of the Lord; family and private prayer; searching the scriptures; and fasting and abstinence.

"These are the general rules of our societies, all which we are taught of God to observe, even in his written word; the only rule, and the sufficient rule, both of our faith and practice; and all these we know his Spirit writes on every truly awakened heart. If there be any among us who observe them not, who habitually break any of them, let it be made known unto them who watch over

that soul, as they that must give an account. We will admonish him of the error of his ways; we will bear with him for a season; but then, if he repent not, he hath no more place among us: we have delivered our own souls.

May 1, 1743. *John Wesley.*
Charles Wesley."

In Mr. Wesley's connexion, they have circuits and conferences, which we find were thus formed:—When the preachers at first went out to exhort and preach, it was by Mr. Wesley's permission and direction; some from one part of the kingdom, and some from another; and though frequently strangers to each other, and to those to whom they were sent, yet on his credit and sanction alone they were received and provided for as friends by the societies wherever they came. But, having little or no communication or intercourse with one another, nor any subordination among themselves, they must have been under the necessity of recurring to Mr. Wesley for directions how and where they were to labour. To remedy this inconvenience, he conceived the design of calling them together to an annual conference: by this means he brought them into closer union with each other, and made them sensible of the utility of acting in concert and harmony. He soon found it necessary, also, to bring their itinerancy under certain regulations, and reduce it to some fixed order, both to prevent confusion, and for his own ease: he therefore took fifteen or twenty societies, more or less, which lay round some principal society in those parts, and which were so situated, that the greatest distance from one to the other was not much more than twenty miles, and united them into what was called a circuit. At the yearly conference he appointed two, three, or four preachers to one of these circuits, according to its extent, which at first was often very considerable, sometimes taking in a part of three or four counties. Here, and here only, were they to labour for one year, that is, until the next conference. One of the preachers on every circuit was called the assistant, because he assisted Mr. Wesley in superintending the societies and other preachers; he took charge of the societies within the limits assigned him; he enforced the rules every where, and directed the labours of the preachers associated with him. Having received a list of the societies forming his circuit, he took his own station in it, gave to the other preachers a plan of it, and pointed out the day when each should be at the place fixed for him, to begin a progressive motion round it, in such order as the plan directed. They now followed one another through all the societies belonging to that circuit, at stated distances of time, all being governed by the same rules, and undergoing the same labour. By this plan, every preacher's daily work was appointed beforehand; each knew, every day, where the others were, and each society when to expect the preacher, and how long he would stay with them.

It may be observed, however, that Mr. Wesley's design in calling the preachers together annually was not merely for the regulation of the circuits, but also for the review of their doctrines and discipline, and for the examination of their moral conduct; that those who were to administer with him in holy things might be *thoroughly furnished for every good work*.

The first conference was held in June 1744, at which Mr. Wesley met his brother, two or three other clergymen, and a few of the preachers whom he had appointed to come from various parts, to confer with them on the affairs of the societies.

"Monday, June 25," observes Mr. Wesley, "and the five following days, we spent in conference with our preachers, seriously considering by what means we might the most effectually save our own souls, and them that heard us; and the result of our consultations we set down to be the rule of our future practice."

Since that time a conference has been held annually, Mr. Wesley himself having presided at forty-seven. The subjects of their deliberations were proposed in the form of questions, which were amply discussed; and the questions, with the answers agreed upon, were afterwards printed under the title of "Minutes of several Conversations between the Rev. Mr. Wesley and others," commonly called *Minutes of Conference*.

As to their preachers, the following extract from the abovementioned Minutes of Conference will shew us in what manner they are chosen and designated: Q. "How shall we try those who think they are moved by the Holy Ghost to preach?" A. "Inquire, 1. Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire and seek nothing but God? And are they holy in all manner of conversation?—2. Have they *gifts*, as well as *grace*, for the work? Have they, in some tolerable degree, a clear, sound understanding? Have they a right judgment in the things of God? Have they a just conception of salvation by faith? And has God given them any degree of utterance? Do they speak justly, readily, clearly?—3. Have they *fruit*? Are any truly convinced of sin, and converted to God, by their preaching?

"As long as these three marks concur in any one, we believe he is called of God to preach. These we receive as sufficient proof that he is *moved thereto by the Holy Ghost*."

Q. "What method may we use in receiving a new helper?" A. "A proper time for doing this is at a conference, after solemn fasting and prayer; every person proposed is then to be present, and each of them may be asked,

"Have *you* faith in Christ? Are *you going on to perfection?* Do you expect to be perfected in love in this life? Are you groaning after it? Are you resolved to devote yourself wholly to God and to his work? Have you considered the rules of a *helper?* Will you keep them for conscience sake? Are

you determined to employ *all* your time in the work of God? Will you preach every morning and evening? Will you diligently instruct the children in every place? Will you visit from house to house? Will you recommend fasting both by precept and example?

"We may then receive him as a probationer, by giving him the Minutes of the Conference, inscribed thus:—'To A. B. You think it your duty to call sinners to repentance. Make full proof hereof, and we shall rejoice to receive you as a fellow-labourer.' Let him then read and carefully weigh what is contained therein, that if he has any doubt it may be removed."

"To the above it may be useful to add," says Mr. Benson, "a few remarks on the method pursued in the choice of the *itinerant preachers*, as many have formed the most erroneous ideas on the subject, imagining they are employed with hardly any prior preparation. 1. They are received as private members of the society on trial.—2. After a quarter of a year, if they are found deserving, they are admitted as proper members.—3. When their grace and abilities are sufficiently manifest, they are appointed leaders of classes.—4. If they then discover talents for more important services, they are employed to exhort occasionally in the smaller congregations, when the preachers cannot attend.—5. If approved in this line of duty, they are allowed to preach.—6. Out of these men, who are called *local preachers*, are selected the *itinerant preachers*, who are first proposed at a quarterly meeting of the stewards and local preachers of the circuit; then at a meeting of the travelling preachers of the district; and, lastly, in the conference; and, if accepted, are nominated for a circuit.—7. Their characters and conduct are examined annually in the conference; and, if they continue faithful for four years of trial, they are received into full connexion. At these conferences, also, strict inquiry is made into the conduct and success of every preacher, and those who are found deficient in abilities are no longer employed as itinerants; while those whose conduct has not been agreeable to the Gospel are expelled, and thereby deprived of all the privileges even of private members of the society."

IV. *Methodists, new connexion of.* Since Mr. Wesley's death, his people have been divided; but this division, it seems, respects discipline more than sentiment. Mr. Wesley professed a strong attachment to the established church of England, and exhorted the societies under his care to attend her service, and receive the Lord's supper from the regular clergy. But in the latter part of his time he thought proper to ordain some bishops and priests for America and Scotland; but as one or two of the bishops have never been out of England since their appointment to the office, it is probable that he intended a regular ordination should take place when the state of the connexion might render it necessary. During his

life, some of the societies petitioned to have preaching in their own chapels in church hours, and the Lord's supper administered by the travelling preachers. This request he generally refused, and, where it could be conveniently done, sent some of the clergymen who officiated at the New Chapel in London to perform these solemn services. At the first conference after his death, which was held at Manchester, the preachers published a declaration, in which they said that they would "take up the *Plan* as Mr. Wesley had left it." This was by no means satisfactory to many of the preachers and people, who thought that religious liberty ought to be extended to all the societies which desired it. In order to favour this cause, so agreeable to the spirit of Christianity and the rights of Englishmen, several respectable preachers came forward; and by the writings which they circulated through the connexion, paved the way for a plan of pacification; by which it was stipulated, that in every society where a threefold majority of class-leaders, stewards and trustees desired it, the people should have preaching in church hours, and the sacraments of baptism and the Lord's supper administered to them. The spirit of enquiry being roused did not stop here; for it appeared agreeable both to reason, and the customs of the primitive church, that the people should have a voice in the temporal concerns of the societies, vote in the election of church officers, and give their suffrages in spiritual concerns. This subject produced a variety of arguments on both sides of the question; many of the preachers and people thought that an annual delegation of the general stewards of the circuits, to sit either in the conference or the district meetings, in order to assist in the disbursement of the yearly collection, the Kingswood School collection, and the preachers' fund, and in making new or revising old laws, would be a bond of union between the conference and connexion at large, and do away the very idea of arbitrary power among the travelling preachers. In order to facilitate this good work, many societies, in various parts of the kingdom, sent delegates to the conference held at Leeds in 1797: they were instructed to request, that the people might have a voice in *the formation of their own laws, the choice of their own officers, and the distribution of their own property.* The preachers proceeded to discuss two motions: Shall delegates from the societies be admitted into the conference? Shall circuit stewards be admitted into the district meetings? Both motions were negatived, and consequently all hopes of accommodation between the parties were given up. Several friends of religious liberty proposed a plan for a new itinerancy. In order that it might be carried into immediate effect, they formed themselves into a regular meeting, in Ebenezer Chapel, Mr. William Thom being chosen president, and Mr. Alexander Kilham secretary. The meeting proceeded to arrange the plan for supplying the circuits of

the new connexion with preachers; and desired the president and secretary to draw up the rules of church government, in order that they might be circulated through the societies for their approbation. Accordingly, a form of church government, suited to an itinerant ministry, was printed by these two brethren, under the title of "Outlines of a Constitution proposed for the Examination, Amendment, and Acceptance of the Members of the Methodist new Itinerancy." The plan was examined by select committees in the different circuits of the connexion, and, with a few alterations, was accepted by the conference of preachers and delegates. The preachers and people are incorporated in all meetings for business, not by temporary concession, but by the essential principles of their constitution; for the private members chuse the class-leaders; the leaders' meeting nominates the stewards; and the society confirms or rejects the nomination. The quarterly meetings are composed of the general stewards and representatives chosen by the different societies of the circuits, and the fourth quarterly meeting of the year appoints the preacher and delegate of every circuit that shall attend the general conference. For a farther account of their principles and discipline, we must refer the reader to a pamphlet, entitled, "*General Rules of the United Societies of Methodists in the new Connexion.*"

The Calvinistic Methodists are not incorporated into a body as the Arminians are, but are chiefly under the direction or influence of their ministers or patrons.

It is necessary to observe here, that there are many congregations in London, and elsewhere, who although they are called Methodists, yet are neither in Mr. Wesley's, Mr. Whitfield's, nor the new connexion. Some of these are supplied by a variety of ministers; and others, bordering more upon the congregational plan, have a resident minister. The clergy of the church of England, who strenuously preach up her doctrines and articles, are called Methodists. A distinct connexion, upon Mr. Whitfield's plan, was formed and patronized by the late lady Huntingdon, and which still subsists. The term Methodist, also, is applied by way of reproach to almost every one who manifests more than common concern for the interests of religion and the spiritual good of mankind.

V. *Methodists, numbers and success of.* Notwithstanding the general contempt that has been thrown upon them, and the opposition they have met with, yet their numbers are very considerable.

From the minutes of the conference of the Wesleyan Methodists held at Sheffield, July 29, 1805, it appears that the number of persons in their societies are as follow. In Great Britain 101,915; Ireland 23,321; Gibraltar 40; America (including 22,650 coloured people and blacks) 124,978. Total 250,254. Their labours have extended to Barbadoes, St. Vincent's, Dominica, St. Christo-

pher's, Nevis, Antigua, St. Eustatia, Tortola, and St. Croix, where good has been done. Among the Calvinistic Methodists there are also a considerable number of preachers, whose congregations and societies are very extensive: some of their chapels in London are the largest and best attended in the world: it is almost incredible to see the numbers of people who flock to these places. As to their success in doing good, it is evident, that though many ignorant enthusiasts have been found among them, yet no people have done more to moralize mankind than they; nor have they rested there; they have not only contributed to render thousands better members of society, but been the instruments of promoting their spiritual and eternal interests. By simplicity of language, fervour of address, patience in opposition, unweariedness in labour, piety of conduct, and dependance on Almighty God, they certainly have been the means of doing as much or more real good than any other denomination whatever. A shrewd writer, therefore, who cannot be suspected of methodism, justly says, that these people have, in the last fifty years, instructed more of the lower orders of the people in the obligations of Christianity, and have called more from gross vice to piety and virtue, than the church has ever done since the reformation; while at the same time they have not cost government one farthing, but have been treated with insult and contempt. See *History of Methodism; Gillie's Life of Whitfield, and Works; Coke's Life of Wesley; Macgowan's Shaver; Wesley's Works; Benson's Vindication and Apology for the Methodists; Fletcher's Works.*

METROPOLITAN, a bishop of a mother church, or of the chief church in the chief city. An archbishop. See articles BISHOP, EPISCOPACY.

MILITANT, from *militans*, fighting; a term applied to the church on earth, as engaged in a warfare with the world, sin, and the devil; in distinction from the church *triumphant* in heaven.

MILLENARIANS, or CHILIANISTS, a name given to those who believe that the saints will reign on earth with Christ a thousand years. See next article.

MILLENNIUM, "a thousand years;" generally employed to denote the thousand years, during which, according to an ancient tradition in the church, grounded on some doubtful texts in the Apocalypse and other scriptures, our blessed Saviour shall reign with the faithful upon earth after the first resurrection, before the final completion of beatitude.

Though there has been no age of the church in which the millennium was not admitted by individual divines of the first eminence, it is yet evident, from the writings of Eusebius, Irenæus, Origen, and others, among the ancients, as well as from the histories of Dupin, Mosheim, and all the moderns, that it was never adopted by the whole church, or made an article of the established creed in any nation.

About the middle of the fourth

century the Millenarians held the following tenets:

1st, That the city of Jerusalem should be rebuilt, and that the land of Judea should be the habitation of those who were to reign on the earth a thousand years.

2dly, That the first resurrection was not to be confined to the martyrs, but that, after the fall of Antichrist, all the just were to rise, and all that were on the earth were to continue for that space of time.

3dly, That Christ shall then come down from heaven, and be seen on earth, and reign there with his servants.

4thly, That the saints, during this period, shall enjoy all the delights of a terrestrial paradise.

These opinions were founded upon several passages in scripture, which the Millenarians, among the fathers, understood in no other than a literal sense; but which the moderns, who hold that opinion, consider as partly literal and partly metaphorical. Of these passages, that upon which the greatest stress has been laid we believe to be the following;—"And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a *thousand years*, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till *the thousand years* should be fulfilled; and, after that, he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, nor in their hands; and they lived and reigned with Christ a *thousand years*. But the rest of the dead lived not again till *the thousand years were finished*. This is the first resurrection." Rev. xx, 1 to 6. This passage all the ancient Millenarians took in a sense grossly literal, and taught, that, during the Millennium, the saints on earth were to enjoy every bodily delight. The moderns, on the other hand, consider the power and pleasures of this kingdom as wholly spiritual; and they represent them as not to commence till after the conflagration of the present earth. But that this last supposition is a mistake, the very next verse but one assures us; for we are there told, that, "when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of *the earth*;" and we have no reason to believe that he will have such power or such liberty in "the new heavens and the new earth, wherein dwelleth righteousness." We may observe, however, the following things respecting it: 1. That the scriptures afford us ground to believe that the church will arrive to a state of prosperity which it never has yet enjoyed, Rev. xx, 4, 7. Psal. lxxii, 11. Is. ii, 4. Is. xi, 9. Is. xlix, 23. Is

lx. Dan. vii, 27.—2. That this will continue at least a thousand years, or a considerable space of time, in which the work of salvation may be fully accomplished in the utmost extent and glory of it. In this time, in which the world will soon be filled with real Christians, and continue full by constant propagation to supply the place of those who leave the world, there will be many thousands born and live on the earth, to each one that has been born and lived in the preceding six thousand years; so that, if they who shall be born in that thousand years shall be all, or most of them saved (as they will be), there will, on the whole, be many thousands of mankind saved to one that shall be lost.—3. This will be a state of great happiness and glory. Some think that Christ will reign personally on earth, and that there will be a literal resurrection of the saints, Rev. xx, 4, 7; but I rather suppose that this reign of Christ and resurrection of saints, alluded to in that passage, is only figurative; and that nothing more is meant than that, before the general judgment, the Jews shall be converted, genuine Christianity be diffused through all nations, and that Christ shall reign, by his spiritual presence, in a glorious manner. It will, however, be a time of eminent holiness, clear light and knowledge, love, peace, and friendship, agreement in doctrine and worship. Human life, perhaps, will rarely be endangered by the poisons of the mineral, vegetable, and animal kingdoms. Beasts of prey, perhaps, will be extripated, or tamed, by the power of man. The inhabitants of every place will rest secure from fear of robbery and murder. War shall be entirely ended. Capital crimes and punishments be heard of no more. Governments placed on fair, just, and humane foundations. The torch of civil discord will be extinguished. Perhaps Pagans, Turks, Deists, and Jews, will be as few in number as Christians are now. Kings, nobles, magistrates, and rulers in churches, shall act with principle, and be forward to promote the best interests of men: tyranny, oppression, persecution, bigotry, and cruelty, shall cease. Business will be attended to without contention, dishonesty, and covetousness. Trades and manufactories will be carried on with a design to promote the general good of mankind, and not with selfish interests as now. Merchandise between distant countries will be conducted without fear of an enemy; and works of ornament and beauty, perhaps, shall not be wanting in those days. Learning, which has always flourished in proportion as religion has spread, shall then greatly increase, and be employed for the best of purposes. Astronomy, geography, natural history, metaphysics, and all the useful sciences, will be better understood, and consecrated to the service of God; and I cannot help thinking that by the improvements which have been made, and are making, in ship-building, navigation, electricity, medicine, &c., that "the tempest will lose half its force, the lightning lose half its terrors," and

the human frame not near so much exposed to danger. Above all, the Bible will be more highly appreciated, its harmony perceived, its superiority owned, and its energy felt by millions of human beings. In fact, the earth shall be filled with the knowledge of the Lord as the waters cover the sea. —4. The time when the Millennium will commence cannot be fully ascertained, but the common idea is, that it will be in the seven thousandth year of the world. It will, most probably, come on by degrees, and be in a manner introduced years before that time. And who knows but the present convulsions among different nations; the overthrow which popery has had in places where it has been so dominant for hundreds of years; the fulfilment of prophecy respecting infidels, and the falling away of many in the last times; and yet, in the midst of all, the number of Missionaries sent into different parts of the world by the Moravians, Methodists, Baptists, and others, together with the increase of Gospel ministers; the thousands of ignorant children that have been taught to read the Bible, and the vast number of different societies that have been lately instituted for the benevolent purpose of informing the minds and impressing the hearts of the ignorant; who knows, I say, but what these things are the forerunners of events far more glorious, and which may usher in the happy morn of that bright and glorious day when the whole world shall be filled with his glory, and all the ends of the earth see the salvation of our God! See *Hopkins on the Millenn.; Whitby's Treatise on it, at the End of the 2d Vol. of his Annotations on the New Test.; Robert Gray's Discourses*, dis. 10; *Bishop Newton's Twenty-fifth Diss. on the Proph.; Bellamy's Treat. on the Millennium.* There are four admirable papers of Mr. Shrubsole's on the subject, in the 6th vol. of the Theol. Miscellany; *Lardner's Cred.*, 4th, 5th, 7th, and 9th vol.; *Mosheim's Eccl. Hist.*, cent. 3, p. 11, ch. 12; *Taylor's Sermons on the Millennium; Illustrations of Prophecy*, ch. 31.

MIND, a thinking, intelligent being; otherwise called *spirit*, or *soul*. See SOUL. Dr. Watts has given us some admirable thoughts as to the *improvement* of the mind. "There are *five eminent means or methods*," he observes, "whereby the mind is improved in the knowledge of things; and these are *observation*, *reading*, *instruction by lectures*, *conversation*, and *meditation;* which last, in a most peculiar manner, is called *study*.

"I. *One method of improving the mind is observation, and the advantages of it are these:*

"1. It is owing to observation that our *mind is furnished with the first, simple*, and *complex ideas*. It is this lays the ground-work and foundation of all knowledge, and makes us capable of using any of the other methods for improving the mind.

"2. All our knowledge derived from observation, whether it be of single ideas or of propositions, is knowledge gotten at first hand. Hereby we see and know things as they are, or as they appear to

us; we take the impressions of them on our minds from the original objects themselves, which give a clearer and stronger conception of things: these ideas are more lively, and the propositions (at least in many cases) are much more evident.

"3. Another advantage of observation is, that we may gain knowledge all the day long, and every moment of our lives, and every moment of our existence, we may be adding something to our intellectual treasures.

"II. *The next way of improving the mind is by reading, and the advantages of it are such as these:*

"1. By *reading* we acquaint ourselves in a very extensive manner *with the affairs, actions, and thoughts of the living and the dead, in the most remote nations, and in most distant ages;* and that with as much ease as though they lived in our own age and nation.

"2. By *reading* we learn not only the actions and the sentiments of distant nations and ages, but we transfer to ourselves the knowledge and improvements of the *most learned men, the wisest and best of mankind*, when or whereso-ever they lived: for though many books have been written by weak and injudicious persons, yet the most of those books which have obtained great reputation in the world are the products of great and wise men in their several ages and nations.

"3. When we read good authors, we learn *the best, the most laboured, and most refined sentiments even of those wise and learned men;* for they have studied hard, and have committed to writing their maturest thoughts, and the result of their study and experience.

"4. It is another advantage of *reading*, that we may *review what we have read:* we may consult the page again and again, and meditate on it at successive seasons in our serenest and retired hours, having the book always at hand.

"III. *The advantages of verbal instructions, by public or private lectures, are these:*

"1. There is something more sprightly, more delightful, and entertaining, in the living discourse of a wise, a learned, and well-qualified teacher, than there is in the silent and sedentary practice of reading. The very turn of voice, the good pronunciation, and the polite and alluring manner which some teachers have attained, will engage the attention, keep the soul fixed, and convey and insinuate into the mind the ideas of things in a more lively and forcible way than the mere reading of books in the silence and retirement of the closet.

"2. A tutor or instructor, when he paraphrases and explains other authors, can *mark out the precise point of difficulty or controversy*, and unfold it. He can shew you which paragraphs are of the greatest importance, and which are of less moment. He can teach his hearers what authors, or what parts of an author, are best worth reading on any particular subject; and thus save his disciples much time and pains by shortening the labours of their closet and private studies. He can shew you what were the doc-

trines of the *ancients* in a *compendium*, which perhaps would cost much labour and the perusal of many books to attain. He can inform you what new doctrines or sentiments are rising in the world, before they come to be public; as well as acquaint you with his own private thoughts, and his own experiments and observations, which never were, and perhaps never will be, published to the world, and yet may be very valuable and useful.

"3. A living instructor, on some subjects, *can convey to our senses those notions with which he would furnish our minds*, by making experiments before our eyes. He can make out the *demonstration* in a more intelligible manner by sensible means, which cannot be done so well by mere reading. A living teacher, therefore, is a most necessary help in our studies.

"4. When an instructor in his lectures delivers any matter of difficulty, or expresses himself in such a manner as seems obscure, so that you do not take up his ideas clearly or fully, you have opportunity, at least, when the lecture is finished, or at other proper seasons, to *enquire how such a sentence should be understood, or how such a difficulty may be explained and removed.*

"IV. *Conversation is the next method of improvement, and it is attended with the following advantages:*

"1. When we *converse* familiarly with a learned friend, we have his own help at hand to explain to us every word and sentiment that seems obscure in his discourse, and to inform us of his whole meaning, so that we are in much less danger of mistaking his sense; whereas in *books*, whatsoever is really obscure may also abide always obscure without remedy, since the author is not at hand, that we may enquire his sense.

"2. When we are discoursing upon any theme with a friend, *we may propose our doubts and objections against his sentiments, and have them solved and answered at once.* The difficulties that arise in our minds may be removed by one enlightening word of our correspondent.

"3. Not only the doubts which arise in the mind upon any subject of discourse are easily proposed and solved in conversation, but the very *difficulties we meet with in books, and in our private studies*, may find a relief by friendly conference. We may pore upon a knotty point in solitary meditation many months without a solution, because, perhaps, we have gotten into a wrong tract of thought. But if we note down this difficulty when we read it, we may propose it to an ingenious correspondent when we see him; we may be relieved in a moment, and find the difficulty vanish: he beholds the object, perhaps, in a different view, sets it before us in quite another light, and leads us at once into evidence and truth, and that with a delightful surprise.

"4. *Conversation calls out into light what has been lodged in all the recesses and secret chambers of the soul:* by occasional hints and incidents it brings old useful notions

into remembrance; it unfolds and displays the hidden treasures of knowledge with which *reading*, *observation*, and *study*, had before furnished the mind.

"5. In free and friendly *conversation* our *intellectual powers are more animated, and our spirits act with a superior vigour in the quest and pursuit of unknown truths.* There is a sharpness and sagacity of truth that attends *conversation* beyond what we find whilst we are shut up reading and musing in our retirements.

"6. In generous *conversation* amongst ingenious and learned men, we have a great advantage of proposing our private opinions, and of *bringing our own sentiments to the test*, and learning in a more compendious and a safer way what the world will judge of them, how mankind will receive them, what objections may be raised against them, what defects there are in our scheme, and how to correct our own mistakes; which advantages are not so easy to be obtained by our own private meditations.

"7. It is also another considerable advantage of *conversation*, that it furnishes the student with the knowledge of men and the affairs of life, as reading furnishes him with book-learning. A man who dwells all his days among books may have amassed together a vast heap of notions; but he may be a mere scholar, which is a contemptible sort of character in the world. But by polite conversation the scholar now becomes a citizen or a gentleman, a neighbour and a friend; he learns how to dress his sentiments in the fairest colours, as well as to set them in the strongest light.

"V. *Mere lecture, reading, and conversation, however, without thinking, are not sufficient to make a man of knowledge and wisdom.* It is our *own thought and reflection*, *study* and *meditation*, must attend all the *other methods of improvement, and perfect them. It carries these advantages with it;*

"1. Though observation and instruction, reading and conversation, may furnish us with many ideas of men and things, yet it is *our own meditation*, and the labour of our own thoughts, that must form our judgment of things. Our own thoughts should join or disjoin these ideas in a proposition for ourselves; it is our own mind that must judge for ourselves concerning the agreement or disagreement of ideas, and form propositions of truth out of them.

"2. It is *meditation* and *study* that *transfers and conveys the notions and sentiments of others to ourselves*, so as to make them properly our own. It is our own judgment upon them, as well as our memory of them, that makes them become our own property.

"3. By *study* and *meditation* we *improve the hints* that we have acquired by observation, conversation, and reading; we take more time in thinking, and by the labour of the mind we penetrate deeper into themes of knowledge, and carry our thoughts sometimes much farther on many subjects than we ever meet with either in the books of the dead or dis-

courses of the living. It is our own *reasoning* that draws out one truth from another, and forms a whole scheme of science from a few hints which we borrowed elsewhere.

"These *five methods of improvement* should be pursued jointly, and go hand in hand, where our circumstances are so happy as to find opportunity and conveniency to enjoy them all: though I must give my opinion, that two of them, *reading* and *meditation*, should employ much more of our time than public *lectures*, or *conversation* and discourse. As for *observation*, we may be always acquiring knowledge that way, whether we are alone or in company. But it will be for our farther improvement if we can go over all these *five methods* of obtaining knowledge more distinctly, and more at large, and see what special advances in useful science we may draw from them all."—*Watts on the Mind*, chapter 2.

MINIMS, a religious order in the church of Rome, founded by St. Francis de Paula, towards the end of the fifteenth century. Their habit is a coarse black woollen stuff, with a woollen girdle of the same colours, tied in five knots. They are not permitted to quit their habit and girdle night nor day. Formerly they went barefooted, but are now allowed the use of shoes.

MINISTER, a name applied to those who are pastors of a congregation, or preachers of God's word. They are also called divines, and may be distinguished into *polemic*, or those who possess controversial talents; *casuistic*, or those who resolve cases of conscience; *experimental*, those who address themselves to the feelings, cases, and circumstances of their hearers; and, lastly, *practical*, those who insist upon the performance of all those duties which the word of God enjoins. An able minister will have something of all these united in him, though he may not excel in all; and it becomes every one who is a candidate for the ministry to get a clear idea of each, that he may not be deficient in the discharge of that work which is the most important that can be sustained by mortal beings. Many volumes have been written on this subject, but we must be content in this place to offer only a few remarks relative to it. In the first place, then, it must be observed, that ministers of the Gospel ought to be *sound as to their principles*. They must be men whose hearts are renovated by Divine grace, and whose sentiments are derived from the sacred oracles of Divine truth. A minister without principles will never do any good; and he who professes to believe in a system, should see to it that it accords with the word of God. His mind should clearly perceive the beauty, harmony, and utility of the doctrines, while his heart should be deeply impressed with a sense of their value and importance.—2. *They should be mild and affable as to their dispositions and deportment.*—A haughty imperious spirit is a disgrace to the ministerial character, and generally brings contempt. They should learn to bear injuries

with patience, and be ready to do good to every one; be courteous to all, without cringing to any; be affable without levity, and humble without pusillanimity; conciliating the affections without violating the truth; connecting a suavity of manners with a dignity of character; obliging without flattering; and, throwing off all reserve without running into the opposite extreme of volubility and trifling. —3. *They should be superior as to their knowledge and talents.* Though many have been useful without what is called learning, yet none have been so without some portion of knowledge and wisdom. Nor has God Almighty ever sanctified ignorance, or consecrated it to his service; since it is the effect of the fall, and the consequence of our departure from the Fountain of intelligence. Ministers, therefore, especially, should endeavour to break these shackles, get their minds enlarged, and stored with all useful knowledge. The Bible should be well studied, and that, if possible, in the original language. The scheme of salvation by Jesus Christ should be well understood, with all the various topics connected with it. Nor will some knowledge of history, natural philosophy as well as moral, logic, mathematics, and rhetoric, be useless. A clear judgment, also, with a retentive memory, inventive faculty, and a facility of communication, should be obtained.—4. *They should be diligent as to their studies.* Their time especially should be improved, and not lost by too much sleep, formal visits, indolence, reading useless books, studying useless subjects. Every day should have its work, and every subject its due attention. Some advise a chapter in the Hebrew Bible, and another in the Greek Testament to be read every day. A well-chosen system of divinity should be accurately studied. The best definitions should be obtained, and a constant regard paid to all those studies which savour of religion, and have some tendency to public work.—5. *Ministers should be extensive as to their benevolence and candour.* A contracted bigoted spirit ill becomes them who preach a Gospel which breathes the purest benevolence to mankind. This spirit has done more harm among all parties than many imagine; and is, in my opinion, one of the most powerful engines the devil makes use of to oppose the best interests of mankind; and it is really shocking to observe how sects and parties have all, in their turns, anathematized each other. Now, while ministers ought to contend earnestly for the faith once delivered to the saints, they must remember that men always will think different from each other; that prejudice of education has great influence; that difference of opinion as to non-essential things is not of such importance as to be a ground of dislike. Let the ministers of Christ, then, pity the weak, forgive the ignorant, bear with the sincere though mistaken zealot, and love all who love the Lord Jesus Christ. —6. *Ministers should be zealous and faithful in their public work.* The sick must be visited; children

must be catechised; the ordinances administered; and the word preached. These things must be taken up not as a matter of duty only, but of pleasure, and executed with faithfulness; and, as they are of the utmost importance, ministers should attend to them with all that sincerity, earnestness, and zeal, which *that* importance demands. An idle, frigid, indifferent minister, is a pest to society, a disgrace to his profession, an injury to the church, and offensive to God himself.—7. *Lastly, ministers should be uniform as to their conduct.* No brightness of talent, no superiority of intellect, no extent of knowledge, will ever be a substitute for this. They should not only possess a wise mind, but a luminous conduct. This will procure dignity to themselves, give energy to what they say, and prove a blessing to the circle of connexions in which they move. In fine, they should be men of prudence and prayer, light and love, zeal and knowledge, courage and humility, humanity and religion. See DECLAMATION, ELOQUENCE, PREACHING, and SERMONS, in this work; *Dr. Smith's Lect. on the Sacred Office; Gerard's Pastoral Care; Chrysostom on Priesthood; Baxter's Reformed Pastor; Burnet's Pastoral Care; Watts's Humble Attempt; Dr. Edwards's Preacher; Mason's Student and Pastor; Gibbon's Christian Minister; Mather's Student and Preacher; Ostervald's Lectures on the Sacred Ministry; Robinson's Claude; Doddridge's Lectures on Preaching and the Ministerial Office.*

MINISTRY GOSPEL, an ordinance appointed for the purpose of instructing men in the principles and knowledge of the Gospel, Eph. iv, 8, 11. Rom. x, 15. Heb. v, 4. That the Gospel ministry is of Divine origin, and intended to be kept up in the church, will evidently appear, if we consider the promises that in the last and best times of the New Testament dispensation there would be an instituted and regular ministry in her, Eph. iv, 8, 11. Tit. i, 5. Pet. i, 3. Tim. i; also from the names of office peculiar to some members in the church, and not common to all, Eph. iv, 8, 11; from the duties which are represented as reciprocally binding on ministers and people, Hebrews xiii, 7, 17. 1st Peter v, 2, 3, 4; from the promises of assistance which were given to the first ministers of the new dispensation, Matt. xxviii, 20; and from the importance of a Gospel ministry, which is represented in the scripture as a very great blessing to them who enjoy it, and the removal of it as one of the greatest calamities which can befall any people, Rev. ii and iii. See books under last article.

MINISTERIAL CALL, a term used to denote that right or authority which a person receives to preach the Gospel. This call is considered as twofold, *divine* and *ecclesiastical*. The following things seem essential to a divine call: 1. A holy, blameless life.—2. An ardent and constant inclination and zeal to do good.—3. Abilities suited to the work; such as knowledge, aptness to teach, courage, &c.—4. An opportunity afforded in Providence to be use-

ful. An *ecclesiastical* call consists in the election which is made of any person to be a pastor. But here the Episcopalian and the Dissenter differ; the former believing that the choice and call of a minister rest with the superior clergy, or those who have the gift of an ecclesiastical benefice; the latter supposes that it should rest on the suffrage of the people to whom he is to minister. The Churchman reasons thus: "Though the people may be competent judges of the abilities of their tradesmen, they cannot be allowed to have an equal discernment in matters of science and erudition. Daily experience may convince us how injudiciously preferment would be distributed by popular elections. The modesty of genius would stand little chance of being distinguished by an ignorant multitude. The most illiterate, the most impudent, those who could most dexterously play the hypocrite, who could best adapt their preaching to the fanaticism of the vulgar, would be the only successful candidates for public favour. Thus moderation and literature would soon be banished, and a scene of corruption, confusion, and madness, would prevail." But specious as these arguments seem, they have but little force on the mind of the Congregationalist, who thus reasons: "The church being a voluntary society, none imposed upon her members by men can be related to them as their pastor without their own consent. None can so well judge what gifts are best suited to their spiritual edification as Christians themselves. The scripture allows the election of pastors in ordinary cases to adult Christians, and to none else, Acts i, 15, 26. Acts vi, 1, 6. Acts xiv, 23. Christ requires his people to *try* the spirits, which supposeth their ability to do so, and their power to choose such only as they find most proper to edify their souls, and to refuse others, 1st John iv, 1. The introduction of ministers into their office by *patronage* of whatever form hath its origin from popery, tends to establish a tyranny over men's conscience, which and whom Christ hath made free, and to fill pulpits with wicked and indolent clergymen. Whoever will attentively examine the history of the primitive times, will find that all ecclesiastical officers for the first three hundred years were elected by the people." We must refer the reader for more on this subject to the articles CHURCH, EPISCOPACY, and INDEPENDENTS.

MIRACLE, in its original sense, is a word of the same import with *wonder;* but, in its usual and more appropriate signification, it denotes "an effect contrary to the established constitution and course of things, or a sensible deviation from the known laws of nature."

"That the visible world," says Dr. Gleig, "is governed by stated general rules, or that there is an order of causes and effects established in every part of the system of nature which falls under our observation, is a fact which cannot be controverted. If the Supreme being, as some have supposed, be the only real agent in the universe, we have the evidence of experience, that, in the particular system to which we belong,

he acts by stated rules. If he employs inferior agents to conduct the various motions from which the phenomena result, we have the same evidence that he has subjected those agents to certain fixed laws, commonly called the *laws of nature*. On either hypothesis, effects which are produced by the regular operation of these laws, or which are conformable to the established course of events, are properly called *natural;* and every contradiction to this constitution of the natural system, and the correspondent course of events in it, is called a *miracle*.

"If this definition of a miracle be just, no event can be deemed miraculous merely because it is strange, or even to us unaccountable; since it may be nothing more than a regular effect of some unknown law of nature. In this country earthquakes are rare; and for monstrous births, perhaps, no *particular* and satisfactory account can be given; yet an earthquake is as regular an effect of the established laws of nature as any of those with which we are most intimately acquainted: and, under circumstances in which there would always be the same kind of production, the monster is nature's genuine issue. It is therefore necessary, before we can pronounce any effect to be a true miracle, that the circumstances under which it is produced be known, and that the common course of nature be in some degree understood; for in all those cases in which we are totally ignorant of nature, it is impossible to determine what is, or what is not, a deviation from its course. Miracles, therefore, are not, as some have represented them, appeals to our ignorance. They suppose some antecedent knowledge of the course of nature; without which no proper judgment can be formed concerning them; though with it their reality may be so apparent as to prevent all possibility of a dispute.

"Thus, were a physician to cure a blind man of a cataract, by anointing his eyes with a chemical preparation which we had never before seen, and to the nature and effects of which we are absolute strangers, the cure would undoubtedly be *wonderful;* but we could not pronounce it *miraculous*, because, for any thing known to us, it might be the natural effect of the operation of the unguent on the eye. But were he to recover his patient merely by commanding him to see, or by anointing his eyes with spittle, we should with the utmost confidence pronounce the cure to be a miracle; because we know perfectly that neither the human voice nor human spittle have, by the established constitution of things, any such power over the diseases of the eye.

"If miracles be effects contrary to the established constitution of things, we are certain that they will never be performed on trivial occasions. The constitution of things was established by the Creator and Governor of the universe, and is undoubtedly the offspring of infinite wisdom, pursuing a plan for the best of purposes. From this plan no devia-

tion can be made but by God himself, or by some powerful being acting with his permission. The plans devised by wisdom are steady in proportion to their perfection, and the plans of infinite wisdom must be absolutely perfect. From this consideration, some men have ventured to conclude that no miracle was ever wrought, or can rationally be expected; but maturer reflection must soon satisfy us that all such conclusions are hasty.

"Man is unquestionably the principal creature in this world, and apparently the only one in it who is capable of being made acquainted with the relation in which he stands to his Creator. We cannot, therefore, doubt, but that such of the laws of nature as extend not their operation beyond the limits of this earth were established chiefly, if not solely, for the good of mankind; and if, in any particular circumstances, that good can be more effectually promoted by an occasional deviation from those laws, such a deviation may be reasonably expected.

"We know from history, that almost all mankind were once sunk into the grossest ignorance of the most important truths; that they knew not the Being by whom they were created and supported; that they paid divine adoration to stocks, stones, and the vilest reptiles; and that they were slaves to the most impious, cruel, and degrading superstitions.

"From this depraved state it was surely not unworthy of the Divine Being to rescue his helpless creatures, to enlighten their understandings that they might perceive what is right, and to present to them motives of sufficient force to engage them in the practice of it. But the understandings of ignorant barbarians cannot be enlightened by arguments; because of the force of such arguments as regard moral science they are not qualified to judge. The philosophers of Athens and Rome inculcated, indeed, many excellent moral precepts, and they sometimes ventured to expose the absurdities of the reigning superstition: but their lectures had no influence upon the multitude; and they had themselves imbibed such erroneous notions respecting the attributes of the Supreme Being, and the nature of the human soul, and converted those notions into first principles, of which they would not permit an examination, that even among them a thorough reformation was not to be expected from the powers of reasoning. It is likewise to be observed, that there are many truths of the utmost importance to mankind which unassisted reason could never have discovered. Amongst these, we may confidently reckon the immortality of the soul, the terms upon which God will save sinners, and the manner in which that all-perfect Being may be acceptably worshipped; about all of which philosophers were in such uncertainty, that, according to Plato, 'Whatever is set right, and as it should be, in the present evil state of the world, can be so only by the particular interposition of God.'

"An immediate revelation from

heaven, therefore, was the only method by which infinite wisdom and perfect goodness could reform a bewildered and vicious race. But this revelation, at whatever time we suppose it given, must have been made directly either to some chosen individuals commissioned to instruct others, or to every man and woman for whose benefit it was ultimately intended. Were every person instructed in the knowledge of his duty by immediate inspiration, and were the motives to practise it brought home to his mind by God himself, human nature would be wholly changed; men would not be moral agents, nor by consequence be capable either of reward or of punishment. It remains, therefore, that, if God has been graciously pleased to enlighten and reform mankind, without destroying that moral nature which man possesses, he can have done it only by revealing his truth to certain chosen instruments, who were the immediate instructors of their contemporaries, and through them have been the instructors of succeeding ages.

"Let us suppose this to have been actually the case, and consider how those inspired teachers could communicate to others every truth which had been revealed to themselves. They might easily, if it were part of their duty, deliver a sublime system of natural and moral science, and establish it upon the common basis of experiment and demonstration; but what foundation could they lay for those truths which unassisted reason cannot discover, and which, when they are revealed, appear to have no necessary relation to any thing previously known? To a bare affirmation that they had been immediately received from God, no rational being could be expected to assent. The teachers might be men of known veracity, whose simple assertion would be admitted as sufficient evidence for any fact in conformity with the laws of nature; but as every man has the evidence of his own consciousness and experience that revelations from heaven are deviations from these laws, an assertion so apparently extravagant would be rejected as false, unless supported by some better proof than the mere affirmation of the teacher. In this state of things we can conceive no evidence sufficient to make such doctrines be received as the truths of God, but the power of working miracles committed to him who taught them. This would, indeed, be fully adequate to the purpose; for if there were nothing in the doctrines themselves impious, immoral, or contrary to truths already known, the only thing which could render the teacher's assertion incredible would be its implying such an intimate communion with God as is contrary to the established course of things, by which men are left to acquire all their knowledge by the exercise of their own faculties. Let us now suppose one of those inspired teachers to tell his countrymen, that he did not desire them, on his *ipse dixit*, to believe that he had any preternatural communion with the Deity, but that, for the truth of his assertion,

he would give them the evidence of their own senses; and after this declaration let us suppose him immediately to raise a person from the dead in their presence, merely by calling upon him to come out of his grave. Would not the only possible objection to the man's veracity be removed by this miracle? and his assertion that he had received such and such doctrines from God be as fully credited as if it related to the most common occurrence? Undoubtedly it would; for when so much preternatural *power* was visibly communicated to this person, no one could have reason to question his having received an equal portion of preternatural *knowledge*. A palpable deviation from the known laws of nature in one instance, is a sensible proof that such a deviation is possible in another; and in such a case as this it is the witness of God to the truth of a man.

"Miracles, then, under which we include prophecy, are the only direct evidence which can be given of Divine inspiration. When a religion, or any religious truth, is to be revealed from heaven, they appear to be absolutely necessary to enforce its reception among men; and this is the only case in which we can suppose them necessary, or believe for a moment that they ever have been or will be performed.

"The history of almost every religion abounds with relations of prodigies and wonders, and of the intercourse of men with the gods; but we know of no religious system, those of the Jews and Christians excepted, which appealed to miracles as the sole evidence of its truth and divinity. The pretended miracles mentioned by Pagan historians and poets are not said to have been publicly wrought to enforce the truth of a new religion contrary to the reigning idolatry. Many of them may be clearly shewn to have been mere natural events; others of them are represented as having been performed in secret on the most trivial occasions, and in obscure and fabulous ages long prior to the era of the writers by whom they are recorded; and such of them as at first view appear to be best attested, are evidently tricks contrived for interesting purposes, to flatter power or to promote the prevailing superstitions. For these reasons, as well as on account of the immoral character of the divinities by whom they are said to have been wrought, they are altogether unworthy of examination, and carry in the very nature of them the completest proofs of falsehood and imposture.

"But the miracles recorded of Moses and of Christ bear a very different character. None of them are represented as wrought on trivial occasions. The writers who mention them were eye-witnesses of the facts; which they affirm to have been performed publicly, in attestation of the truth of their respective systems. They are, indeed, so incorporated with these systems, that the miracles cannot be separated from the doctrines; and if the miracles be not really performed, the doctrines cannot possibly be true. Besides all this,

they were wrought in support of revelations which opposed all the religious systems, superstitions, and prejudices, of the age in which they were given: a circumstance which of itself sets them, in point of authority, infinitely above the Pagan prodigies, as well as the lying wonders of the Romish church.

"It is indeed, we believe, universally admitted, that the miracles mentioned in the book of Exodus, and in the four Gospels, might, to those who saw them performed, be sufficient evidence of the Divine inspiration of Moses and of Christ; but to us it may be thought that they are no evidence whatever, as we must believe in the miracles themselves, if we believe in them at all, upon the bare authority of human testimony. Why, it has been sometimes asked, are not miracles wrought in all ages and countries? If the religion of Christ was to be of perpetual duration, every generation of men ought to have complete evidence of its truth and divinity.

"To the performance of miracles in every age and in every country, perhaps the same objections lie as to the immediate inspiration of every individual. Were those miracles universally received as such, men would be so overwhelmed with the *number* rather than with the *force* of their authority, as hardly to remain masters of their own conduct; and in that case the very end of all miracles would be defeated by their frequency. The truth, however, seems to be, that miracles so frequently repeated would not be received as such, and of course would have *no* authority; because it would be difficult, and in many cases impossible, to distinguish them from natural events. If they recurred regularly at certain intervals, we could not prove them to be deviations from the known laws of nature, because we should have the same experience from one series of events as for the other; for the regular succession of preternatural effects, as for the established constitution and course of things.

"Be this, however, as it may, we shall take the liberty to affirm, that for the reality of the Gospel miracles we have evidence as convincing to the reflecting mind, though not so striking to vulgar apprehension, as those had who were contemporary with Christ and his apostles, and actually saw the mighty works which he performed. Mr. Hume, indeed, endeavoured to prove, that 'no testimony is sufficient to establish a miracle;' and the reasoning employed for this purpose is, that 'a miracle being a violation of the laws of nature, which a firm and unalterable experience has established, the proof against a miracle, from the very nature of the fact, is as entire as any argument from experience can be: whereas our experience of human veracity, which (according to him) is the sole foundation of the evidence of testimony, is far from being uniform, and can therefore never preponderate against that experience which admits of no exception.' This boasted and plausible

argument has with equal candour and acuteness been examined by Dr. Campbell, in his Dissertation on Miracles, who justly observes, that so far is experience from being the sole foundation of the evidence of testimony, that, on the contrary, testimony is the sole foundation of by far the greater part of what Mr. Hume calls firm and unalterable experience; and that if, in certain circumstances, we did not give an implicit faith to testimony, our knowledge of events would be confined to those which had fallen under the immediate observation of our own senses.

"We need not waste time here in proving that the miracles, as they are represented in the writings of the New Testament, were of such a nature, and performed before so many witnesses, that no imposition could possibly be practised on the senses of those who affirm that they were present. From every page of the Gospels this is so evident, that the philosophical adversaries of the Christian faith never suppose the apostles to have been themselves deceived, but boldly accuse them of bearing false witness. But if this accusation be well founded, their testimony itself is as great a miracle as any which they record of themselves or of their Master. For if they sat down to fabricate their pretended revelation, and to contrive a series of miracles to which they were unanimously to appeal for its truth, it is plain, since they proved successful in their daring enterprise, that they must have clearly foreseen every possible circumstance in which they could be placed, and have prepared consistent answers to every question that could be put to them by their most inveterate and most enlightened enemies; by the statesman, the lawyer, the philosopher, and the priest. That such foreknowledge as this would have been miraculous, will not surely be denied; since it forms the very attribute which we find it most difficult to allow even to God himself. It is not, however, the *only* miracle which this supposition would compel us to swallow. The very *resolution* of the apostles to propagate the belief of false miracles in support of such a religion as that which is taught in the New Testament, is as great a miracle as human imagination can easily conceive.

"When they formed this design, either they must have hoped to succeed, or they must have foreseen that they should fail in their undertaking; and, in either case, they *chose evil for its own sake.* They could not, if they foresaw that they should fail, look for any thing but that contempt, disgrace, and persecution, which were then the inevitable consequences of an unsuccessful endeavour to overthrow the established religion. Nor could their prospects be brighter upon the supposition of their success. As they knew themselves to be false witnesses, and impious deceivers, they could have no hopes beyond the grave; and by determining to oppose all the religious systems, superstitions, and prejudices of the age in which

they lived, they wilfully exposed themselves to inevitable misery in the present life, to insult and imprisonment, to stripes and death. Nor can it be said that they might look forward to power and affluence, when they should, through sufferings, have converted their countrymen; for so desirous were they of obtaining nothing but *misery*, as the end of their mission, that they made their own persecution a test of the truth of their doctrines. They introduced the Master from whom they pretended to have received these doctrines as telling them, that 'they were sent forth as sheep in the midst of wolves; that they should be delivered up to councils, and scourged in synagogues; that they should be hated of all men for his name's sake; that the brother should deliver up the brother to death, and the father the child; and that he who took not up his cross, and followed after him, was not worthy of him.' The very system of religion, therefore, which they invented and resolved to impose upon mankind, was so contrived, that the worldly prosperity of its first preachers, and even their exemption from persecution, was incompatible with its success. Had these clear predictions of the Author of that religion, under whom the apostles acted only as ministers, not been verified, all mankind must have instantly perceived that their pretence to inspiration was false, and that Christianity was a scandalous and impudent imposture. All this the apostles could not but foresee when they formed their plan for deluding the world. Whence it follows, that when they resolved to support their pretended revelation by an appeal to forged miracles, they wilfully, and with their eyes open, exposed themselves to inevitable misery, whether they should succeed or fail in their enterprise; and that they concerted their measures so as not to admit of a possibility of recompense to themselves, either in this life or in that which is to come. But if there be a law of nature, for the reality of which we have better evidence than we have for others, it is, that 'no man can choose misery for its *own sake*,' or make the acquisition of it the ultimate end of his pursuit. The existence of other laws of nature we know by testimony, and our own observation of the regularity of their effects. The existence of this law is made known to us not only by these means, but also by the still clearer and more conclusive evidence of our own consciousness.

"Thus, then, do miracles force themselves upon our assent in every possible view which we can take of this interesting subject. If the testimony of the first preachers of Christianity were true, the miracles recorded in the Gospel were certainly performed, and the doctrines of our religion are derived from heaven. On the other hand, if that testimony were false, either God must have miraculously effaced from the minds of those by whom it was given all the associations formed between their sensible ideas and the words of language, or he must have endowed those men with the gifts of

prescience, and have impelled them to fabricate a pretended revelation for the purpose of deceiving the world, and involving themselves in certain and foreseen destruction.

"The power necessary to perform the one series of these miracles may, for any thing known to us, be as great as that which would be requisite for the performance of the other; and, considered merely as exertions of preternatural power, they may seem to balance each other, and to hold the mind in a state of suspence; but when we take into consideration the different purposes for which these opposite and contending miracles were wrought, the balance is instantly destroyed. The miracles recorded in the Gospels, if real, were wrought in support of a revelation which, in the opinion of all by whom it is received, has brought to light many important truths which could not otherwise have been made known to men; and which, by the confession of its adversaries, contains the purest moral precepts by which the conduct of mankind was ever directed. The opposite series of miracles, if real, was performed to enable, and even to compel, a company of Jews, of the lowest rank and of the narrowest education, to fabricate, with the view of inevitable destruction to themselves, a consistent scheme of falsehood, and by an appeal to forged miracles to impose it upon the world as a revelation from heaven. The object of the former miracles is worthy of a God of infinite wisdom, goodness, and power; the object of the latter is absolutely inconsistent with wisdom and goodness, which are demonstrably attributes of that Being by whom alone miracles can be performed. Whence it follows, that the supposition of the apostles bearing *false* testimony to the miracles of their Master, implies a series of deviations from the laws of nature infinitely less probable in themselves than those miracles: and therefore, by Mr. Hume's maxim, we must necessarily reject the supposition of falsehood in the testimony, and admit the reality of the miracles. So true it is, that for the reality of the Gospel miracles we have evidence as convincing to the reflecting mind as those had who were contemporary with Christ and his apostles, and were actual witnesses to their mighty works."

The power of working miracles is supposed by some to have been continued no longer than the apostles' days. Others think that it was continued long after. It seems pretty clear, however, that miracles universally ceased before Chrysostom's time. As for what Augustine says of those wrought at the tombs of the martyrs, and some other places, in his time, the evidence is not always so convincing as might be desired in facts of importance. The controversy concerning the time when miraculous powers ceased was carried on by Dr. Middleton, in his Free Enquiry into the Miraculous Powers, &c.; by Mr. Yate, Mr. Toll, and others, who supposed that miracles ceased with the apostles. On the contrary side

appeared Dr. Stebbing, Dr. Chapman, Mr. Parker, Mr. Brooke, and others.

As to the miracles of the Romish church, it is evident, as Doddridge observes, that many of them were ridiculous tales, according to their own historians; others were performed without any credible witnesses, or in circumstances where the performer had the greatest opportunity for juggling: and it is particularly remarkable, that they were hardly ever wrought where they seem most necessary, i. e. in countries where those doctrines are renounced, which that church esteems of the highest importance. See *Fleetwood*, *Claparede*, *Conybeare*, *Campbell*, *Lardner*, *Farmer*, *Adams*, and *Weston*, *on Miracles;* article *Miracle*, *Enc. Brit.; Doddridge's Lect.*, lec. 101 and 135; *Leland's View of Deistical Writers*, letters 3, 4, 7; *Hurrion on the Spirit*, p. 299, &c.

MIRTH, joy, gaiety, merriment. It is distinguished from cheerfulness thus: *Mirth* is considered as an act; *cheerfulness* an habit of the mind. *Mirth* is short and transient; *cheerfulness* fixed and permanent. "Those are often raised into the greatest transports of mirth who are subject to the greatest depressions of melancholy: on the contrary, cheerfulness, though it does not give such an exquisite gladness, prevents us from falling into any depths of sorrow. Mirth is like a flash of lightning, that breaks through a gloom of clouds, and glitters for a moment; cheerfulness keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity."

MISANTHROPIST, μισανθρωπος, a hater of mankind; one that abandons society from a principle of discontent. The consideration of the depravity of human nature is certainly enough to raise emotions of sorrow in the breast of every man of the least sensibility; yet it is our duty to bear with the follies of mankind; to exercise a degree of candour consistent with truth; to lessen, if possible, by our exertions, the sum of moral and natural evil; and by connecting ourselves with society; to add at least something to the general interests of mankind. The misanthropist, therefore, is an ungenerous and dishonourable character. Disgusted with life, he seeks a retreat from it: like a coward, he flees from the scene of action, while he increases his own misery by his natural discontent, and leaves others to do what they can for themselves.

The following is his character more at large.

"He is a man," says Saurin, "who avoids society only to free himself from the trouble of being useful to it. He is a man, who considers his neighbours only on the side of their defects, not knowing the art of combining their virtues with their vices, and of rendering the imperfections of other people tolerable by reflecting on his own. He is a man more employed in finding out and inflicting punishments on the guilty than in devising means to reform them. He is a man, who talks of nothing

but banishing and executing, and who, because he thinks his talents are not sufficiently valued and employed by his fellow citizens, or rather because they know his foibles, and do not choose to be subject to his caprice, talks of quitting cities, towns, and societies, and of living in dens or deserts."

MISER, a term formerly used in reference to a person in wretchedness or calamity; but it now denotes a parsimonious person, or one who is covetous to extremity; who denies himself even the comforts of life to accumulate wealth. Avarice, says Saurin, may be considered in two different points of light. It may be considered in those men, or rather those public bloodsuckers, or, as the officers of the Roman emperor Vespasian were called, those *sponges* of society, who, infatuated with this passion, seek after riches as the supreme good, determine to acquire it by any methods, and consider the ways that lead to wealth legal or illegal, as the only road for them to travel.

Avarice, however, must be considered in a second point of light. It not only consists in committing bold crimes, but in entertaining mean ideas and practising low methods, incompatible with such magnanimity as our condition ought to inspire. It consists not only in omitting to serve God, but in trying to associate the service of God with that of mammon.

How many forms doth avarice take to disguise itself from the man who is guilty of it, and who will be drenched in the guilt of it till the day he dies! Sometimes it is *prudence* which requires him to provide not only for his present wants, but for such as he may have in future. Sometimes it is *charity* which requires him not to give society examples of prodigality and parade. Sometimes it is *parental love* obliging him to save something for his children. Sometimes it is *circumspection*, which requires him not to supply people who make an ill use of what they get. Sometimes it is *necessity*, which obliges him to repel artifice by artifice. Sometimes it is *conscience*, which convinces him, *good man*, that he hath already exceeded in compassion and alms-giving, and done too much. Sometimes it is *equity*, for justice requires that every one should enjoy the fruit of his own labours, and those of his ancestors.—Such, alas! are the awful pretexts and subterfuges of the miser. *Saurin's Ser.*, vol. v, ser. 12. See AVARICE, COVETOUSNESS.

MISERY, such a state of wretchedness, unhappiness, or calamity, as renders a person an object of compassion.

MISCHNA, or MISNA (from שנה, *iteravit*), a part of the Jewish Talmud.

The Mischna contains the text; and the Gemara, which is the second part of the Talmud, contains the commentaries: so that the Gemara is, as it were, a glossary on the Mischna.

The Mischna consists of various traditions of the Jews, and of explanations of several passages of scripture: these traditions serving as an explication of the written law, and supplement to it, are said to have been delivered to

Moses during the time of his abode on the Mount; which he afterwards communicated to Aaron, Eleazer, and his servant Joshua. By these they were transmitted to the seventy elders; by them to the prophets, who communicated them to the men of the great sanhedrim, from whom the wise men of Jerusalem and Babylon received them. According to Prideaux's account, they passed from Jeremiah to Baruch, from him to Ezra, and from Ezra to the men of the great synagogue, the last of whom was Simon the Just, who delivered them to Antigonus of Socho: and from him they came down in regular succession to Simeon, who took our Saviour in his arms; to Gamaliel, at whose feet Paul was educated; and last of all to Rabbi Judah the Holy, who committed them to writing in the Mischna. But Dr. Prideaux, rejecting the Jewish fiction, observes, that after the death of Simon the Just, about 299 years before Christ, the Mischnical doctors arose, who by their comments and conclusions added to the number of those traditions which had been received and allowed by Ezra and the men of the great synagogue; so that towards the middle of the second century after Christ, under the empire of Antoninus Pius, it was found necessary to commit these traditions to writing; more especially as their country had considerably suffered under Adrian, and many of their schools had been dissolved, and their learned men cut off; and therefore the usual method of preserving their traditions had failed. Rabbi Judah on this occasion being rector of the school at Tiberias, and president of the sanhedrim in that place, undertook the work, and compiled it in six books, each consisting of several tracts, which altogether make up the number of sixty-three. *Prid. Connex.*, vol. ii. p. 468, &c., ed. 9. This learned author computes, that the Mischna was composed about the 150th year of our Lord; but Dr. Lightfoot says, that Rabbi Judah compiled the Mischna about the year of Christ 190, in the latter end of the reign of Commodus; or, as some compute, in the year of Christ 220. Dr. Lardner is of opinion that this work could not have been finished before the year 190, or later. *Collection of Jewish and Heathen Testimonies*, vol. i. p. 178. Thus the book called the *Mischna* was formed; a book which the Jews have generally received with the greatest veneration. The original has been published with a Latin translation by Surenhusius, with notes of his own and others from the learned Maimonides, &c., in six vols. fol. Amster. A. D. 1698—1703. See TALMUD. It is written in a much purer style, and is not near so full of dreams and visions as the Gemara.

MISREPRESENTATION, the act of wilfully representing a thing otherwise than it is. "This," as an elegant writer observes, "is one of the greatest mischiefs of conversation. Self-love is continually at work to give to all we say a bias in our own favour. How often in society, otherwise respectable, we are pained with

narrations in which prejudice warps, and self-love blinds! How often do we see that withholding part of a truth answers the worst ends of a falsehood! how often regret the unfair turn given to a cause, by placing a sentiment in one point of view, which the speaker had used in another! the letter of truth preserved, where its spirit is violated! a superstitious exactness scrupulously maintained in the underparts of a detail, in order to impress such an idea of integrity as shall gain credit for the *misrepresenter*, while he is designedly mistating the leading principle! How may we observe a new character given to a fact by a different look, tone, or emphasis, which alters it as much as words could have done! the false impression of a sermon conveyed, when we do not like the preacher, or when through him we wish to make religion itself ridiculous! the care to avoid literal untruths, while the mischief is better effected by the unfair quotation of a passage divested of its context! the bringing together detached portions of a subject, and making those parts ludicrous, when connected, which were serious in their distinct position! the insidious use made of a sentiment by representing it as the *opinion* of him who had only brought it forward in order to expose it! the relating opinions which had merely been put hypothetically, as if they were the avowed principles of him we would discredit! that subtle falsehood which is so made to incorporate with a certain quantity of truth, that the most skilful moral chemist cannot analyze or separate them! for a good *misrepresenter* knows that a successful lie must have a certain infusion of truth, or it will not go down. And this amalgamation is the test of his skill; as too *much* truth would defeat the end of his mischief, and too *little* would destroy the belief of the hearer. All that indefinable ambiguity and equivocation; all that prudent deceit, which is rather implied than expressed; those more delicate artifices of the school of Loyola and of Chesterfield, which allow us, when we dare not deny a truth, yet so to disguise and discolour it, that the truth we relate shall not resemble the truth we heard; these, and all the thousand shades of simulation and dissimulation, will be carefully guarded against in the conversation of vigilant Christians."—*Miss H. Moore on Educ.*, vol. ii, p. 91.

MISSAL, the Romish mass-book, containing the several masses to be said on particular days. It is derived from the Latin word *missa*, which in the ancient Christian church signified every part of divine service.

MISSION, a power or commission to preach the Gospel. Thus Jesus Christ gave his disciples their mission, when he said, "Go ye into all the world, and preach the Gospel to every creature." See next article.

MISSION, an establishment of people zealous for the glory of God and the salvation of souls, who go and preach the Gospel in remote countries, and among infi-

dels. No man possessed of the least degree of feeling or compassion for the human race can deny the necessity and utility of Christian missions. Whoever considers that the major part of the world is enveloped in the grossest darkness, bound with the chains of savage barbarity, and immersed in the awful chaos of brutal ignorance, must, if he be not destitute of every principle of religion and humanity, concur with the design and applaud the principles of those who engage in so benevolent a work. We shall not, however, in this place, enter into a defence of missions, but shall present the reader with a short view of those that have been established.

In the sixteenth century, the *Romish church* particularly exerted herself for the propagation of their religion. The Portuguese and Spaniards pretend to have done mighty exploits in the spread of the Christian faith in Asia, Africa, and America; but, when we consider the superstitions they imposed on some, and the dreadful cruelties they inflicted on others, it more than counterbalances any good that was done. For a time, the Dominicans, Franciscans, and other religious orders, were very zealous in the conversion of the heathen; but the Jesuits outdid them all in their attempts in the conversion of African, Asian, and American infidels. Xavier spread some hints of the Romish religion through the Portuguese settlements in the East Indies, through most of the Indian continent, and of Ceylon. In 1549 he sailed to Japan, and laid the foundation of a church there, which at one time was said to have consisted of about 600,000 Christians. After him, others penetrated into China, and founded a church, which continued about 170 years. About 1580, others penetrated into Chili and Peru, in South America, and converted the natives. Others bestirred themselves to convert the Greeks, Nestorians, Monophysites, Abyssinians, the Egyptian copts. "It is, however," as one observes, "a matter of doubt whether the disciples of a Xavier, or the converts of a Loyola and Dominic, with their partisans of the Romish church, should be admitted among the number of Christians, or their labours be thought to have contributed to the promotion or to the hindrance of the religion of Christ. Certain it is, that the methods these men pursued tended much more to make disciples to themselves and the pontiffs of Rome than to form the mind to the reception of evangelical truth." With ardent zeal, however, and unwearied industry, these apostles laboured in this work. In 1622 we find the pope established a congregation of cardinals, *de propaganda fide*, and endowed it with ample revenues, and every thing which could forward the missions was liberally supplied. In 1627, also, Urban added the college *for the propagation of the faith;* in which missionaries were taught the languages of the countries to which they were to be sent. France copied the example of Rome, and formed an establishment for the

same purposes. The Jesuits claimed the first rank, as due to their zeal, learning, and devotedness to the holy see. The Dominicans, Franciscans, and others, disputed the palm with them. The new world and the Asiatic regions were the chief field of their labours. They penetrated into the uncultivated recesses of America. They visited the untried regions of Siam, Tonkin, and Cochin China. They entered the vast empire of China itself, and numbered millions among their converts. They dared affront the dangers of the tyrannical government of Japan. In India they assumed the garb and austerities of the Brahmins, and boasted on the coasts of Malabar of a thousand converts baptized in one year by a single missionary. Their sufferings, however, were very great, and in China and Japan they were exposed to the most dreadful persecutions, and many thousands were cut off, with, at last, a final expulsion from the empires. In Africa the Capuchins were chiefly employed, though it does not appear that they had any considerable success. And in America their laborious exertions have had but little influence, we fear, to promote the real conversion of the natives to the truth.

In the year 1621 the *Dutch* opened a church in the city of Batavia, and from hence ministers were sent to Amboyna. At Leyden, ministers and assistants were educated for the purpose of missions under the famous Walæus, and sent into the East, where thousands embraced the Christian religion at Formosa, Columba, Java, Malabar, &c.; and though the work declined in some places, yet there are still churches in Ceylon, Sumatra, Amboyna, &c.

About 1705, Frederick IV, of Denmark, applied to the university of Halle, in Germany, for missionaries to preach the Gospel on the coast of Malabar, in the East Indies; and Messrs. Ziegenbalg and Plutsche were the first employed on this important mission; to them others were soon added, who laboured with considerable success. It is said that upwards of 18,000 Gentoos have been brought to the profession of Christianity.

A great work has been carried on among the Indian nations in *North America*. One of the first and most eminent instruments in this work was the excellent Mr. Elliot, commonly called the Indian apostle, who, from the time of his going to New-England, in 1631, to his death, in 1690, devoted himself to this great work by his lips and pen, translating the Bible and other books into the *natic* dialect. Some years after this, Thomas Mayhew, esq., governor and patentee of the islands of Martha's Vineyard, and some neighbouring islands, greatly exerted himself in the attempt to convert the Indians in that part of America. His son John gathered and founded an Indian church, which, after his death, not being able to pay a minister, the old gentleman himself, at seventy years of age, became their instructor for more than twenty years, and his grandson and great-

grandson both succeeded him in the same work. Mr. D. Brainerd was also a truly pious and successful missionary among the Susquehannah and Delaware Indians. His journal contains instances of very extraordinary conversions.

But the *Moravians* have exceeded all in their missionary exertions. They have no less than twenty-nine different missions; and, by their persevering zeal, it is said, upwards of 23,000 of the most destitute of mankind, in different regions of the earth, are brought to the knowledge of the truth. Vast numbers in the Danish islands of St. Thomas, St. Jan, and St. Croix, and the English islands of Jamaica, Antigua, Nevis, Barbadoes, St. Kitts, and Tobago, have by their ministry been called to worship God in spirit and truth. In the inhospitable climes of Greenland and Labradore they have met with wonderful success, after undergoing the most astonishing dangers and difficulties. The Arrowack Indians, and the negroes of Surinam and Berbice, have been collected into bodies of faithful people by them. Canada, and the United States of North America, have, by their instrumentality, afforded happy evidences of the power of the Gospel. Even those esteemed the last of human beings, for brutishness and ignorance, the Hottentots, have been formed into their societies; and upwards of seven hundred are said to be worshipping God at Bavians Cloof, near the Cape of Good Hope. We might also mention their efforts to illumine the distant East, the coast of Coromandel, and the Nicobar islands; their attempts to penetrate into Abyssinia, to carry the Gospel to Persia and Egypt, and to ascend the mountains of Caucasus. In fact, where shall we find the men who have laboured as these have? Their invincible patience, their well-regulated zeal, their self-denial, their constant prudence, deserve the meed of highest approbation. Nor are they wearied in so honourable a service; for no less than one hundred and forty missionaries are now employed in different parts of the world. See MORAVIANS.

Good has been also done by the *Wesleyan Methodists*, who are certainly not the least in missionary work. They have several missionaries in the British dominions in America and in the West Indies. They have some thousands of members in their societies in those parts. See METHODISTS.

In 1792, a society was instituted among the *Baptists*, called, "The particular Baptist Society for propagating the Gospel among the Heathen;" under the auspices of which missionaries were sent to India, and favourable accounts of their success have been received. We learn, with pleasure, that through their indefatigable industry, the New Testament, and part of the Bible, have been translated into the Bengalee tongue.

In the year 1795, *The London Missionary Society* was formed.—This is not confined to one body of people, but consists of episcopalians Presbyterians, Seceders, Methodists, and Independents, who hold

an annual meeting in London in May. As the state of this society is before the public, it would be unnecessary here to enlarge; suffice it to say, that it is now on the most permanent and respectable footing. "It has assumed consistency and order; it combines integrity of character, fortitude of mind, and fixedness of resolution, with a continued progression of effort for the exalted purpose of presenting the doctrines of the blessed Gospel to the acceptance of the perishing heathen, and of exhibiting an uncorrupt example of their tendencies and effects in their own characters and conduct."

Besides the above-mentioned societies, others have been formed of less note. In 1699, a society was instituted in England for *promoting Christian Knowledge*.—In 1701, another was formed for the propagation of the Gospel in foreign parts. In Scotland, about the year 1700, a society was instituted for the *Propagation of Christian Knowledge*. Recently, some clergymen of the established church have formed one among themselves. Societies for spreading the Gospel also have been instituted in Holland, America, Ireland, and other places. From the whole it seems evident that the light and knowledge of the glorious Gospel will be more diffused than ever throughout the earth. And who is there that has any concern for the souls of men, any love for truth and religion, but what must rejoice at the formation, number, and success of those institutions, which have not the mere temporal concerns of men, but their everlasting welfare as their object? My heart overflows with joy, and mine eyes with tears, when I consider the happy and extensive effects which are likely to take place. The untutored mind will receive the peaceful principles of religion and virtue; the savage barbarian will rejoice in the copious blessings, and feel the benign effects of civilization; the ignorant idolater will be directed to offer up his prayers and praises to the true God, and learn the way of salvation through Jesus Christ. The habitations of cruelty will become the abodes of peace and security, while ignorance and superstition shall give way to the celestial blessings of intelligence, purity, and joy.—Happy men, who are employed as instruments in this cause; who forego your personal comforts, relinquish your native country, and voluntarily devote yourselves to the most noble and honourable of services! Peace and prosperity be with you! *Miller's History of the Propagation of Christ; Kennett's ditto; Gillies's Historical Collection; Carey's Enquiry respecting Missions; Loskiell's History of the Moravian Missions; Crantz's History of Greenland; Horne's Letters on Missions; Sermons and Reports of London Missionary Society.*

MODERATION, the state of keeping a due mean between extremes: calmness, temperance, or equanimity. It is sometimes used with reference to our opinions, Rom. xii, 3. but in general it respects our conduct in that state which comes under the description of ease or prosperity. "Modera-

tion," says Dr. Blair, "ought to take place in our wishes, pursuits, expectations, pleasures, and passions. First, in our *wishes:* the active mind of man seldom or ever rests satified with its present condition, how prosperous soever. It is ever sending forth the fond desire, the aspiring wish after something beyond what is enjoyed at present. There is nothing, indeed, unlawful in our wishing to be freed from whatever is disagreeable, and to obtain a fuller enjoyment of the comforts of life; but when these wishes are not tempered by reason, they are in danger of precipitating us into extravagance and folly. If we suffer our fancy to create to itself worlds of ideal happiness; if we feed our imagination with plans of opulence and splendour far beyond our rank; if we fix to our wishes certain stages of high advancement, or certain degrees of uncommon reputation or distinction, the consequences will be, that we shall become unhappy in our present state; unfit for acting the part, and discharging the duties that belong to it; we shall discompose the peace and order of our minds, and foment many hurtful passions!—2. There should be moderation in our *pursuits;* not that *all* high pursuits ought on every occasion to be checked. Some men are formed by nature for rising into conspicuous stations of life. In following the impulse of their minds, and properly exerting the talents with which God has blessed them, there is room for them to act in a laudable sphere, and to become the instruments of much public good. But this may safely be pronounced, that the bulk of men are ready to overrate their own abilities, and to imagine themselves equal to higher things than they were ever designed for. We should beware, therefore, of being led aside from the plain path of sound and moderate conduct by those false lights which self-flattery is always ready to hang out. By aiming at a mark too high, we may fall short of what was in our power to have reached.—3. There should be moderation in our *expectations.* By want of moderation in our hopes, we not only increase dejection when disappointment comes, but we accelerate disappointment; we bring forward disagreeable changes in our state; for the natural consequence of presumptuous expectation is rashness in conduct. He who indulges confident security, of course neglects due precautions against the dangers that threaten him. By presumption and vanity he either provokes enmity or incurs contempt. A temperate spirit, therefore, and moderate expectations, are the best safeguard of the mind in this uncertain and changing state.—4. There should be moderation in our *pleasures.* It is an invariable law of our present condition, that every pleasure which is pursued to excess converts itself into poison: what was intended for the cordial and refreshment of human life, through want of moderation we turn to its bane. Could the monuments of death be laid open to our view, they would read a lecture in favour of moderation much more powerful than any that the most

eloquent preacher can give. We should behold the graves peopled with the victims of intemperance; we should behold those chambers of darkness hung round on every side with the trophies of luxury, drunkenness, and sensuality. So numerous should we find those martyrs of iniquity, that it may be safely asserted, where war or pestilence have slain their thousands, intemperate pleasure has slain its ten thousands.—5. There should be moderation in all our *passions*. This is peculiarly necessary, because there is no passion in human nature but what has of itself a tendency to run into excess; for all passion implies a violent emotion of mind; of course, it is apt to derange the regular course of our ideas, and to produce confusion within. Of passion, therefore, we have great reason to beware. Moments of passion are always moments of delusion; nothing truly is what it *then* seems to be: all the opinions which we then form are erroneous, and all the judgments which we pass are extravagant." Let us learn, therefore, to cultivate this disposition, remembering that it is a duty inculcated in the sacred scriptures, Phil. iv, 5. and essentially necessary to the felicity of our minds, and dignity of our characters. See *Bishop Hall on Moderation; Morning Exercise at Cripplegate*, ser. 16; *Blair's Sermons*, vol. iii, ser. 12; *Toplady's Works*, vol. iii, ser. 10.

MODESTY is sometimes used to denote humility, and sometimes to express chastity. The Greek word Κοσμιος, modestus, signifies *neat* or *clean*. Modesty, therefore, consists in purity of sentiment and manners, inclining us to abhor the least appearance of vice and indecency, and to fear doing any thing which will incur censure. An excess of modesty may be called bashfulness, and the want of it impertinence. There is a false or vicious modesty, which influences a man to do any thing that is ill or indiscreet; such as, through fear of offending his companions he runs into their follies or excesses; or it is a false modesty which restrains a man from doing what is good or laudable; such as being ashamed to speak of religion, and to be seen in the exercises of piety and devotion.

MOLINISTS, a sect in the Romish church who follow the doctrine and sentiments of the Jesuit Molina, relating to sufficient and efficacious grace. He taught that the operations of Divine grace were entirely consistent with the freedom of human will; and he introduced a new kind of hypothesis to remove the difficulties attending the doctrines of predestination and liberty, and to reconcile the jarring opinions of Augustines, Thomists, Semi-Pelagians, and other contentious divines. He affirmed that the decree of predestination to eternal glory was founded upon a previous knowledge and consideration of the merits of the elect; that the grace, from whose operation these merits are derived, is not efficacious by its own intrinsic power only, but also by the consent of our own will, and because it is administered in those circum-

stances in which the Deity, by that branch of his knowledge which is called *scientia media*, foresees that it will be efficacious. The kind of prescience, denominated in the schools *scientia media*, is that foreknowledge of future contingents that arises from an acquaintance with the nature and faculties of rational beings, of the circumstances in which they shall be placed, of the objects that shall be presented to them, and of the influence which their circumstances and objects must have on their actions.

MONARCHIANS, the same as the Patripassians, which see.

MONASTERY, a convent or house built for the reception of religious; whether it be abbey, priory, nunnery, or the like.

Monastery is only properly applied to the houses of monks, mendicant friars, and nuns: the rest are more properly called *religious houses*. For the origin of monasteries, see MONASTIC and MONK.

The houses belonging to the several religious orders which obtained in England and Wales, were cathedrals, colleges, abbeys, priories, preceptories, commandries, hospitals, friaries, hermitages, chantries, and free chapels.—These were under the direction and management of various officers. The dissolution of houses of this kind began so early as the year 1312, when the Templars were suppressed; and in 1323, their lands, churches, advowsons, and liberties, here in England, were given, by 17 Edw. II, stat. 3, to the prior and brethren of the hospital of St. John of Jerusalem. In the years 1390, 1437, 1441, 1459, 1497, 1505, 1508, and 1515, several other houses were dissolved, and their revenues settled on different colleges in Oxford and Cambridge. Soon after the last period, cardinal Wolsey, by licence of the king and pope, obtained a dissolution of above thirty religious houses for the founding and endowing his colleges at Oxford and Ipswich. About the same time a bull was granted by the same pope to cardinal Wolsey to suppress monasteries, where there were not above six monks, to the value of eight thousand ducats a year, for endowing Windsor and King's College in Cambridge; and two other bulls were granted to cardinals Wolsey and Campeius, where there were less than twelve monks, and to annex them to the greater monasteries; and another bull to the same cardinals to enquire about abbeys to be suppressed in order to be made cathedrals. Although nothing appears to have been done in consequence of these bulls, the motive which induced Wolsey and many others to suppress these houses was the desire of promoting learning; and archbishop Cranmer engaged in it with a view of carrying on the reformation. There were other causes that concurred to bring on their ruin: many of the religious were loose and vicious; the monks were generally thought to be in their hearts attached to the pope's supremacy; their revenues were not employed according to the intent of the donors; many cheats in images, feigned

miracles, and counterfeit relics, had been discovered, which brought the monks into disgrace; the Observant Friars had opposed the king's divorce from queen Catharine; and these circumstances operated, in concurrence with the king's want of a supply and the people's desire to save their money, to forward a motion in parliament, that, in order to support the king's state and supply his wants, all the religious houses might be conferred upon the crown which were not able to spend above 200l. a year; and an act was passed for that purpose, 27 Hen. VIII, c. 28. By this act about three hundred and eighty houses were dissolved, and a revenue of 30,000l. or 32,000l. a year came to the crown; besides about 100,000l. in plate and jewels. The suppression of these houses occasioned discontent, and at length an open rebellion: when this was appeased, the king resolved to suppress the rest of the monasteries, and appointed a new visitation, which caused the greater abbeys to be surrendered apace: and it was enacted by 31 Henry VIII, c. 13, that all monasteries which have been surrendered since the 4th of February, in the twenty-seventh year of his majesty's reign, and which hereafter shall be surrendered, shall be vested in the king. The knights of St. John of Jerusalem were also suppressed by the 32d Hen. VIII, c. 24. The suppression of these greater houses by these two acts produced a revenue to the king of above 100,000l. a year, besides a large sum in plate and jewels. The last act of dissolution in this king's reign was the act of 37 Hen. VIII, c. 4. for dissolving colleges, free chapels, chantries, &c., which act was farther enforced by 1 Edw. VI, c. 14. By this act were suppressed 90 colleges, 110 hospitals, and 2,374 chantries and free chapels. The number of houses and places suppressed from first to last, so far as any calculations appear to have been made, seems to be as follows:

Of lesser monasteries, of which we have the valuation, ...	374
Of greater monasteries, . .	186
Belonging to the hospitallers,	48
Colleges, ...	90
Hospitals, ...	110
Chantries and free chapels,	2374
Total,	3182

besides the friars houses, and those suppressed by Wolsey, and many small houses of which we have no particular account.

The sum total of the clear yearly revenue of the several houses at the time of their dissolution, of which we have any account, seems to be as follows:

Of the greater monasteries, . .	£.104,919	13	3½
Of all those of the lesser monasteries of which we have the valuation, . . .	29,702	1	10½
Knights hospitallers, head house in London, . . .	2,385	12	8
Carried over	£.137,0	7	, 10

Brt. forward £.	137,007	7	10
We have the valuation of only 28 of their houses in the country, . .	3,026	9	5
Friars' houses of which we have the valuation, .	751	2	0½
Total, £.	140,784	19	3½

If proper allowances are made for the lesser monasteries and houses not included in this estimate, and for the plate, &c., which came into the hands of the king by the dissolution, and for the value of money at that time, which was at least six times as much as at present, and also consider that the estimate of the lands was generally supposed to be much under the real worth, we must conclude their whole revenues to have been immense.

It does not appear that any computation hath been made of the number of persons contained in the religious houses.

Those of the lesser monasteries dissolved by 27 Hen. VIII, were reckoned at about	10,000
If we suppose the colleges and hospitals to have contained a proportionable number, these will make about	5,347
If we reckon the number in the greater monasteries according to the proportion of their revenues, they will be about 35,000; but as	
Carried up,	15,347
Brought up,	15,347
probably they had larger allowances in proportion to their number than those of the lesser monasteries, if we abate upon that account 5,000, they will then be	30,000
One for each chantry and free chapel, ...	2,374
Total,	47,721

But as there were probably more than one person to officiate in several of the free chapels, and there were other houses which are not included within this calculation, perhaps they may be computed in one general estimate at about 50,000. As there were pensions paid to almost all those of the greater monasteries, the king did not immediately come into the full enjoyment of their whole revenues; however, by means of what he did receive, he founded six new bishoprics, viz. those of Westminster (which was changed by queen Elizabeth into a deanery, with twelve prebends and a school), Peterborough, Chester, Gloucester, Bristol, and Oxford. And in eight other sees he founded deaneries and chapters, by converting the priors and monks into deans and prebendaries, viz. Canterbury, Winchester, Durham, Worcester, Rochester, Norwich, Ely, and Carlisle. He founded also the colleges of Christ Church in Oxford, and Trinity in Cambridge, and finished King's College there. He likewise founded professorships of divinity, law, physic, and of the Hebrew and Greek tongues,

in both the said Universities. He gave the house of Grey Friars and St. Bartholomew's Hospital to the city of London, and a perpetual pension to the poor knights of Windsor, and laid out great sums in building and fortifying many ports in the channel. It is observable, upon the whole, that the dissolution of these houses was an act not of the church, but of the state, in the period preceding the reformation, by a king and parliament of the Roman Catholic communion in all points, except the king's supremacy; to which the pope himself, by his bulls and licences, had led the way.

As to the merits of these institutions, authors are much divided. While some have considered them as beneficial to learning, piety, and benevolence, others have thought them very injurious. We may form some idea of them from the following remarks of Mr. Gilpin.

He is speaking of Glastonbury Abbey, which possessed the amplest revenues of any religious house in England. "Its fraternity," says he, "is said to have consisted of five hundred established monks, besides nearly as many retainers on the abbey. Above four hundred children were not only educated in it, but entirely maintained. Strangers from all parts of Europe were liberally received, classed according to their sex and nation, and might consider the hospitable roof under which they lodged as their own. Five hundred travellers, with their horses, have been lodged at once within its walls. While the poor, from every side of the country, waited the ringing of the alms-bell; when they flocked in crowds, young and old, to the gate of the monastery, where they received, every morning, a plentiful provision for themselves and their families:—all this appears great and noble.

"On the other hand, when we consider five hundred persons bred up in indolence and lost to the commonwealth; when we consider that these houses were the great nurseries of superstition, bigotry, and ignorance; the stews of sloth, stupidity, and perhaps intemperance; when we consider that the education received in them had not the least tincture of useful learning, good manners, or true religion, but tended rather to vilify and disgrace the human mind; when we consider that the pilgrims and strangers who resorted thither were idle vagabonds, who got nothing abroad that was equivalent to the occupations they left at home; and when we consider, lastly, that indiscriminate alms-giving is not real charity, but an avocation from labour and industry, checking every idea of exertion, and filling the mind with abject notions, we are led to acquiesce in the fate of these foundations, and view their ruins, not only with a picturesque eye, but with moral and religious satisfaction." *Gilpin's Observations on the Western Parts of England*, p. 138, 139; *Bigland's Letters on Hist.*, p. 313.

MONASTIC, something belonging to monks, or the monkish life.—The monastic profession is a

kind of civil death, which in all worldly matters has the same effect with the natural death. The council of Trent, &c., fix sixteen years the age at which a person may be admitted into the monastical state.

St. Anthony is the person, who, in the fourth century, first instituted the monastic life; as St. Pachomius, in the same century, is said to have first set on foot the cœnobitic life, i. e. regular communities of religious. In a short time the deserts of Egypt became inhabited by a set of solitaries, who took upon them the monastic profession. St. Basil carried the monkish humour in the East, where he composed a rule which afterwards obtained through a great part of the West.

In the eleventh century the monastic discipline was grown very remiss. St. Oddo first began to retrieve it in the monastery of Cluny: that monastery, by the conditions of its erection, was put under the immediate protection of the holy see; with a prohibition to all powers, both secular and ecclesiastical, to disturb the monks in the possession of their effects or the election of their abbot. In virtue hereof they pleaded an exemption from the jurisdiction of the bishop, and extended this privilege to all the houses dependent on Cluny. This made the first congregation of several houses under one chief immediately subject to the pope, so as to constitute one body, or, as they now call it, one *religious order*. Till then, each monastery was independent, and subject to the bishop. See MONK.

MONK anciently denoted, "a person who retired from the world to give himself up wholly to God, and to live in solitude and abstinence." The word is derived from the Latin *monachus*, and that from the Greek μοναχος, "solitary;" of μονος, *solus*, "alone."

The original of monks seems to have been this: The persecutions which attended the first ages of the Gospel forced some Christians to retire from the world, and live in deserts and places most private and unfrequented, in hopes of finding that peace and comfort among beasts which were denied them among men; and this being the case of some very extraordinary persons, their example gave such reputation to retirement, that the practice was continued when the reason of its commencement ceased. After the empire became Christian, instances of this kind were numerous; and those whose security had obliged them to live separately and apart, became afterwards united into societies. We may also add, that the mystic theology, which gained ground towards the close of the third century, contributed to produce the same effect, and to drive men into solitude for the purposes of devotion.

The monks, at least the ancient ones, were distinguished into *solitaries*, *cœnobites*, and *sarabaites*.

The *solitary* are those who live alone, in places remote from all towns and habitations of men, as do still some of the hermits. The

cœnobites are those who live in community with several others in the same house, and under the same superiors. The *sarabaites* were strolling monks having no fixed rule or residence.

The houses of monks, again, were of two kinds, viz. *monasteries* and *laurœ*.

Those who are now called monks, are cœnobites, who live together in a convent or monastery, who make vows of living according to a certain rule established by the founder, and wear a habit which distinguishes their order.

Those that are endowed, or have a fixed revenue, are most properly called monks, *monachi;* as the Chartreux, Benedictines, Bernardines, &c. The Mendicants, or those that beg, as the Capuchins and Franciscans, are more properly called *religious* and *friars*, though the names are frequently confounded.

The first monks were those of St. Anthony, who, towards the close of the fourth century, formed them into a regular body, engaged them to live in society with each other, and prescribed to them fixed rules for the direction of their conduct. These regulations, which Anthony had made in Egypt, were soon introduced into Palestine and Syria by his disciple Hilarion. Almost about the same time, Aones, or Eugenius, with their companions Gaddanas and Azyzas, instituted the monastic order in Mesopotamia, and the adjacent countries; and their example was followed with such rapid success, that in a short time the whole East was filled with a lazy set of mortals, who, abandoning all human connexions, advantages, pleasures, and concerns, wore out a languishing and miserable existence amidst the hardships of want, and various kinds of suffering, in order to arrive at a more close and rapturous communication with God and angels.

From the East this gloomy disposition passed into the West, and first into Italy and its neighbouring islands; though it is uncertain who transplanted it thither. St. Martin, the celebrated bishop of Tours, erected the first monasteries in Gaul, and recommended this religious solitude with such power and efficacy, both by his instructions and his example, that his funeral is said to have been attended by no less than two thousand monks. From hence the monastic discipline extended gradually its progress through the other provinces and countries of Europe. There were, besides the monks of St. Basil (called in the East *Calogeri*, from καλος γεξων, "a good old man,") and those of St. Jerome, the hermits of St. Augustine, and afterwards those of St. Benedict and St. Bernard: at length came those of St. Francis and St. Dominic, with a legion of others; all which see under their proper heads.

Towards the close of the fifth century, the monks, who had formerly lived only for themselves in solitary retreats, and had never thought of assuming any rank among the sacerdotal order, were now gradually distinguished from

the populace, and endowed with such opulence and honourable privileges, that they found themselves in a condition to claim an eminent station among the pillars and supporters of the Christian community. The fame of their piety and sanctity was so great, that bishops and presbyters were often chosen out of their order; and the passion of erecting edifices and convents, in which the monks and holy virgins might serve God in the most commodious manner, was at this time carried beyond all bounds. However, their licentiousness, even in this century, was become a proverb; and they are said to have excited the most dreadful tumults and seditions in various places. The monastic orders were at first under the immediate jurisdiction of the bishops, from which they were exempted by the Roman pontiff about the end of the seventh century; and the monks, in return, devoted themselves wholly to advance the interests and to maintain the dignity of the bishop of Rome. This immunity which they obtained was a fruitful source of licentiousness and disorder, and occasioned the greatest part of the vices with which they were afterwards so justly charged. In the eighth century the monastic discipline was extremely relaxed both in the eastern and western provinces, and all efforts to restore it were ineffectual. Nevertheless, this kind of institution was in the highest esteem; and nothing could equal the veneration that was paid about the close of the ninth century to such as devoted themselves to the sacred gloom and indolence of a convent. This veneration caused several kings and emperors to call them to their courts, and to employ them in civil affairs of the greatest moment. Their reformation was attempted by Louis the Meek, but the effect was of short duration. In the eleventh century they were exempted by the popes from the authority of their sovereigns, and new orders of monks were continually established; insomuch, that in the council of Lateran that was held in the year 1215, a decree was passed, by the advice of Innocent III, to prevent any new monastic institutions; and several were entirely suppressed. In the fifteenth and sixteenth centuries, it appears, from the testimony of the best writers, that the monks were generally lazy, illiterate, profligate, and licentious epicures, whose views in life were confined to opulence, idleness, and pleasure. However, the reformation had a manifest influence in restraining their excesses, and rendering them more circumspect and cautious in their external conduct.

Monks are distinguished by the colour of their habits into *black*, *white*, *grey*, &c. Among the monks, some are called *monks of the choir*, others *professed monks*, and others *lay monks*; which last are destined for the service of the convent, and have neither clericate nor literature.

Cloistered monks are those who actually reside in the house: in

opposition to *extra*-monks, who have benefices depending on the monastery.

Monks are also distinguished into *reformed*, whom the civil and ecclesiastical authority have made masters of ancient convents, and put in their power to retrieve the ancient discipline, which had been relaxed; and *ancient*, who remain in the convent, to live in it according to its establishment at the time when they made their vows, without obliging themselves to any new reform.

Anciently the monks were all laymen, and were only distinguished from the rest of the people by a peculiar habit and an extraordinary devotion. Not only the monks were prohibited the priesthood, but even priests were expressly prohibited from becoming monks, as appears from the letters of St. Gregory. Pope Siricius was the first who called them to the clericate, on occasion of some great scarcity of priests that the church was then supposed to labour under; and since that time the priesthood has been usually united to the monastical profession. *Enc. Brit.; British Monachism, or Manners and Customs of Monks and Nuns of England; Mosheim's Ecc. Hist.*

MONOPHYSITES (from μονος, *solus*, and φυσις, *natura*), a general name given to all those sectaries in the Levant who only own one nature in Jesus Christ; and who maintain that the divine and human nature of Jesus Christ were so united as to form only one nature, yet without any change, confusion, or mixture of the two natures.

The *Monophysites*, however, properly so called, are the followers of Severus, a learned monk of Palestine, who was created patriarch of Antioch in 513, and Petrus Fullensis.

The Monophysites were encouraged by the emperor Anastasius, but suppressed by Justin and succeeding emperors. However, this sect was restored by Jacob Baradæus, an obscure monk, insomuch that when he died bishop of Edessa, A. D. 588, he left it in a most flourishing state in Syria, Mesopotamia, Armenia, Egypt, Nubia, Abyssinia, and other countries. The laborious efforts of Jacob were seconded in Egypt and the adjacent countries by Theodosius, bishop of Alexandria; and he became so famous, that all the Monophysites of the East considered him as their second parent and founder, and are to this day called *Jacobites*, in honour of their new chief. The Monophysites are divided into two sects or parties, the one African and the other Asiatic: at the head of the latter is the patriarch of Antioch, who resides for the most part in the monastery of St. Ananias, near the city of Merdin: the former are under the jurisdiction of the patriarch of Alexandria, who generally resides at Grand Cairo, and are subdivided into Cophts and Abyssinians. From the fifteenth century downwards, all the patriarchs of the Monophysites have taken the name of *Ignatius*, in order to shew that they are the

lineal successors of Ignatius, who was bishop of Antioch in the first century, and consequently the lawful patriarch of Antioch. In the seventeenth century a small body of Monophysites in Asia abandoned for some time the doctrine and institution of their ancestors, and embraced the communion of Rome; but the African Monophysites, notwithstanding that poverty and ignorance which exposed them to the seductions of sophistry and gain, stood firm in their principles, and made an obstinate resistance to the promises, presents, and attempts employed by the papal missionaries to bring them under the Roman yoke: and in the eighteenth century those of Asia and Africa have persisted in their refusal to enter into the communion of the Romish church, notwithstanding the earnest entreaties and alluring offers that have been made from time to time by the pope's legates to conquer their inflexible constancy. The Monophysites propagate their doctrine in Asia with zeal and assiduity, and have not long ago gained over to their communion a part of the Nestorians who inhabit the maritime coasts of India.

MONOTHELITES (compounded of μονος, "single," and θελημα θελω, *volo*, "I will,"), an ancient sect, which sprung out of the Eutychians; thus called, as only allowing of one will in Jesus Christ.

The opinion of the Monothelists had its rise in 630, and had the emperor Heraclius for an adherent: it was the same with that of the acephalous Severians.—They allowed of two wills in Christ, considered with regard to the two natures; but reduced them to one, by reason of the union of the two natures, thinking it absurd that there should be two free wills in one and the same person. They were condemned by the sixth general council in 680, as being supposed to destroy the perfection of the humanity of Jesus Christ, depriving it of will and operation. Their sentiments were afterwards embraced by the Maronites.

MONTANISTS, a sect which sprung up about the year 171, in the reign of the emperor Marcus Aurelius. They were so called from their leader Montanus, a Phrygian by birth; whence they are sometimes called *Phrygians* and *Cataphrygians*.

Montanus, it is said, embraced Christianity in hopes of rising to the dignities of the church. He pretended to inspiration; and gave out that the Holy Ghost had instructed him in several points which had not been revealed to the apostles. Priscilla and Maximilla, two enthusiastic women of Phrygia, presently became his disciples, and in a short time he had a great number of followers. The bishops of Asia, being assembled together, condemned his prophecies, and excommunicated those who dispersed them. Afterwards they wrote an account of what had passed to the western churches, where the pretended prophecies of Montanus and

his followers were likewise condemned.

The Montanists, finding themselves exposed to the censure of the whole church, formed a schism, and set up a distinct society under the direction of those who called themselves *prophets*.—Montanus, in conjunction with Priscilla and Maximilla, was at the head of the sect.

These sectaries made no alteration in the creed. They only held that the Holy Spirit made Montanus his organ for delivering a more perfect form of discipline than what was delivered by his apostles. They refused communion for ever to those who were guilty of notorious crimes, and believed that the bishops had no authority to reconcile them. They held it unlawful to fly in time of persecution. They condemned second marriages, allowed the dissolution of marriage, and observed three lents.

The Montanists became separated into two branches, one of which were the disciples of Proclus, and the other of Æschines. The latter are charged with following the heterodox opinions of Praxeas and Sabellius concerning the Trinity.

MORAL, relating to the actions or conduct of life, or that which determines an action to be good or virtuous.—2. A *moral agent* is a being that is capable of those actions that have a moral quality, and which can properly be denominated good or evil in a moral sense.—3. A *moral certainty* is a very strong probability, and is used in contradistinction to mathematical probability.—4. *Moral fitness* is the agreement of the actions of any intelligent being with the nature, circumstances, and relation, of things.—5. A *moral impossibility* is a very great or insuperable difficulty; opposed to a natural impossibility. See INABILITY.—6. *Moral obligation* is the necessity of doing or omitting any action in order to be happy and good. See OBLIGATION.—7. *Moral philosophy* is the science of manners, the knowledge of our duty and felicity. See PHILOSOPHY.—8. *Moral sense*, that whereby we perceive what is good, virtuous, and beautiful in actions, manners, and characters; or it is a kind of satisfaction in the mind arising from the contemplation of those actions of rational agents which we call good or virtuous; some call this natural conscience, others intuitive perception of right and wrong, &c. See article SENSE.—9. *Moral law*. See LAW.

MORALITY is that relation or proportion which actions bear to a given rule. It is generally used in reference to a good life. Morality is distinguished from religion thus: "Religion is a studious conformity of our wills, affections, and actions to God; morality is a conformity of our actions to the relations in which we stand to each other in civil society. Morality comprehends only a part of religion; but religion comprehends the whole of morality. Morality finds all her motives here below; religion fetches all her motives from above. The highest principle in morals is a just regard to the rights of men; the first principle in religion is the love of God." The various duties of mo-

rality are considered in their respective places in this work. See *Bishop Horsley's Charge*, 1790; *Paley's and Grove's Moral Philosophy; Beattie's Elements of Moral Science; Evans's Sermons on Christian Temper; Watts's Sermons on Christian Morals; Mason's Christian Morals; H. Moore's Hints*, vol. ii, p. 245.

MORAVIANS, a sect generally said to have arisen under Nicholas Lewis, count of Zinzendorf, a German nobleman of the last century, and thus called because the first converts to their system were some Moravian families. According to the society's own account, however, they derive their origin from the Greek church in the ninth century, when, by the instrumentality of Methodius and Cyrillus, two Greek monks, the kings of Bulgaria and Moravia being converted to the faith, were, together with their subjects, united in communion with the Greek church. Methodius was their first bishop, and for their use Cyrillus translated the scriptures into the Sclavonian language.

The antipathy of the Greek and Roman churches is well known, and by much the greater part of the Brethren were in process of time compelled, after many struggles, to submit to the see of Rome. A few, however, adhering to the rites of their mother church, united themselves in 1176 to the Waldenses, and sent missionaries into many countries. In 1457 they were called *Fratres legis Christi*, or Brethren of the Law of Christ; because, about that period, they had thrown off all reverence for human compilations of the faith, professing simply to follow the doctrines and precepts contained in the Word of God.

There being at this time no bishops in the Bohemian church who had not submitted to the papal jurisdiction, three priests of the society of United Brethren were, about the year 1467, consecrated by Stephen, bishop of the Waldenses, in Austria [see WALDENSES]; and these prelates, on their return to their own country, consecrated ten co-bishops, or co-seniors, from among the rest of the presbyters. In 1523, the United Brethren commenced a friendly correspondence, first with Luther, and afterwards with Calvin and other leaders among the reformers. A persecution, which was brought upon them on this account, and some religious disputes which took place among themselves, threatened for a while the society with ruin; but the disputes were, in 1570, put an end to by a synod, which decreed that differences about non-essentials should not destroy their union; and the persecution ceased in 1575, when the United Brethren obtained an edict for the public exercise of their religion. This toleration was renewed in 1609, and liberty granted them to erect new churches. But a civil war, which, in 1612, broke out in Bohemia, and a violent persecution which followed it in 1621, occasioned the dispersion of their ministers, and brought great distress upon the Brethren in general. Some of them fled to

England, others to Saxony and Brandenburg; whilst many, overcome by the severity of the persecution, conformed to the rites of the church of Rome. One colony of these, who retained in purity their original principles and practice, was, in 1722, conducted by a brother, named Christian David, from Fulneck, in Moravia, to Upper Lusatia, where they put themselves under the protection of Nicholas Lewis, count of Zinzendorf, and built a village on his estate at the foot of a hill, called Hutberg, or Watch Hill. The count, who, soon after their arrival, removed from Dresden to his estate in the country, shewed every mark of kindness to the poor emigrants; but being a zealous member of the church established by law, he endeavoured for some time to prevail upon them to unite themselves with it, by adopting the Lutheran faith and discipline. This they declined; and the count, on a more minute enquiry into their ancient history and distinguishing tenets, not only desisted from his first purpose, but became himself a convert to the faith and discipline of the United Brethren.

The synod which, in 1570, put an end to the disputes which then tore the church of the Brethren into factions, had considered as non-essentials the distinguishing tenets of their own society, of the Lutherans, and of the Calvinists. In consequence of this, many of the reformers of both these sects had followed the Brethren to Herrnhut, and been received by them into communion; but not being endued with the peaceable spirit of the church which they had joined, they started disputes among themselves, which threatened the destruction of the whole establishment. By the indefatigable exertions of count Zinzendorf these disputes were allayed; and statutes being, in 1727, drawn up and agreed to for the regulation both of the internal and of the external concerns of the congregation, brotherly love and union was again established; and no schism whatever, in point of doctrine, has since that period disturbed the church of the United Brethren.

In 1735, the count, who, under God, had been the instrument of renewing the Brethren's church, was consecrated one of their bishops, having the year before been examined and received into the clerical orders by the Theological Faculty of Tubingen. Dr. Potter, then archbishop of Canterbury, congratulated him upon this event, and promised his assistance to a church of confessors, of whom he wrote in terms of the highest respect, for their having maintained the pure and primitive faith and discipline in the midst of the most tedious and cruel persecutions. That his Grace, who had studied the various controversies about church government with uncommon success, admitted the Moravian episcopal succession, we know from the most unquestionable authority; for he communicated his sentiments on the subject to Dr. Secker, while bishop of Oxford. In conformity with these sentiments of the arch-

bishop, we are assured that the parliament of Great Britain, after mature investigation, acknowledged the *Unitas Fratrum* to be a Protestant episcopal church; and in 1794 an act was certainly passed in their favour.

This sect, like many others, has been shamefully misrepresented, and things laid to their charge of which they never were guilty. It must, however, be acknowledged, that some of their converts having previously imbibed extravagant notions, propagated them with zeal among their new friends in a phraseology extremely reprehensible; and that count Zinzendorf himself sometimes adopted the very improper language of those fanatics, whom he wished to reclaim from their errors to the soberness of truth; but much of the extravagance and absurdity which has been attributed to the count is not to be charged to him, but to those persons, who, writing his *extempore* sermons in short hand, printed and published them without his knowledge or consent.

This eminent benefactor to the United Brethren died in 1760, and it is with reason that they honour his memory, as having been the instrument by which God restored and built up their church. But they do not regard him as their head, nor take his writings, nor the writings of any other man, as the standard of their doctrines, which they profess to derive immediately from the Word of God.

It has been already observed, that the church of the United Brethren is episcopal; but though they consider episcopal ordination as necessary to qualify the servants of the church for their respective functions, they allow to their bishops no elevation of rank or pre-eminent authority; their church having from its first establishment been governed by synods, consisting of deputies from all the congregations, and by other subordinate bodies, which they call *Conferences*. The synods, which are generally held once in seven years, are called together by the elders who were in the former synod appointed to superintend the whole unity. In the first sitting a president is chosen, and these elders lay down their office; but they do not withdraw from the assembly; for they, together with all bishops, *seniores civiles*, or lay elders, and those ministers who have the general care or inspection of several congregations in one province, have seats in the synod without any particular election. The other members are, one or more deputies sent by each congregation, and such ministers or missionaries as are particularly called to attend. Women, approved by the congregations, are also admitted as hearers, and are called upon to give their advice in what relates to the ministerial labour among their sex; but they have no decisive vote in the synod. The votes of all the other members are equal.

In questions of importance, or of which the consequences cannot be foreseen, neither the majority of votes nor the unanimous consent of all present can decide;

but recourse is had to the *lot*. For adopting this unusual mode of deciding in ecclesiastical affairs, the Brethren allege as reasons the practices of the ancient Jews and the apostles; the insufficiency of the human understanding amidst the best and purest intentions to decide for itself in what concerns the administration of Christ's kingdom; and their own confident reliance on the comfortable promises that the Lord Jesus will approve himself the head and ruler of his church. The *lot* is never made use of but after mature deliberation and fervent prayer; nor is any thing submitted to its decision which does not, after being thoroughly weighed, appear to the assembly eligible in itself.

In every synod the inward and outward state of the unity, and the concerns of the congregations and missions, are taken into consideration. If errors in doctrine or deviations in practice have crept in, the synod endeavours not only to remove them, but, by salutary regulations, to prevent them for the future. It considers how many bishops are to be consecrated to fill up the vacancies occasioned by death; and every member of the synod gives his vote for such of the clergy as he thinks best qualified. Those who have the majority of votes are taken into the *lot*, and they who are approved are consecrated accordingly; but, by consecration, they are vested with no superiority over their Brethren, since it behoves him who is the greatest to be the servant of all.

Towards the conclusion of every synod a kind of executive board is chosen, and called *The Elders Conference of the Unity*. At present it consists of thirteen elders, and is divided into four committees, or departments.—1. The *Missions* department, which superintends all the concerns of the missions into Heathen countries.—2. The *Helpers* department, which watches over the purity of doctrine and the moral conduct of the different congregations.—3. The *Servants* department, to which the economical concerns of the Unity are committed.—4. The *Overseers* department, of which the business is to see that the constitution and discipline of the Brethren be every where maintained. No resolution, however, of any of these departments has the smallest force till it be laid before the assembly of the whole *Elders Conference*, and have the approbation of that body. The powers of the *Elders Conference* are, indeed, very extensive: besides the general care which it is commissioned by the synods to take of all the congregations and missions, it appoints and removes every servant in the Unity, as circumstances may require; authorizes the bishops to ordain presbyters or deacons, and to consecrate other bishops; and, in a word, though it cannot abrogate any of the constitutions of the synod, or enact new ones itself, it is possessed of the supreme executive power over the whole body of the United Brethren.

Besides this general *Conference*

of Elders, which superintends the affairs of the whole Unity, there is another conference of elders belonging to each congregation, which directs its affairs, and to which the bishops and all other ministers, as well as the lay members of the congregation, are subject. This body, which is called the *Elders Conference of the Congregation*, consists, 1. Of the *Minister*, as president, to whom the ordinary care of the congregation is committed, except when it is very numerous, and then the general inspection of it is entrusted to a separate person, called the *Congregation Helper*.—2. Of the *Warden*, whose office it is to superintend, with the aid of his council, all outward concerns of the congregation, and to assist every individual with his advice.—3. Of a *Married Pair*, who care particularly for the spiritual welfare of the married people.—4. Of a *Single Clergyman*, to whose care the young men are more particularly committed.—And, 5. Of *those Women* who assist in caring for the spiritual and temporal welfare of their own sex, and who in this conference have equal votes with the men. As the *Elders Conference of each Congregation* is answerable for its proceedings to the *Elders Conference of the Unity*, visitations from the latter to the former are held from time to time, that the affairs of each congregation, and the conduct of its immediate governors, may be intimately known to the supreme executive government of the whole church.

In their opinion, espicopal consecration does not confer any power to preside over one or more congregations; and a bishop can discharge no office but by the appointment of a synod, or of the Elders Conference of the Unity. Presbyters among them can perform every function of the bishop, except ordination. Deacons are assistants to the presbyters much in the same way as in the church of England; and in the Brethren's churches, deaconesses are retained for the purpose of privately admonishing their own sex, and visiting them in their sickness; but though they are solemnly blessed to this office, they are not permitted to teach in public, and far less to administer the sacraments. They have likewise *seniores civiles*, or lay elders, in contradistinction to spiritual elders, or bishops, who are appointed to watch over the constitution and discipline of the Unity of the Brethren, over the observance of the laws of the country in which congregations or missions are established, and over the privileges granted to the Brethren by the governments under which they live. They have economies, or choir houses, where they live together in community: the single men and single women, widows and widowers, apart, each under the superintendance of elderly persons of their own class. In these houses every person who is able, and has not an independent support, labours in their own occupation, and contributes a stipulated sum for their maintenance. Their children are educated with peculiar care; their subjection to their superiors and elders is singular, and

appears particularly striking in their *missions* and *marriages*. In the former, those who have offered themselves on the service, and are approved as candidates, wait their several calls, referring themselves entirely to the decision of the lot; and, it is said never hesitate when that hath decided the place of their destination. (See p. 165.) In *marriage*, they may only form a connexion with those of their own communion. The brother who marries out of the congregation is immediately cut off from church fellowship. Sometimes a sister, by express licence from the Elders Conference, is permitted to marry a person of approved piety in another communion, yet still to join in their church ordinances as before. A brother may make his own choice of a partner in the society; but as all intercourse between the different sexes is carefully avoided, very few opportunities of forming particular attachments are found, and they usually rather refer their choice to the church than decide for themselves. And as the lot must be cast to sanction their union, each receives his partner as a Divine appointment; and, however strange this method may appear to those who consult only their passions or their interest, it is observable, that no where fewer unhappy marriages are found than among the Brethren. But what characterizes the Moravians most, and holds them up to the attention of others, is their missionary zeal. In this they are superior to any other body of people in the world. "Their missionaries," as one observes, "are all of them volunteers; for it is an inviolable maxim with them to *persuade* no man to engage in missions. They are all of one mind as to the doctrines they teach, and seldom make an attempt where there are not half a dozen of them in the mission. Their zeal is calm, steady, persevering. They would reform the world, but are careful how they quarrel with it. They carry their point by address and the insinuations of modesty and mildness, which commend them to all men, and give offence to none. The habits of silence, quietness, and decent reserve, mark their character. If any of their missionaries are carried off by sickness or casualty, men of the same stamp are ready to supply their place."

As they stand first on the list of those who have engaged in missionary exertions, we shall here insert a farther account of them and their missions, with which I have been favoured by a most respectable clergyman of their denomination: "When brethren or sisters find themselves disposed to serve God among the Heathen, they communicate their wishes and views to the committee appointed by the synods of the Brethren to superintend the missions in a confidential letter. If, on particular enquiry into their circumstances and connexions, no objection is found, they are considered as candidates. As to mental qualifications, much erudition is not required by the Brethren. To be well versed in the sacred scriptures, and to have

an experimental knowledge of the truths they contain, is judged indispensably necessary. And it has been found, by experience, that a good understanding joined to a friendly disposition, and, above all, a heart filled with the love of God, are the best and the only essential qualifications of a missionary. Nor are in general the habits of a student so well calculated to form his body for a laborious life as those of a mechanic. Yet men of learning are not excluded, and their gifts have been made useful in various ways. When vacancies occur, or new missions are to be begun, the list of candidates is examined; and those who appear suitable are called upon, and accept or decline the call as they find themselves disposed."

"The following are the names of the settlements of the United Brethren in Heathen countries.

"Begun in 1732, in the Danish West India islands. *In St. Thomas;* New Herrnhut, Nisky. *In St. Croix;* Friedensberg, Friedensthal. *In St. Jan;* Bethany, Emmaus.—In 1733: *In Greenland;* New Hernnhut, Lichtenfels, Lichtenau.—In 1734: *In North America;* Fairfield in Upper Canada, Goshen on the river Muskingum.—In 1736: At the *Cape of Good Hope;* Bavians Kloof (renewed in 1792).—In 1738: In *South America;* among the negro slaves at Paramaribo and Sommelsdyk; among the free negroes at Bambey, on the Sarameca; among the native Indians at Hope, on the river Corentyn.—In 1754: In *Jamaica;* two settlements in St. Elizabeth's parish.—In 1756: In *Antigua;* at St. John's, Grace Hill, Grace Bay.—In 1760: Near *Tranquebar*, in the *East Indies*; Brethren's Garden.—In 1764: On the *Coast of Labrador*; Nain, Okkak, Hopedale.—In 1765: In *Barbadoes;* Sharon, near Bridgetown.—In 1765: In the *Russian part of Asia*; Sarepta.—In 1775: In *St.* Kitt's; at Basseterre.—In 1789: In *Tobago*: Signal Hill (renewed in 1798).

"The Brethren had three flourishing settlements on the river Muskingum, *Salem*, *Gnadenhuetten*, and *Schoenbrunn*, before the late American war, during which these places were destroyed, and the inhabitants partly murdered, partly dispersed. The settlement Fairfield, in Canada, was made by those of the Indian converts, who were again collected by the missionaries. In 1798, a colony of Christian Indians went from thence to take possession of their former settlements on the Muskingum, which have been given to them by an act of Congress, and built a new town, called Goshen. Part of the Indian congregation will remain at Fairfield, in Canada, as a good seed; our missionaries entertaining hopes that the Gospel may yet find entrance among the wild Chippeway tribe inhabiting those parts.

"The mission among the Hottentots at the Cape of Good Hope was begun in 1736, by George Schmidt, a man of remarkable zeal and courage, who laboured successfully among these people, till he had formed a small con-

gregation of believers, whom he left to the care of a pious man, and went to Europe with a view to represent the promising state of the mission, and to return with assistants. But, to his inexpressible grief and disappointment, he was not permitted by the Dutch East India Company to resume his labours; some ignorant people having insinuated that the propagation of Christianity among the Hottentots would injure the interests of the colony.—Since that time to the year 1792 the Brethren did not cease to make application to the Dutch government for leave to send missionaries to the Cape, especially as they heard that the small Hottentot congregation had kept together for some time, in earnest expectation of the return of their beloved teacher. He had taught some of them to read, and had left a Dutch Bible with them, which they used to read together for their edification. At length, in 1792, by the mercy of God, and the kind interference of friends in the Dutch government, the opposition of evil-minded people was over-ruled, and leave granted to send out three missionaries, who, on their arrival, were willing, at the desire of the governor, to go first to Bavians Kloof, about one hundred and sixty English miles east from Cape-town, and there to commence their labours on the spot where George Schmidt had resided.—Their instructions from the government in Holland granted them leave to chuse the place of their residence, wherever they might find it most convenient; but the circumstances of the colony at that time would not admit of it. Since the English have made themselves masters of that country, they have built a new chapel; and from the favour and protection which the British government has uniformly granted to the Brethren's missions, we have the best hopes that they will remain undisturbed and protected in their civil and religious liberty. The late Dutch government at the Cape deserve also our warmest thanks for the kind manner in which they received and protected the missionaries, promoting the views of the mission to the utmost of their power.

"When the missionaries first arrived at Bavians Kloof, in 1792, it was a barren, uninhabited place. There are at present [1802] five married missionaries residing there, and about 1300 Hottentots.

"The settlement near Tranquebar, on the coast of Coromandel, was made in the year 1760, at the desire of the Danish government, chiefly with a view to bring the Gospel to the inhabitants of the Nicobar islands. After a persevering but fruitless attempt to form an establishment at Nancawery, one of the Nicobar islands, for that purpose, the whole plan was defeated by the following circumstances: The Danish government, finding the advantage gained by their settlement on these islands not to answer the great expence attending it, withdrew their people, who had already suffered greatly by the unwholesomeness of the climate; and the

Brethren residing there being left alone, and all communication cut off between Tranquebar and the Nicobar islands, it became necessary to purchase a vessel to convey provisions and other necessaries to the missionaries. This was done with great expence and hazard for some years, when, in the American war, the vessel was taken by a French cruizer, though belonging to a neutral state. No redress could be obtained from the French, and the Brethren at Tranquebar were obliged immediately to procure another vessel, lest the missionaries in Nancawery should be left destitute. The enormous expence and loss incurred by these events, and the sickly state of the missionaries, made it necessary to recall them; and thus not only the mission in these islands, but the first aim of the Brethren's settling in the East Indies, was frustrated. Since that time, no success has attended the mission near Tranquebar. Some brethren, indeed, went to Serampore and Patna, where they resided for a time, watching an opportunity to serve the cause of God in those places; but various circumstances occasioned both these settlements to be relinquished. By a late resolution, the East India mission will be suspended for the present, the expences attending it having of late years far exceeded our ability.

"Sarepta, near Czarizin, on the Wolga, in Russian Asia, was built chiefly with a view to bring the Gospel to the Calmuck Tartars, and other Heathen tribes in those vast regions, among whom an opening might be found. Hitherto no success has attended the Brethren's labours, though their exertions have been great and persevering, and equal to those of any of our missionaries in other countries. Some Brethren even resided for a considerable time among the Calmucks, conforming to their manner of living in tents, and accompanying them wherever they moved their camp in the *Steppe* (immense plains covered with long grass). They omitted no opportunity of preaching unto them Jesus, and directing them, from their numberless idols and wretched superstitions, to the only true God, and the only way of life and happiness; but though they were heard and treated with civility, no impression could be made upon the hearts of these Heathen. At last, the greatest part of the Calmucks quitted those parts. Meanwhile the Brethren were visited by the German colonists living on the Wolga; and through God's blessing, societies were formed, and ministers of the Gospel provided for most of the colonies by their instrumentality. Thus the mission has answered a very beneficial purpose.

"The most flourishing missions at present are those in Greenland, Antigua, St. Kitt's, the Danish West India islands, and the Cape of Good Hope. A new awakening has appeared of late among the Arawacks and free negroes in South America, the Esquimaux on the coast of Labrador, and in Barbadoes; and the latest accounts give us the most pleasing hopes of success in those parts. In Jamaica the progress of the mis-

sions has been but slow. However, of late, some of the most considerable planters in that island, being convinced of the utility of the mission, generously undertook to provide for the support of more missionaries, and measures have been adopted accordingly, to which, we humbly trust, the Lord will give success in due time. Several attempts to carry the Gospel into other parts of the earth made by the Brethren have not succeeded. In 1735, missionaries were sent to the Laplanders and Samojedes; in 1737, and again in 1768, to the coast of Guinea; in 1738, to the negroes in Georgia; in 1739, to the slaves in Algiers; in 1740, to Ceylon; in 1747, to Persia; in 1752, to Egypt; of which we omit any particular account for brevity's sake. In Upper Egypt there was a prospect of their being useful among the Copts, who were visited for many years.

"A society for the furtherance of the Gospel among the Heathen was instituted by the Brethren in London as early as the year 1741, for the more effectual co-operation with and assistance of the said missions department, in caring for those missionaries who might pass through London to their several posts. The society was, after some interruption in their meetings, renewed in 1766, and took the whole charge of the mission on the coast of Labrador upon themselves; besides continuing to assist the other missions as much as lay in their power, especially those in the British dominions. As no regular communication was kept up with the coast of Labrador by goverment, a small vessel was employed to convey the necessaries of life to the missionaries once a year; and here we cannot help observing, with thanks to God, that upwards of twenty years have now elapsed, during which, by his gracious preservation, no disaster has befallen the vessel so as to interrupt a regular annual communication, though the coast is very rocky and full of ice, and the whole navigation of the most dangerous kind.

"In Amsterdam a similar society was established by the Brethren in 1746, and renewed in 1793, at Zeist, near Utrecht. This society took particular charge of the mission at the Cape of Good Hope; but the late troubles in Holland have rendered them unable to lend much assistance for the present. The Brethren in North America established a society for propagating the Gospel among the Heathen in the year 1787, which was incorporated by the State of Pennsylvania, and has been very active in assisting the missions among the Indians. These three societies do all in their power to help to support the great and accumulated burthens of the above-mentioned missions department, and God has laid a blessing upon their exertions. But they have no power to begin new missions, or to send out missionaries, which, by the synods of the Brethren's church, is vested solely in the Elders Conference of the Unity."

As to the tenets of the Mora-

vians, though they acknowledge no other standard of truth than the sacred scriptures, they adhere to the Augsburg confession [see that article]. They profess to believe that the kingdom of Christ is not confined to any particular party, community, or church; and they consider themselves, though united in one body, or visible church, as spiritually joined in the bond of Christian love to all who are taught of God, and belong to the universal church of Christ, however much they may differ in forms, which they deem non-essentials.

The Moravians are called Herrnhuters, from Herrnhuth, the name of the village where they were first settled. They also go by the name of Unitas Fratrum, or United Brethren. If the reader wish to have a fuller account of this society, he may consult *Crantz's Ancient and Modern History of the Church of the United Brethren*, 1780; *Spandenberg's Exposition of Christ. Doctrine*, 1784; *Dr. Haweis's Church History*, vol. iii, p. 184, &c.; *Crantz's History of their Mission in Greenland; and the Periodical Accounts of their Missions.*

MORNING LECTURE. See LECTURE.

MORTALITY, subjection to death. It is a term also used to signify a contagious disease which destroys great numbers of either men or beasts. Bills of Mortality are accounts or registers specifying the numbers born, married, and buried, in any parish, town, or district. In general, they contain only these numbers, and even when thus limited are of great use, by shewing the degrees of healthiness and prolifickness, and the progress of population in the place where they are kept.

MORTIFICATION, any severe penance observed on a religious account. The mortification of sin in believers is a duty enjoined in the sacred scriptures, Rom. viii, 13. Col. iii, 5. It consists in breaking the league with sin; declaration of open hostility against it; and strong resistance of it, Eph. vi, 10. &c.; Gal. v, 24. Rom. viii, 13. *The means* to be used in this work, are, not macerating the body, seclusion from all society, our own resolutions; but the Holy Spirit is the chief agent, Rom. viii, 13. while faith, prayer, and dependence, are subordinate means to this end. *The evidences of mortification* are, not the cessation from one sin, for that may be only exchanged for another; or it may be renounced because it is a gross sin; or there may not be an occasion to practise it: but if sin be mortified, we shall not yield to temptation; our minds will be more spiritual; we shall find more happiness in spiritual services, and bring forth the fruits of the Spirit, *Dr. Owen on Mortification, and on the Holy Spirit*, ch. 8, book 4; *Charnock's Works*, vol. ii, page 1313; *Bryson's Sermons on Rom.* viii, p. 97, &c.

MOSAIC LAW, or the law of Moses, is the most ancient that we know of in the world, and is of three kinds; the moral law, the ceremonial law, and the judicial law. See LAW. Some observe, that the different manner in which each of these laws was delivered may suggest to us a right

idea of their different natures. The moral law, or ten commandments, for instance, was delivered on the top of the mountain, in the face of the whole world, as being of universal influence, and obligatory on all mankind. The ceremonial was received by Moses in private in the tabernacle, as being of peculiar concern, belonging to the Jews only, and destined to cease when the tabernacle was down and the veil of the temple rent. As to the judicial law, it was neither so publicly nor so audibly given as the moral law, nor yet so privately as the ceremonial; this kind of law being of an indifferent nature, to be observed or not observed, as its rites suit with the place and government under which we live. The five books of Moses called the *Pentateuch* are frequently styled, by way of emphasis, the *law*. This was held by the Jews in such veneration, that they would not allow it to be laid upon the bed of any sick person, lest it should be polluted by touching the dead. See LAW.

MOSQUE, a temple or place of religious worship among the Mahometans. All mosques are square buildings, generally constructed of stone. Before the chief gate there is a square court paved with white marble, and low galleries round it, whose roof is supported by marble pillars. In these galleries the Turks wash themselves before they go into mosque. In each mosque there is a great number of lamps; and between these hang many crystal rings, ostriches eggs, and other curiosities, which, when the lamps are lighted, make a fine show. As it is not lawful to enter the mosque with stockings or shoes on, the pavements are covered with pieces of stuff sewed together, each being wide enough to hold a row of men kneeling, sitting, or prostrate. The women are not allowed to enter the mosque, but stay in the porches without. About every mosque there are six high towers, called *minarets*, each of which has three little open galleries, one above another: these towers, as well as the mosques, are covered with lead, and adorned with gilding and other ornaments; and from thence, instead of a bell, the people are called to prayers by certain officers appointed for that purpose. Most of the mosques have a kind of hospital, in which travellers of what religion soever are entertained three days. Each mosque has also a place called *tarbe*, which is the burying place of its founders; within which is a tomb six or seven feet long, covered with green velvet or satin; at the ends of which are two tapers, and round it several seats for those who read the Koran, and pray for the souls of the deceased.

MOTIVE, that which moves, excites, or invites the mind to volition. It may be one thing singly, or many things conjunctly. Some call it a faculty of the mind, by which we pursue good and avoid evil. See WILL: *Edwards on the Will*, p. 7, 8, 124, 259, 384; *Toplady's Works*, vol. ii, p. 41, 42.

MOURNING, sorrow, grief. See SORROW.

MOURNING, a particular dress or habit worn to signify grief on some melancholy occasion, particularly the death of friends, or of great public characters. The modes of mourning are various in various countries; as also are the colours that obtain for that end. In Europe the ordinary colour for mourning is black; in China, it is white; in Turkey, blue or violet; in Egypt, yellow; in Ethiopia, brown. Each people pretend to have their reasons for the particular colour of their mourning. White is supposed to denote purity; yellow, that death is the end of human hopes, as leaves when they fall, and flowers when they fade, become yellow; brown denotes the earth, whither the dead return; black the privation of life, as being the privation of light; blue expresses the happiness which it is hoped the deceased enjoys; and purple or violet, sorrow on the one side, and hope on the other, as being a mixture of black and blue. For an account of the mourning of the Hebrews, see Lev. xix and xxi. Jer. xvi, 6. Numbers xx. Deuteronomy xxxiv, 8.

MOYER'S LECTURES, a course of eight sermons preached annually, set on foot by the beneficence of Lady Moyer, about 1720, who left by will a rich legacy, as a foundation for the same. A great number of English writers having endeavoured, in a variety of ways, to invalidate the doctrine of the Trinity, this opulent and orthodox lady was influenced to think of an institution which should produce to posterity an ample collection of productions in defence of this branch of the Christian faith.—The first course of these lectures was preached by Dr. Waterland, on the Divinity of Christ, and are well worthy of perusal.

MUFTI, the chief of the ecclesiastical order, or primate of the Mussulman religion. The authority of the *Mufti* is very great in the Ottoman empire; for even the sultan himself, if he will preserve any appearance of religion, cannot, without first hearing his opinion, put any person to death, or so much as inflict any corporal punishment. In all actions, and especially criminal ones, his opinion is required by giving him a writing, in which the case is stated under feigned names, which he subscribes with the words *Olur*, or *Olmaz*, i. e. he shall or shall not be punished.

Such outward honour is paid to the *Mufti*, that the grand seignior himself rises up to him, and advances seven steps towards him when he comes into his presence. He alone has the honour of kissing the sultan's left shoulder, whilst the prime vizier kisses only the hem of his garment.

When the grand seignior addresses any writing to the Mufti, he gives him the following titles: "To the esad, the wisest of the "wise; instructed in all know-"ledge; the most excellent of ex-"cellents; abstaining from things "unlawful; the spring of virtue "and true science; heir of the "prophetic doctrines; resolver of "the problems of faith; revealer "of the orthodox articles; key

"of the treasures of truth; the "light to doubtful allegories; "strengthened with the grace of "the Supreme Legislator of Man- "kind. May the Most High God "perpetuate thy virtues."

The election of the *Mufti* is solely in the grand seignior, who presents him with a vest of rich sables, and allows him a salary of a thousand aspers a day, which is about five pounds sterling. Besides this, he has the disposal of certain benefices belonging to the royal mosques, which he makes no scruple of selling to the best advantage; and, on his admission to his office, he is complimented by the agents of the bashas, who make him the usual presents, which generally amount to a very considerable sum.

Whatever regard was formerly paid to the Mufti, it is now become very little more than form. If he interprets the law, or gives sentence contrary to the sultan's pleasure, he is immediately displaced, and a more pliant person put in his room. If he is convicted of treason, or any very great crime, he is put into a mortar kept for that purpose in the seven towers of Constantinople, and pounded to death.

MUGGLETONIANS, the followers of Ludovic Muggleton, a journeyman tailor, who, with his companion Reeves (a person of equal obscurity), set up for great prophets, in the time of Cromwell. They pretended to absolve or condemn whom they pleased; and gave out that they were the two last witnesses spoken of in the Revelations, who were to appear previous to the final destruction of the world. They affirmed that there was no devil at all without the body of man or woman; that the devil is man's spirit of unclean reason and cursed imagination; that the ministry in this world, whether prophetical or ministerial, is all a lie and abomination to the Lord; with a variety of other vain and inconsistent tenets.

MURDER, the act of wilfully and feloniously killing a person upon malice or forethought. *Heart murder* is the secret wishing or designing the death of any man; yea, the scripture saith, "Whosoever *hateth* his brother is a murderer," 1st John iii, 15. We have instances of this kind of murder in Ahab, 1st Kings xxii, 9. Jezebel, 2d Kings xix, 2. the Jews, Mark xi, 18. David, 1st Samuel xxv, 21, 22. Jonah, ch. iv, 1, 4. Murder is contrary to the authority of God, the sovereign disposer of life, Deut. xxxii, 39; to the goodness of God, who gives it, Job x, 12; to the law of nature, Acts xvi, 28; to the love a man owes to himself, his neighbour, and society at large. Not but that life may be taken away, as in lawful war, 1st Chron. v, 22; by the hands of the civil magistrate for capital crimes, Deut. xvii, 8, 10; and in self-defence. See SELF-DEFENCE.

According to the Divine law, murder is to be punished with death, Deut. xix, 11, 12. 1st Kings ii, 28, 29. It is remarkable that God often gives up murderers to the terrors of a guilty

conscience, Gen. iv, 13, 15, 23, 24. Such are followed with many instances of Divine vengeance, 2d Sam. xii, 9, 10; their lives are often shortened, Psal. lv, 23; and judgments for their sin are oftentimes transmitted to posterity, Gen. xlix, 7. 2d Sam. xxi, 1.

MUSSULMAN, or MUSYLMAN, a title by which the Mahometans distinguish themselves; signifying, in the Turkish language, "true believer, or orthodox." There are two kinds of Mussulmen very averse to each other; the one called *Sonnites*, and the other *Shiites*. The Sonnites follow the interpretation of the Alcoran given by Omar; the Shiites are the followers of Ali. The subjects of the king of Persia are Shiites, and those of the grand seignior Sonnites. See MAHOMETANS.

MYSTERY, μυστηριον, secret (from κλειειν το στομα, to shut the mouth). It is taken, 1. for a truth revealed by God which is above the power of our natural reason, or which we could not have discovered without revelation; such as the call of the Gentiles, Eph. i, 9; the transforming of some without dying, &c., 1st Cor. xv, 51.—2. The word is also used in reference to things which remain in part incomprehensible after they are revealed; such as the incarnation of Christ, the resurrection of the dead, &c. Some critics, however, observe that the word in the scripture does not import what is incapable in its own nature of being understood, but barely a *secret;* any thing not disclosed or published to the world.

In respect to the mysteries of religion, divines have run into two extremes. "Some," as one observes, "have given up all that was mysterious, thinking that they were not called to believe any thing but what they could comprehend. But if it can be proved that mysteries make a part of a religion coming from God, it can be no part of piety to discard them, as if we were wiser than he." And besides, upon this principle, a man must believe nothing: the various works of nature, the growth of plants, instincts of brutes, union of body and soul, properties of matter, the nature of spirit, and a thousand other things, are all replete with mysteries. If so in the common works of nature, we can hardly suppose that those things which more immediately relate to the Divine Being himself can be without mystery. "The other extreme lies in an attempt to explain the mysteries of revelation, so as to free them from all obscurity.—To defend religion in this manner, is to expose it to contempt. The following maxim points out the proper way of defence, by which both extremes are avoided. Where the truth of a doctrine depends not on the evidence of the things themselves, but on the authority of him who reveals it, there the only way to prove the doctrine to be true is to prove the testimony of him that revealed it to be infallible." Dr. South observes, that the mysteriousness of those parts of the Gospel called the credenda, or *matters of our faith*, is most subservient to the great and important ends

of religion, and that upon these accounts: First, because religion in the prime institution of it was designed to make impressions of awe and reverential fear upon men's minds.—2. To humble the pride and haughtiness of man's reason.—3. To engage us in a closer and more diligent search into them.—4. That the full and entire knowledge of divine things may be one principal part of our felicity hereafter. *Robinson's Claude*, vol. ii. p. 113, 119, 304, 305; *Campbell's Preliminary Dissertation to the Gospels*, vol. i, p. 383; *Sillingfleet's Origines sacræ*, vol. ii, c. 8; *Ridgley's Div.*, qu. 11; *Calmet's Dict.; Cruden's Concordance; South's Serm.*, ser. 6, vol. iii.

MYSTERIES, a term used to denote the secret rites of the Pagan superstition, which were carefully concealed from the knowledge of the vulgar.

The learned Bishop Warburton supposed that the mysteries of the Pagan religion were the invention of legislators and other great personages whom fortune or their own merit had placed at the head of those civil societies which were formed in the earliest ages in different parts of the world.

Mosheim was of opinion that the mysteries were entirely commemorative; that they were instituted with a view to preserve the remembrance of heroes and great men who had been deified in consideration of their martial exploits, useful inventions, public virtues, and especially in consequence of the benefits by them conferred on their contemporaries.

Others, however, suppose that the mysteries were the offspring of bigotry and priestcraft, and that they originated in Egypt, the native land of idolatry. In that country the priesthood ruled predominant. The kings were engrafted into their body before they could ascend the throne. They were possessed of a third part of all the land of Egypt. The sacerdotal function was confined to one tribe, and was transmitted unalienably from father to son. All the orientals, but more especially the Egyptians, delighted in mysterious and allegorical doctrines. Every maxim of morality, every tenet of theology, every dogma of philosophy, was wrapt up in a veil of allegory and mysticism. This propensity, no doubt, conspired with avarice and ambition to dispose them to a dark and mysterious system of religion. Besides, the Egyptians were a gloomy race of men; they delighted in darkness and solitude. Their sacred rites were generally celebrated with melancholy airs, weeping, and lamentation. This gloomy and unsocial bias of mind must have stimulated them to a congenial mode of worship.

MYSTICS, a sect distinguished by their professing pure, sublime, and perfect devotion, with an entire disinterested love of God, free from all selfish considerations.—The authors of this mystic science, which sprung up towards the close of the third century, are not known; but the principles from which it was formed are manifest. Its first promoters proceeded from the known doctrine of the

Platonic school, which was also adopted by Origen and his disciples, that the Divine nature was diffused through all human souls; or that the faculty of reason, from which proceed the health and vigour of the mind, was an emanation from God into the human soul, and comprehended in it the principles and elements of all truth, human and divine. They denied that men could, by labour or study, excite this celestial flame in their breasts; and therefore they disapproved highly of the attempts of those, who, by definitions, abstract theorems, and profound speculations, endeavoured to form distinct notions of truth, and to discover its hidden nature. On the contrary, they maintained that silence, tranquillity, repose, and solitude, accompanied with such acts as might tend to extenuate and exhaust the body, were the means by which the hidden and internal word was excited to produce its latent virtues, and to instruct men in the knowledge of Divine things. For thus they reasoned:—Those who behold with a noble contempt all human affairs; who turn away their eyes from terrestrial vanities, and shut all the avenues of the outward senses against the contagious influences of a material world, must necessarily return to God when the spirit is thus disengaged from the impediments that prevented that happy union; and in this blessed frame they not only enjoyed inexpressible raptures from their communion with the Supreme Being, but also invested with the inestimable privilege of contemplating truth undisguised and uncorrupted in its native purity, while others behold it in a vitiated and delusive form.

The number of the Mystics increased in the fourth century, under the influence of the Grecian fanatic, who gave himself out for Dionysius the Areopagite, disciple of St. Paul, and probably lived about this period; and by pretending to higher degrees of perfection than other Christians, and practising greater austerity, their cause gained ground, especially in the eastern provinces, in the fifth century. A copy of the pretended works of Dionysius was sent by Balbus to Lewis the Meek, in the year 824, which kindled the only flame of mysticism in the western provinces, and filled the Latins with the most enthusiastic admiration of this new religion. In the twelfth century these Mystics took the lead in their method of expounding the scriptures. In the thirteenth century they were the most formidable antagonists of the schoolmen; and, towards the close of the fourteenth, many of them resided and propagated their tenets almost in every part of Europe. They had, in the fifteenth century, many persons of distinguished merit in their number; and in the sixteenth century, previous to the reformation, if any sparks of real piety subsisted under the despotic empire of superstition, they were only to be found among the Mystics. The celebrated Madam Bourignon, and the amiable Fenelon, archbishop of Cambray, were of this sect.

Dr. Haweis, in speaking of the Mystics, Church History, vol. iii, p. 47, thus observes: "Among those called Mystics, I am persuaded some were found who loved God out of a pure heart fervently; and though they were ridiculed and reviled for proposing a disinterestedness of love without other motives, and as professing to feel in the enjoyment of the temper itself an abundant reward, their holy and heavenly conversation will carry a stamp of real religion upon it."

As the late Reverend William Law, who was born in 1687, makes a distinguished figure among the modern Mystics, a brief account of the outlines of his system may, perhaps, be entertaining to some readers.—He supposed that the material world was the very region which originally belonged to the fallen angels. At length the light and spirit of God entered into the chaos, and turned the angels' ruined kingdom into a paradise on earth. God then created man, and placed him there. He was made in the image of the Triune God, a living mirror of the Divine nature, formed to enjoy communion with Father, Son, and Holy Ghost, and live on earth as the angels do in heaven. He was endowed with immortality, so that the elements of this outward world could not have any power of acting on his body; but by his fall he changed the light, life, and spirit of God for the light, life, and spirit of the world. He died the very day of his transgression to all the influences and operations of the Spirit of God upon him, as we die to the influences of this world when the soul leaves the body; and all the influences and operations of the elements of this life were open in him, as they are in any animal, at his birth into this world: he became an earthly creature, subject to the dominion of this outward world, and stood only in the highest rank of animals. But the goodness of God would not leave man in this condition; redemption from it was immediately granted, and the bruiser of the serpent brought the life, light, and spirit of heaven, once more into the human nature. All men, in consequence of the redemption of Christ, have in them the first spark, or seed, of the Divine life, as a treasure hid in the centre of our souls, to bring forth, by degrees, a new birth of that life which was lost in paradise. No son of Adam can be lost, only by turning away from the Saviour within him. The only religion which can save us, must be that which can raise the light, life, and spirit of God in our souls. Nothing can enter into the vegetable kingdom till it have the vegetable life in it, or be a member of the animal kingdom till it have the animal life. Thus all nature joins with the Gospel in affirming that no man can enter into the kingdom of heaven till the heavenly life is born in him. Nothing can be our righteousness or recovery but the divine nature of Jesus Christ derived to our souls. *Law's Life; Law's Spirit of Prayer and*

Appeal; Law's Spirit of Love, and on Regeneration.

MYTHOLOGY, in its original import, signifies any kind of fabulous doctrine. In its more appropriated sense, it means those fabulous details concerning the objects of worship, which were invented and propagated by men who lived in the early ages of the world, and by them transmitted to succeeding generations; either by written records or by oral tradition. See articles HEATHEN, PAGANISM, and *Gale's Court of the Gentiles*, a work calculated to shew that the pagan philosophers derived their most sublime sentiments from the scriptures. *Bryant's System of Ancient Mythology.*

N.

NAME OF GOD. By this term we are to understand, 1. God himself, Ps. xx, 1.—2. His titles peculiar to himself, Exod. iii, 13, 14.—3. His word, Ps. v, 11. Acts. ix, 15.—4. His works, Ps. viii, 1.—5. His worship, Exod. xx, 24.—6. His perfections and excellencies, Exod. xxxiv, 6. John xvii, 26. *The properties or qualities of this name are these:* 1. A glorious name, Ps. lxxii, 17. —2. Transcendent and incomparable, Rev. xix, 16.—3. Powerful, Phil. ii, 10.—4. Holy and reverend, Ps. cxi, 9.—5. Awful to the wicked.—6. Perpetual, Is. lv, 13. *Cruden's Concordance; Hannam's Anal. Comp.*, p. 20.

NATIVITY OF CHRIST. The birth of our Saviour was exactly as predicted by the prophecies of the Old Testament, Isa. vii, 14. Jer. xxxi, 22. He was born of a virgin of the house of David, and of the tribe of Judah, Matthew i. Luke i, 27. His coming into the world was after the manner of other men, though his generation and conception were extraordinary. The place of his birth was Bethlehem, Mic. v, 2. Matt. ii, 4, 6. where his parents were wonderfully conducted in providence, Luke ii, 1, 7. The time of his birth was foretold by the prophets to be before the sceptre or civil government departed from Judah, Gen. xlix, 10. Mal. iii, 1. Hag. ii, 6, 7, 9. Dan. ix, 24; but the exact year of his birth is not agreed on by chronologers, but it was about the four thousandth year of the world; nor can the season of the year, the month, and day in which he was born, be ascertained. The Egyptians placed it in January; Wagenseil, in February; Bochart, in March; some, mentioned by Clement of Alexandria, in April; others, in May; Epiphanius speaks of some who placed it in June, and of others who supposed it to have been in July; Wagenseil, who was not sure of February, fixed it probably in August; Lightfoot, on the fifteenth of September; Scaliger, Casaubon, and Calvisius, in October; others in November; and the Latin church in December. It does not, however, appear proba-

ble that the vulgar account is right; the circumstance of the shepherds watching their flocks by night, agrees not with the winter season. Dr. Gill thinks it was more likely in Autumn, in the month of September, at the feast of tabernacles, to which there seems some reference in John i, 14. The scripture, however, assures us that it was in the "*fulness of time*," Gal. iv, 4; and, indeed, the wisdom of God is evidently displayed as to the time when, as well as the end for, which Christ came.

It was in a time when the world stood in need of such a Saviour, and was best prepared for receiving him. "About the time of Christ's appearance," says Dr. Robertson, "there prevailed a general opinion that the Almighty would send forth some eminent messenger to communicate a more perfect discovery of his will to mankind. The dignity of Christ, the virtues of his character, the glory of his kingdom, and the signs of his coming, were described by the ancient prophets with the utmost perspicuity.—Guided by the sure word of prophecy, the Jews of that age concluded the period predetermined by God to be then completed, and that the promised Messiah would suddenly appear, Luke ii, 25 to 38. Nor were these expectations peculiar to the Jews. By their dispersions among so many nations, by their conversation with the learned men among the heathens, and the translation of their inspired writings into a language almost universal, the principles of their religion were spread all over the East; and it became the common belief that a prince would arise at that time in Judea who should change the face of the world, and extend his empire from one end of the earth to the other. Now, had Christ been manifested at a more early period, the world would not have been prepared to meet him with the same fondness and zeal: had his appearance been put off for any considerable time, men's expectations would have begun to languish, and the warmth of desire, from a delay of gratification, might have cooled and died away.

"The birth of Christ was also in the fulness of time, if we consider the then *political* state of the world. The world, in the most early ages, was divided into small independent states, differing from each other in language, manners, laws, and religion. The shock of so many opposite interests, the interfering of so many contrary views, occasioned the most violent convulsions and disorders; perpetual discord subsisted between these rival states, and hostility and bloodshed never ceased. Commerce had not hitherto united mankind, and opened the communication of one nation with another: voyages into remote countries were very rare; men moved in a narrow circle, little acquainted with any thing beyond the limits of their own small territory. At last the Roman ambition undertook the arduous en-

terprise of conquering the world; *They trode down the kingdoms*, according to Daniel's prophetic description, *by their exceeding strength; they devoured the whole earth*, Dan. vii, 7, 23. However, by enslaving the world, they civilized it, and while they oppressed mankind they united them together: the same laws were every where established, and the same languages understood; men approached nearer to one another in sentiments and manners, and the intercourse between the most distant corners of the earth was rendered secure and agreeable. Satiated with victory, the first emperors abandoned all thoughts of new conquests; peace, an unknown blessing, was enjoyed through all that vast empire; or if a slight war was waged on an outlying and barbarous frontier, far from disturbing the tranquillity, it scarcely drew the attention of mankind. The disciples of Christ, thus favoured by the union and peace of the Roman empire, executed their commission with great advantage. The success and rapidity with which they diffused the knowledge of his name over the world are astonishing. Nations were now accessible which formerly had been unknown. Under this situation, into which the providence of God had brought the world, the *joyful sound* in a few years reached those remote corners of the earth into which it could not otherwise have penetrated for many ages. Thus the Roman ambition and bravery paved the way and prepared the world for the reception of the Christian doctrine."

If we consider the state of the world with regard to *morals*, it evidently appears that the coming of Christ was at the most appropriate time. "The Romans," continues our author, "by subduing the world, lost their own liberty. Many vices, engendered or nourished by prosperity, delivered them over to the vilest race of tyrants that ever afflicted or disgraced human nature. The colours are not too strong which the apostle employs in the drawing the character of that age. See Eph. iv, 17, 19. In this time of universal corruption did the wisdom of God manifest the Christian revelation to the world. What the wisdom of men could do for the encouragement of virtue in a corrupt world had been tried during several ages, and all human devices were found by experience to be of very small avail; so that no juncture could be more proper for publishing a religion, which, independent on human laws and institutions, explains the principles of morals with admirable perspicuity, and enforces the practice of them by most persuasive arguments."

The wisdom of God will still farther appear in the time of Christ's coming, if we consider the world with regard to its *religious* state. "The Jews seem to have been deeply tinctured with superstition. Delighted with the ceremonial prescriptions of the law, they utterly neglected the moral. While the Pharisees undermined religion, on the one hand, by their vain traditions and wretched interpretations of the law, the Sadducees denied the im-

mortality of the soul, and overturned the doctrine of future rewards and punishments; so that between them the knowledge and power of true religion were entirely destroyed. But the deplorable situation of the heathen world called still more loudly for an immediate interposal of the Divine hand. The characters of their heathen deities were infamous, and their religious worship consisted frequently in the vilest and most shameful rites. According to the apostle's observation, they *were in all things too superstitious*. Stately temples, expensive sacrifices, pompous ceremonies, magnificent festivals, with all the other circumstances of show and splendour, were the objects which false religion presented to its votaries; but just notions of God, obedience to his moral laws, purity of heart, and sanctity of life, were not once mentioned as ingredients in religious service. *Rome* adopted the gods of almost every nation whom she had conquered, and opened her temples to the grossest superstitions of the most barbarous people. Her foolish heart being darkened, she changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things, Rom. i, 21, 23. No period, therefore, can be mentioned when instructions would have been more seasonable and necessary;" and no wonder that those who were looking for salvation should joyfully exclaim, "Blessed be the Lord God of Israel, for he hath visited and redeemed his people."

The nativity of Christ is celebrated among us on the twenty-fifth day of December, and divine service is performed in the church, and in many places of worship among dissenters; but, alas! the day, we fear, is more generally profaned than improved. Instead of being a season of *real devotion*, it is a season of *great diversion*. The luxury, extravagance, intemperance, obscene pleasures, and drunkenness that abound, are striking proofs of the immoralities of the age. "It is matter of just complaint," says a divine, "that such irregular and extravagant things are at this time commonly done by many who call themselves Christians; as if, because the Son of God was at this time made *man*, it were fit for men to make themselves *beasts*." *Manne's Dissertation on the Birth of Christ; Lardner's Cred.*, p. i, vol. ii, p. 796, 963; *Gill's Body of Divinity, on Incarnation; Bishop Law's Theory of Religion; Dr. Robertson's admirable Sermon on the Situation of the World at Christ's Appearance; Edwards's Redemption*, 313, 316; *Robinson's Claude*, vol. i, p. 276, 317; *John Edwards's Survey of all the Dispensations and Methods of Religion*, chap. 13, vol. i.

NATURE, the essential properties of a thing, or that by which it is distinguished from all others. It is used, also, for the system of the world, and the Creator of it; the aggregate powers of the human body, and common sense, Rom. i, 26, 27. 1st Cor. xi, 14. The word is also used in reference to a variety of other objects, which

we shall here enumerate. 1. *The Divine nature* is not any external form or shape, but his glory, excellency, and perfections peculiar to himself.—2. *Human nature* signifies the state, properties, and peculiarities of man.—3. *Good nature* is a disposition to please, and is compounded of kindness, forbearance, forgiveness, and self-denial.—4. *The law of nature* is the will of God relating to human actions, grounded in the moral differences of things. Some understand it in a more comprehensive sense, as signifying those stated orders by which all the parts of the material world are governed in their several motions and operations.—5. *The light of nature* does not consist merely in those ideas which heathens have actually attained, but those which are presented to men by the works of creation, and which, by the exertion of reason, they may obtain, if they be desirous of retaining God in their mind. See RELIGION.—6. By *the dictates of nature*, with regard to right and wrong, we understand those things which appear to the mind to be natural, fit, or reasonable.—7. *The state of nature* is that in which men have not by mutual engagements, implicit or express, entered into communities.—8. *Depraved nature* is that corrupt state in which all mankind are born, and which inclines them to evil.

NAZARENES, Christians converted from Judaism, whose chief error consisted in defending the necessity or expediency of the works of the law, and who obstinately adhered to the practice of the Jewish ceremonies. The name of Nazarenes, at first, had nothing odious in it, and it was often given to the first Christians. The fathers frequently mention the Gospel of the Nazarenes, which differs nothing from that of St. Matthew, which was either in Hebrew or Syriac, for the use of the first converts, but was afterwards corrupted by the Ebionites. These Nazarenes preserved this first Gospel in its primitive purity. Some of them were still in being in the time of St. Jerome, who does not reproach them with any errors. They were very zealous observers of the law of Moses, but held the traditions of the Pharisees in very great contempt.

The word *Nazarene* was given to Jesus Christ and his disciples; and is commonly taken in a sense of derision and contempt in such authors as have written against Christianity.

NAZARITES, those under the ancient law who made a vow of observing a more than ordinary degree of purity, as *Samson* and John the Baptist. The Nazarites engaged by a vow to abstain from wine and all intoxicating liquors; to let their hair grow without cutting or shaving; not to enter into any house that was polluted, by having a dead corpse in it; nor to be present at any funeral. And if by chance any one should have died in their presence, they began again the whole ceremony of their consecration and Nazariteship.—This ceremony generally lasted eight days, sometimes a month, and sometimes their whole lives. When

the time of their Nazariteship was accomplished, the priest brought the person to the door of the temple, who there offered to the Lord a he-lamb for a burnt offering, a she-lamb for an expiatory sacrifice, and a ram for a peace-offering. They offered likewise loaves and cakes, with wine necessary for the libations. After all this was sacrificed and offered to the Lord, the priest or some other person shaved the head of the Nazarite at the door of the tabernacle, and burnt his hair, throwing it upon the fire of the altar. Then the priest put into the hand of the Nazarite the shoulder of the ram, roasted, with a loaf and a cake, which the Nazarite returning into the hands of the priest, he offered them to the Lord, lifting them up in the presence of the Nazarite. And from this time he might again drink wine, his Nazariteship being now accomplished, Numbers vi. Amos ii, 11, 12.

Those that made a vow of Nazariteship out of Palestine, and could not come to the temple when their vow was expired, contented themselves with observing the abstinence required by the law, and, after that, cutting their hair in the place where they were: as to the offerings and sacrifices prescribed by Moses, which were to be offered at the temple by themselves, or by others for them, they deferred this till they could have a convenient opportunity. Hence it was that St. Paul, being at Corinth, and having made a vow of a Nazarite, had his hair cut off at Cenchrea, and put off fulfilling the rest of his vow till he should arrive at Jerusalem, Acts xviii, 18. When a person found that he was not in a condition to make a vow of Nazariteship, or had not leisure to perform the ceremonies belonging to it, he contented himself by contributing to the expence of the sacrifice and offerings of those that had made and fulfilled this vow; and by this means he became a partaker in the merit of such Nazariteship. When St. Paul came to Jerusalem, in the year of Christ 58, the apostle St. James the Less, with the other brethren, said to him (Acts xxi, 23, 24), that, to quiet the minds of the converted Jews who had been informed that he every where preached up the entire abolition of the law of Moses, he ought to join himself to four of the faithful who had a vow of Nazariteship upon them, and contribute to the charge of the ceremony at the shaving of their heads; by which the new converts would perceive that he continued to keep the law, and that what they had heard of him was not true.

NECESSARIANS, an appellation which may be given to all who maintain that moral agents act from necessity. See next article, and MATERIALISTS.

NECESSITY, whatever is done by a cause or power that is irresistible, in which sense it is opposed to freedom. Man is a necessary agent, if all his actions be so determined by the causes preceding each action that not one past action could possibly not have come to pass, or have been otherwise than it hath been, nor one future action can possibly not come to pass, or be otherwise than it shall be. On the other hand, it is asserted, that he is a free agent, if he

be able at any time, under the causes and circumstances he then is, to do different things; or, in other words, if he be not unavoidably determined in every point of time by the circumstances he is in, and the causes he is under, to do that one thing he does, and not possibly to do any other thing. Whether man is a necessary or a free agent, is a question which has been debated by writers of the first eminence. Hobbes, Collins, Hume, Leibnitz, Kaims, Hartley, Priestley, Edwards, Crombie, Toplady, and Belsham, have written on the side of necessity; while Clarke, King, Law, Reid, Butler, Price, Bryant, Wollaston, Horsley, Beattie, Gregory, and Butterworth, have written against it. To state all their arguments in this place would take up too much room; suffice it to say, that the Anti-necessarians suppose that the doctrine of necessity charges God as the author of sin; that it takes away freedom of the will, renders man unaccountable, makes sin to be no evil, and morality or virtue to be no good; precludes the use of means, and is of the most gloomy tendency. The Necessarians deny these to be legitimate consequences, and observe that the Deity acts no more immorally in decreeing vicious actions than in permitting all those irregularities which he could so easily have prevented. The difficulty is the same on each hypothesis. All necessity, say they, doth not take away freedom. The actions of a man may be at one and the same time free and necessary too. It was infallibly certain that Judas would betray Christ, yet he did it voluntarily. Jesus Christ necessarily became man, and died, yet he acted freely. A good man doth naturally and necessarily love his children, yet voluntarily. It is part of the happiness of the blessed to love God unchangeably, yet freely, for it would not be their happiness if done by compulsion. Nor does it, says the Necessarian, render man unaccountable, since the Divine Being does no injury to his rational faculties; and man, as his creature, is answerable to him; besides, he has a right to do what he will with his own. That necessity doth not render actions less morally good, is evident; for if necessary virtue be neither moral nor praiseworthy, it will follow that God himself is not a moral being, because he is a necessary one; and the obedience of Christ cannot be good, because it was necessary. Farther, say they, necessity does not preclude the use of means; for means are no less appointed than the end. It was ordained that Christ should be delivered up to death; but he could not have been betrayed without a betrayer, nor crucified without crucifiers. That it is not a gloomy doctrine, they allege, because nothing can be more consolatory than to believe that all things are under the direction of an Allwise Being; that his kingdom ruleth over all, and that he doeth all things well. So far from its being inimical to happiness, they suppose there can be no solid true happiness without the belief of it; that it inspires gratitude, excites confidence, teaches resignation, produces humility, and draws the soul to God. It is also observed,

that to deny necessity is to deny the foreknowledge of God, and to wrest the sceptre from the hand of the Creator, and to place that capricious and undefinable principle, —the self-determining power of man, upon the throne of the universe. Beside, say they, the scripture places the doctrine beyond all doubt, Job xxiii, 13, 14. Job xxxiv, 29. Prov. xvi, 4. Is. xlv, 7. Acts xiii, 48. Eph. i, 11. 1st Thess. iii, 3. Matt. x, 29, 30. Matt. xviii, 7. Luke xxiv, 26. John vi, 37. See the works of the above-mentioned writers on the subject; and articles MATERIALISTS, and PREDESTINATION.

NECROLOGY, formed of νεκρος, dead, and λογος, discourse, or enumeration; a book anciently kept in churches and monasteries, wherein were registered the benefactors of the same, the time of their deaths, and the days of their commemoration; as also the deaths of the priors, abbots, religious canons, &c. This was otherwise called *calendar* and *obituary*.

NECROMANCY, the art of revealing future events, by conversing with the dead. See DIVINATION.

NEONOMIANS, so called from the Greek νεος, *new*, and νομος, *law*; signifying a *new law*, the condition whereof is imperfect, though sincere and persevering obedience.

Neonomianism seems to be an essential part of the Arminian system. "The new covenant of grace which, through the medium of Christ's death, the Father made with men, consists, according to this system, not in our being justified by faith, as it apprehends the righteousness of Christ; but in this, that God, abrogating the exaction of perfect legal obedience, reputes or accepts of faith itself, and the imperfect obedience of faith, instead of the perfect obedience of the law, and graciously accounts them worthy of the reward of eternal life."—This opinion was examined at the synod of Dort, and has been canvassed between the Calvinists and Arminians on various occasions.

Towards the close of the seventeenth century a controversy was agitated amongst the English Dissenters, in which the one side, who were partial to the writings of Dr. Crisp, were charged with *Antinomianism*, and the other, who favoured Mr. Baxter, were accused of Neonomianism. Dr. Daniel Williams, who was a principal writer on what was called the Neonomian side, after many things had been said, gives the following as a summary of his faith in reference to those subjects.—"1. God has eternally elected a certain definite number of men whom he will infallibly save by Christ in that way prescribed by the Gospel.—2. These very elect are not personally justified until they receive Christ, and yield up themselves to him, but they remain condemned whilst unconverted to Christ.—3. By the ministry of the Gospel there is a serious offer of pardon and glory, upon the terms of the Gospel, to all that hear it; and God thereby requires them to comply with the said terms.—4. Ministers ought to use these and other Gospel benefits as motives, assuring men that if they believe they shall be justified; if they turn to God, they shall live; if they repent, their sins shall be blotted

out; and whilst they *neglect* these duties, they cannot have a personal interest in these respective benefits.—5. It is by the power of the Spirit of Christ freely exerted, and not by the power of free-will, that the Gospel becomes effectual for the conversion of any soul to the obedience of faith.—6. When a man believes, yet is not that very faith, and much less any other work, the matter of that righteousness for which a sinner is justified; i. e. entitled to pardon, acceptance as righteous, and eternal glory before God; and it is the imputed righteousness of Christ alone, for which the Gospel gives the believer a right to these and all saving blessings, who in this respect is justified by Christ's righteousness alone. By both this and the fifth head it appears that all boasting is excluded, and we are saved by free grace.—7. *Faith* alone receives the Lord Jesus and his righteousness, and the subject of this faith is a *convinced, penitent soul*; hence we are justified by faith alone, and yet the *impenitent* are not forgiven. —8. God has freely promised that all whom he predestinated to salvation shall not only savingly believe, but that he by his power shall preserve them from a *total* or a *final apostacy*.—9. Yet the believer, whilst he lives in this world, is to pass the time of his sojourning here with fear, because his warfare is not accomplished, and that it is true, that if he draw back, God will have no pleasure in him. Which with the like cautions God blesseth as means to the saints' perseverance, and these by ministers should be so urged. —10. The law of innocence, or moral law, is so in force still, as that every precept thereof constitutes duty, even to the believer; every breach thereof is a sin deserving of death: this law binds death by its curse on every unbeliever, and the righteousness for or by which we are justified before God, is a righteousness (at least) adequate to that law which is Christ's alone righteousness: and this so imputed to the believer as that God deals judicially with him according thereto.—11. Yet such is the grace of the Gospel, that it promiseth in and by Christ a freedom from the curse, forgiveness of sin, and eternal life, to every sincere believer; which promise God will certainly perform, notwithstanding the threatening of the law."

Dr. Williams maintains the conditionality of the covenant of grace; but admits with Dr. Owen, who also uses the term *condition*, that "Christ undertook that those who were to be taken into this covenant should receive grace enabling them to comply with the terms of it, fulfil its conditions, and yield the obedience which God required therein."

On this subject Dr. Williams further says, "The question is not whether the first (viz. regenerating) grace, by which we are enabled to perform the condition, be absolutely given. This I affirm, though that be dispensed ordinarily in a due use of means, and in a way discountenancing idleness, and fit encouragement given to the use of means."

The following objection among others was made by several ministers in 1692 against Dr. Wil-

liams's *Gospel Truth Stated*, &c. "To supply the room of the moral law, vacated by him, he turns the Gospel into a new law, in keeping of which we shall be justified for the sake of Christ's righteousness, making qualifications and acts of ours a disposing subordinate righteousness, whereby we become capable of being justified by Christ's righteousness."

To this among other things he answers, "The difference is not, 1. Whether the Gospel be a new law in the Socinian, Popish, or Arminian sense? This I deny, Nor, 2. Is faith, or any other grace or act of ours, any atonement for sin, satisfaction to justice, meriting qualification, or any part of that righteousness for which we are justified at God our Creator's bar. This I deny in places innumerable. Nor, 3. Whether the gospel be a law more new than is implied in the first promise to fallen Adam, proposed to Cain, and obeyed by Abel, to the differencing him from his unbelieving brother? This I deny. 4. Nor whether the Gospel be a law that allows sin, when it accepts such graces as true, though short of perfection, to be the conditions of our personal interest in the benefits purchased by Christ? This I deny. 5. Nor whether the Gospel be a law, the promises whereof entitle the performers of its conditions to the benefits as of debt? This I deny.

"The difference is, 1. Is the Gospel a law in this sense; viz. God in Christ thereby commandeth sinners to repent of sin, and receive Christ by a true operative faith, promising that thereupon they shall be united to him, justified by his righteousness, pardoned, and adopted; and that, persevering in faith and true holiness, they shall be finally saved: also threatening that if any shall die impenitent, unbelieving, ungodly, rejecters of his grace, they shall perish without relief, and endure sorer punishments than if these offers had not been made to them?—2. Hath the Gospel a sanction, i. e. doth Christ therein enforce his commands of faith, repentance, and perseverance, by the foresaid promises and threatenings, as motives to our obedience? Both these I affirm, and they deny; saying the Gospel in the largest sense is an absolute promise without precepts and conditions, and a Gospel threat is a bull.—3. Do the Gospel promises of benefits to certain graces, and its threats that those benefits shall be withheld, and the contrary evils inflicted for the neglect of such graces, render those graces the condition of our personal title to those benefits?—This they deny, and I affirm," &c.

It does not appear to have been a question in this controversy, whether God in his word commands sinners to repent and believe in Christ, nor whether he promises life to believers, and threatens death to unbelievers; but whether it be the Gospel under the form of a new law that thus commands or threatens, or the moral law on its behalf, and whether its promises to believing render such believing a condition of the things promised. In an-

other controversy, however, which arose about forty years afterwards amongst the same description of people, it became a question *whether God did by his word* (call it law or Gospel) *command unregenerate sinners to repent and believe in Christ, or do any thing also which is spiritually good.* Of those who took the affirmative side of this question, one party attempted to maintain it on the ground of the Gospel being a new law, consisting of commands, promises, and threatenings, the terms or conditions of which were repentance, faith, and sincere obedience. But those who first engaged in the controversy, though they allowed the encouragement to repent and believe to arise merely from the grace of the Gospel, yet considered the formal obligation to do so as arising merely from the moral law, which, requiring supreme love to God, requires acquiescence in any revelation which he shall at any time make known. *Witsius's Irenicum; Edwards on the Will*, p. 220; *Williams's Gospel Truth; Chauncey's Neonomianism Unmasked; Adams's View of Religions.*

NESTORIANS, the followers of Nestorius, the bishop of Constantinople, who lived in the fifth century. They believed that in Christ there were not only two natures, but two persons, or ὑποστάσεις; of which the one was *divine*, even the eternal word; and the other, which was *human*, was the man Jesus; that these two persons had only one *aspect*; that the union between the Son of God and the son of man was formed in the moment of the virgin's conception, and was never to be dissolved; that it was not, however, an union of nature or of person, but only of will and affection (Nestorius, however, it is said, denied the last position); that Christ was therefore to be carefully distinguished from God, who dwelt in him as in his temple; and that Mary was to be called the mother of Christ, and not the mother of God.

One of the chief promoters of the Nestorian cause was Barsumas, created bishop of Nisibis, A. D. 435. Such was his zeal and success, that the Nestorians who still remain in Chaldea, Persia, Assyria, and the adjacent countries, consider him alone as their parent and founder. By him Pherozes, the Persian monarch, was persuaded to expel those Christians who adopted the opinions of the Greeks, and to admit the Nestorians in their place, putting them in possession of the principal seat of ecclesiastical authority in Persia, the see of Selucia, which the patriarch of the Nestorians has always filled even down to our time. Barsumas also erected a school at Nisibis, from which proceeded those Nestorian doctors who in the fifth and sixth centuries spread abroad their tenets through Egypt, Syria, Arabia, India, Tartary, and China.

In the tenth century, the Nestorians in Chaldea, whence they are sometimes called *Chaldeans*, extended their spiritual conquests beyond Mount Imaus, and introduced the Christian religion into Tartary properly so called, and especially into that country called *Karit*, bordering on the northern

part of China. The prince of that country, whom the Nestorians converted to the Christian faith, assumed, according to the vulgar tradition, the name of *John* after his baptism, to which he added the sirname of *Presbyter*, from a principle of modesty; whence, it is said, his successors were each of them called *Prester John* until the time of Gengis Khan. But Mosheim observes, that the famous Prester John did not begin to reign in that part of Asia before the conclusion of the eleventh century. The Nestorians formed so considerable a body of Christians, that the missionaries of Rome were industrious in their endeavours to reduce them under the papal yoke. Innocent IV, in 1246, and Nicholas IV, in 1278, used their utmost efforts for this purpose, but without success. Till the time of pope Julius III, the Nestorians acknowledged but one patriarch, who resided first at Bagdad, and afterwards at Mousul; but a division arising among them, in 1551 the patriarchate became divided, at least for a time, and a new patriarch was consecrated by that pope, whose successors fixed their residence in the city of Ormus, in the mountainous part of Persia, where they still continue, distinguished by the name of *Simeon*; and so far down as the seventeenth century, these patriarchs persevered in their communion with the church of Rome, but seem at present to have withdrawn themselves from it. The great Nestorian pontiffs, who form the opposite party, and look with a hostile eye on this little patriarch, have, since the year 1559, been distinguished by the general denomination of Elias, and reside constantly in the city of Mousul. Their spiritual dominion is very extensive, takes in a great part of Asia, and comprehends also within its circuit the Arabian Nestorians, and also the Christians of St. Thomas, who dwell along the coast of Malabar. It is observed, to the lasting honour of the Nestorians, that of all the Christian societies established in the East, they have been the most careful and successful in avoiding a multitude of superstitious opinions and practices that have infected the Greek and Latin churches. About the middle of the seventeenth century, the Romish missionaries gained over to their communion a small number of Nestorians, whom they formed into a congregation or church; the patriarchs or bishops of which reside in the city of Amida, or Diarbeker, and all assume the denomination of *Joseph*. Nevertheless, the Nestorians in general persevere to our own times in their refusal to enter into the communion of the Romish church, notwithstanding the earnest entreaties and alluring offers that have been made by the pope's legate to conquer their inflexible constancy.

NEW JERUSALEM CHURCH. See SWEDENBORGIANS.

NEW PLATONICS, or AMMONIANS, so called from Ammonius Saccas, who taught with the highest applause in the Alexandrian school, about the conclusion of the second century. This learned man attempted a general reconciliation

of all sects, whether philosophical or religious. He maintained that the great principles of all philosophical and religious truth were to be found equally in all sects, and that they differed from each other only in their method of expressing them, in some opinions of little or no importance; and that by a proper interpretation of their respective sentiments they might easily be united in one body.

Ammonius supposed that true philosophy derived its origin and its consistence from the eastern nations, that it was taught to the Egyptians by Hermes, that it was brought from them to the Greeks, and preserved in its original purity by Plato, who was the best interpreter of Hermes and the other oriental sages. He maintained that all the different religions which prevailed in the world were in their original integrity conformable to this ancient philosophy; but it unfortunately happened that the symbols and fictions under which, according to the eastern manner, the ancients delivered their precepts and doctrines, were in process of time erroneously understood, both by priests and people, in a literal sense; that in consequence of this, the invisible beings and demons whom the Supreme Deity had placed in the different parts of the universe as the ministers of his providence, were by the suggestions of superstition converted into gods, and worshipped with a multiplicity of vain ceremonies. He therefore insisted that all the religions of all nations should be restored to their primitive standard: viz. *The ancient philosophy of the east:* and he asserted that his project was agreeable to the intentions of Jesus Christ, whom he acknowledged to be a most excellent man, the friend of God; and affirmed that his sole view in descending on earth was to set bounds to the reigning superstition, to remove the errors which had crept into the religion of all nations, but not to abolish the ancient theology from which they were derived.

Taking these principles for granted. Ammonius associated the sentiments of the Egyptians with the doctrines of Plato; and to finish this conciliatory scheme, he so interpreted the doctrines of the other philosophical and religious sects, by art, invention, and allegory, that they seemed to bear some semblance to the Egyptian and Platonic systems.

With regard to moral discipline, Ammonius permitted the people to live according to the law of their country and the dictates of nature; but a more sublime rule was laid down for the wise. They were to raise above all terrestrial things, by the towering efforts of holy contemplation, those souls whose origin was celestial and divine. They were ordered to extenuate by hunger, thirst, and other mortifications, the sluggish body, which restrains the liberty of the immortal spirit, that in this life they might enjoy communion with the Supreme Being, and ascend after death, active and unincumbered, to the universal Parent, to live in his presence for ever.

NEW TESTAMENT. See INSPIRATION, and SCRIPTURE.

NICENE CREED. See CREED.

NICOLAITANS, heretics who assumed this name from Nicholas of Antioch; who, being a Gentile by birth, first embraced Judaism and then Christianity; when his zeal and devotion recommended him to the church of Jerusalem, by whom he was chosen one of the first deacons. Many of the primitive writers believed that Nicholas was rather the occasion than the author of the infamous practices of those who assumed his name, who were expressly condemned by the Spirit of God himself, Rev. ii, 6. And, indeed, their opinions and actions were highly extravagant and criminal. They allowed a community of wives, and made no distinction between ordinary meats and those offered to idols. According to Eusebius, they subsisted but a short time; but Tertullian says, that they only changed their name, and that their heresies passed into the sect of the Cainites.

NOETIANS, Christian heretics in the third century, followers of Noetius, a philosopher of Ephesus, who pretended that he was another Moses sent by God, and that his brother was a new Aaron. His heresy consisted in affirming that there was but one person in the Godhead; and that the Word and the Holy Spirit were but external denominations given to God in consequence of different operations; that, as Creator, he is called *Father*; as incarnate, *Son;* and as descending on the apostles, *Holy Ghost.*

NONCONFORMISTS, those who refuse to join the established church. Nonconformists in England may be considered of three sorts. 1. Such as absent themselves from divine worship in the established church through total irreligion, and attend the service of no other persuasion.—2. Such as absent themselves on the plea of conscience; as Presbyterians, Independents, Baptists, &c.—3. Internal Nonconformists, or unprincipled clergymen, who applaud and propagate doctrines quite inconsistent with several of those articles they promised on oath to defend. The word is generally used in reference to those ministers who were ejected from their livings by the act of Uniformity, in 1662. The number of these was about two thousand. However some affect to treat these men with indifference, and suppose that their consciences were more tender than they need be, it must be remembered, that they were men of extensive learning, great abilities, and pious conduct, as ever appeared. Mr. Locke, if his opinion has any weight, calls them "worthy, learned, pious, orthodox divines, who did not throw themselves out of service, but were forcibly ejected." Mr. Bogue thus draws their character: "*As to their public ministrations,*" he says, "they were orthodox, experimental, serious, affectionate, regular, faithful, able, and popular preachers. *As to their moral qualities*, they were devout and holy; faithful to Christ and the souls of men; wise and prudent; of great liberality and kindness; and strenuous advocates for liberty, civil and religious. *As to their intel-*

lectual qualities, they were learned, eminent, and laborious." These men were driven from their houses, from the society of their friends, and exposed to the greatest difficulties. Their burdens were greatly increased by the Conventicle act, whereby they were prohibited from meeting for any exercise of religion (above five in number) in any other manner than allowed by the liturgy or practice of the church of England. For the first offence the penalty was three months imprisonment, or pay five pounds; for the second offence, six months imprisonment, or ten pounds; and for the third offence, to be banished to some of the American plantations for seven years, or pay one hundred pounds; and in case they return, to suffer death without benefit of clergy. By virtue of this act, the gaols were quickly filled with dissenting Protestants, and the trade of an informer was very gainful. So great was the severity of these times, says Neale, that they were afraid to pray in their families, if above four of their acquaintance, who came only to visit them, were present: some families scrupled asking a blessing on their meat, if five strangers were at table.

But this was not all (to say nothing of the Test act): in 1665, an act was brought into the House to banish them from their friends, commonly called the Oxford Five Mile Act, by which all dissenting ministers, on the penalty of forty pounds, who would not take an oath (that it was not lawful, upon any *pretence whatever*, to take arms against the king, &c.) were prohibited from coming within five miles of any city, town corporate, or borough, or any place where they had exercised their ministry, and from teaching any school. Some few took the oath; others could not, consequently suffered the penalty.

In 1673, "the mouths of the high church pulpiteers were encouraged to open as loud as possible. One, in his sermon before the House of Commons, told them, that the Nonconformists ought not to be tolerated, but to be cured by vengeance. He urged them to set fire to the faggot, and to teach them by scourges or scorpions, and open their eyes with gall."

Such were the dreadful consequences of this intolerant spirit, that it is supposed that near eight thousand died in prison in the reign of Charles II. It is said, that Mr. Jeremiah White had carefully collected a list of those who had suffered between Charles II and the revolution, which amounted to sixty thousand. The same persecutions were carried on in Scotland; and there, as well as in England, many, to avoid persecution, fled from their country.

But, notwithstanding all these dreadful and furious attacks upon the Dissenters, they were not extirpated. Their very persecution was in their favour. The infamous characters of their informers and persecutors; their piety, zeal, and fortitude, no doubt, had influence on considerate minds; and, indeed, they had additions from the established church, which "several clergymen in this reign

deserted as a persecuting church, and took their lot among them." In addition to this, king James suddenly altered his measures, granted a universal toleration, and preferred Dissenters to places of trust and profit, though it was evidently with a view to restore popery.

King William coming to the throne, the famous Toleration act passed, by which they were exempted from suffering the penalties above-mentioned, and permission given them to worship God according to the dictates of their own consciences. In the latter end of queen Anne's reign they began to be a little alarmed. An act of parliament passed, called the Occasional Conformity Bill, which prevented any person in office under the government entering into a meeting-house. Another, called the Schism Bill, had actually obtained the royal assent, which suffered no Dissenters to educate their own children, but required them to be put into the hands of Conformists; and which forbade all tutors and school-masters being present at any conventicle, or dissenting place of worship; but the very day this iniquitous act was to have taken place, the queen died (August 1, 1714).

But his majesty king George I, being fully satisfied that these hardships were brought upon the Dissenters for their steady adherence to the Protestant succession in his illustrious house against a tory and jacobite ministry, who were paving the way for a popish pretender, procured the repeal of them in the fifth year of his reign; though a clause was left that forbade the mayor or other magistrate to go into any meeting for religious worship with the ensigns of his office. See *Bogue's Charge at Mr. Knight's Ordination; Neale's History of the Puritans; De Laune's Plea for the Nonconformists; Palmer's Nonconformists Mem.; Martin's Letters on Nonconformity; Robinson's Lectures; Cornish's History of Nonconformity; Dr. Calamy's Life of Baxter; Pierce's Vindication of the Dissenters.*

NONJURORS, those who refused to take the oaths to government, and who were in consequence under certain incapacities, and liable to certain severe penalties. It can scarcely be said that there are any Nonjurors now in the kingdom; and it is well known that all penalties have been removed both from Papists and Protestants, formerly of that denomination, as well in Scotland as in England.—The members of the Episcopal church of Scotland have long been denominated Nonjurors; but perhaps they are now called so improperly, as the ground of their difference from the establishment is more on account of ecclesiastical than political principles.

NON-RESIDENCE, the act of not residing on an ecclesiastical benefice. Nothing can reflect greater disgrace on a clergyman of a parish to receive the emolument without ever visiting his parishioners, and being unconcerned for the welfare of their souls; yet this has been a reigning evil in our land, and proves that there are too many who care lit-

tle about the flock, so that they may but live at ease. Let such remember what an awful account they will have to give of talents misapplied, time wasted, souls neglected, and a sacred office abused.

NOVATIANS, *Novatiani*, a sect of ancient heretics that arose towards the close of the third century; so called from Novatian, a priest of Rome. They were called also *Cathari*, from καθαρος, *pure*, q. d. Puritans.

Novatian first separated from the communion of pope Cornelius, on pretence of his being too easy in admitting to repentance those who had fallen off in times of persecution. He indulged his inclination to severity so far, as to deny that such as had fallen into gross sins, especially those who had apostatized from the faith under the persecution set on foot by Decius, were to be again received into the bosom of the church; grounding his opinion on that of St. Paul: "It is impossible for "those who were once enlight-"ened, and have tasted of the "heavenly gift, &c. if they shall "fall away, to renew them again "unto repentance." Heb. vi, 4. to 6.

The Novatians did not deny but a person falling into any sin, how grievous soever, might obtain pardon by repentance; for they themselves recommended repentance in the strongest terms: but their doctrine was, that the church had it not in its power to receive sinners into its communion, as having no way of remitting sins but by baptism; which once received, could not be repeated.

In process of time the *Novatians* softened and moderated the rigour of their master's doctrine, and only refused absolution to very great sinners.

The two leaders, Novatian and Novatus, were proscribed, and declared heretics, not for excluding penitents from communion, but for denying that the church had a power of remitting sins.

NOVITIATE, a year of probation appointed for the trial of religious, whether or no they have a vocation, and the necessary qualities for living up to the rule, the observation whereof they are to bind themselves to by vow. The novitiate lasts a year at least; in some houses more. It is esteemed the bed of the civil death of a novice, who expires to the world by profession.

NUN, a woman, in several Christian countries, who devotes herself, in a cloister or nunnery, to a religious life. See article MONK.

There were women, in the ancient Christian church, who made public profession of virginity before the monastic life was known in the world, as appears from the writings of Cyprian and Tertullian. These, for distinction's sake, are sometimes called *ecclesiastical virgins*, and were commonly enrolled in the canon or matricula of the church. They differed from the monastic virgins chiefly in this, that they lived privately in their fathers houses, whereas the others lived in communities: but their profession of virginity was not so strict as to make it criminal for

them to marry afterwards, if they thought fit. As to the consecration of virgins, it had some things peculiar in it: it was usually performed publicly in the church by the bishop. The virgin made a public profession of her resolution, and then the bishop put upon her the accustomed habit of sacred virgins. One part of this habit was a veil, called the *sacrum velamen;* another was a kind of mitre or coronet worn upon the head. At present, when a woman is to be made a nun, the habit, veil, and ring of the candidate are carried to the altar; and she herself, accompanied by her nearest relations, is conducted to the bishop, who, after mass and an anthem (the subject of which is, "that she ought to have her lamp lighted, because the bridegroom is coming to meet her"), pronounces the benediction: then she rises up, and the bishop consecrates the new habit, sprinkling it with holy water. When the candidate has put on her religious habit, she presents herself before the bishop, and sings on her knees *Ancilla Christi sum*, &c.; then she receives the veil, and afterwards the ring, by which she is married to Christ; and, lastly, the crown of virginity. When she is crowned, an anathema is denounced against all who shall attempt to make her break her vows. In some few instances, perhaps, it may have happened that nunneries, monasteries, &c., may have been useful as well to morality and religion as to literature: in the gross, however, they have been highly prejudicial; and however well they might be supposed to do when viewed in theory, in fact they are unnatural and impious. It was surely far from the intention of Providence to seclude youth and beauty in a cloister, or to deny them the innocent enjoyment of their years and sex. See MONASTERY.

O.

OATH, a solemn affirmation, wherein we appeal to God as a witness of the truth of what we say, and with an imprecation of his vengeance, or a renunciation of his favour, if what we affirm be false, or what we promise be not performed.

"*The forms of oaths*," says Mr. Paley, "like other religious ceremonies, have in all ages been various; consisting, however, for the most part, of some bodily action, and of a prescribed form of words. Amongst the Jews, the juror held up his right hand towards heaven, Psal. cxliv, 8. Rev. x, 5. (The same form is retained in Scotland still). Amongst the Jews, also, an oath of fidelity was taken by the servant's putting his hand under the thigh of his lord, Gen. xxiv, 2. Amongst the Greeks and Romans, the form varied with the subject and occasion of the oath: in private contracts, the parties took hold of each other's hand, whilst they swore to the performance;

or they touched the altar of the god by whose divinity they swore. Upon more solemn occasions it was the custom to slay a victim, and the beast being *struck down*, with certain ceremonies and invocations, gave birth to the expressions τεμνειν ορκον, *ferire pactum;* and to our English phrase, translated from these, of '*striking a bargain.*' The forms of oaths in Christian countries are also very different; but in no country in the world worse contrived, either to convey the meaning or impress the obligation of an oath, than in our own. The juror with us, after repeating the promise or affirmation which the oath is intended to confirm, adds 'So help me God;' or more frequently the substance of the oath is repeated to the juror by the magistrate, who adds in the conclusion, 'So help you God.' The energy of the sentence resides in the particle *so;* so, that is, *hâc lege*, upon condition of my speaking the truth, or performing this promise, and not otherwise, may God help me. The juror, whilst he hears or repeats the words of the oath, holds his right hand upon a Bible, or other book containing the four Gospels, and at the conclusion kisses the book. This obscure and elliptical form, together with the levity and frequency with which it is administered, has brought about a general inadvertency to the obligation of oaths, which both in a religious and political view is much to be lamented: and it merits public consideration," continues Mr. Paley, "whether the requiring of oaths on so many frivolous occasions, especially in the customs, and in the qualification for petty offices, has any other effect than to make them cheap in the minds of the people. A pound of tea cannot travel regularly from the ship to the consumer without costing half a dozen oaths at least; and the same security for the due discharge of their office, namely, that of an oath, is required from a churchwarden and an archbishop; from a petty constable, and the chief justice of England. Oaths, however, are *lawful*, and, whatever be the form, the *signification* is the same." Historians have justly remarked, that when the reverence for an oath began to be diminished among the Romans, and the loose Epicurean system, which discarded the belief of Providence, was introduced, the Roman honour and prosperity from that period began to decline. "The Quakers refuse to swear upon any occasion, founding their scruples concerning the *lawfulness* of oaths upon our Saviour's prohibition, 'Swear not at all,' Matt. v, 34. But it seems our Lord there referred to the vicious, wanton, and unauthorised swearing in common discourse, and not to judicial oaths; for he himself answered when interrogated upon oath, Matt. xxvi, 63, 64. Mark xiv, 61. The apostle Paul also makes use of expressions which contain the nature of oaths, Rom. i, 9. 1st Cor. xv, 31. 2d Cor. i, 18. Gal. i, 20. Heb. vi, 13, 17. Oaths are nugatory, that is, carry with them no proper force or obligation, unless we believe that God

will punish false swearing with more severity than a simple lie or breach of promise; for which belief there are the following reasons: 1. Perjury is a sin of greater deliberation.—2. It violates a superior confidence.—3. God directed the Israelites to swear by his name, Deut. vi, 13. Ch. x. 20, and was pleased to confirm his covenant with that people by an oath; neither of which it is probable he would have done, had he not intended to represent oaths as having some meaning and effect beyond the obligation of a bare promise.

"*Promissory oaths* are not binding where the promise itself would not be so. See PROMISES. As oaths are designed for the security of the imposer, it is manifest that they must be interpreted and performed in the sense in which the imposer intends them." Oaths, also, must never be taken but in matters of importance, nor irreverently, and without godly fear. *Paley's Mor. Phil.*, ch. 16, vol. i; *Grot. de Jure*, l. 11, c. 13, § 21; *Barrow's Works*, vol. i, ser. 15; *Burnet's Exposition of the* 39th *Article of the Church of England; Herport's Essay on Truths of Importance, and Doctrine of Oaths; Doddridge's Lectures*, lect. 189; *Tillotson's* 22*d Sermon.*

OBEDIENCE, the performance of the commands of a superior. Obedience to God may be considered, 1. As *virtual*, which consists in a belief of the Gospel, of the holiness and equity of its precepts, of the truth of its promises, and a true repentance of all our sins.—2. *Actual obedience*, which is the practice and exercise of the several graces and duties of Christianity.—3. *Perfect obedience*, which is the exact conformity of our hearts and lives to the law of God, without the least imperfection. This last is only peculiar to a glorified state. *The obligation we are under to obedience* arises, 1. From the relation we stand in to God as creatures, Psal. xcv, 6.—2. From the law he hath revealed to us in his word, Ps. cxix, 3. 2d. Peter i, 5, 7.—3. From the blessings of his providence we are constantly receiving, Acts xiv. 17. Psal. cxlv.—4. From the love and goodness of God in the grand work of redemption, 1st Cor. vi, 20. As to the *nature of this obedience*, it must be, 1. Active, not only avoiding what is prohibited, but performing what is commanded, Col. iii, 3, 10.—2. *Personal*; for though Christ has obeyed the law for us as a covenant of works, yet he hath not abrogated it as a rule of life, Rom. vii, 22. Rom. iii, 31.—3. *Sincere*, Psal. li, 6. 1st Tim. i, 5.—4. *Affectionate*, springing from love, and not from terror, 1st John v, 19. 1st John ii, 5. 2d Cor. v, 14.—5. *Diligent*, not slothfully, Gal. i, 16. Psal. xviii, 44. Rom. xii, 11.—6. *Conspicuous* and open, Phil. ii, 15. Matt. v, 16.—7. *Universal*; not one duty, but all must be performed, 2d Pet. i, 5, 10.—8. *Perpetual* at all times, places, and occasions, Rom. ii, 7. Gal. vi, 9. See HOLINESS, SANCTIFICATION; *Charnock's Works*, vol. xi, p. 1212; *Tillotson's Sermons*, ser. 122, 123; *Saurin's Sermons*, vol. i, ser. 4; *Ridgley's Body of Div.*, qu. 92.

OBEDIENCE OF CHRIST

is generally divided into active and passive. His *active* obedience implies what he did; his *passive* what he suffered; though, Dr. Owen observes, that it cannot be clearly evinced that there is any such thing in propriety of speech as *passive obedience:* obeying is doing, to which passion or suffering doth not belong. Of the active obedience of Christ the scriptures assure us that he took upon him the form of a servant, and really became one, Is. xlix, 3. Phil. ii, 5. Heb. viii. He was subject to the law of God. "He was made under the law;" the judicial or civil law of the Jews; the ceremonial law, and the moral law, Mat. xvii, 24, 27. Luke ii, 22. Ps. xl, 7, 8. He was obedient to the law of nature; he was in a state of subjection to his parents; and he fulfilled the commands of his heavenly Father as it respected the first and second table. His obedience, 1. Was voluntary, Psal. xl, 6.—2. Complete, 1st Pet. ii, 22.—3. Wrought out in the room and stead of his people, Rom. x, 4. Rom. v, 19.—4. Well pleasing and acceptable in the sight of God. See ATONEMENT; *Death and Sufferings of Christ.*

OBLATI, secular persons who devoted themselves and their estates to some monastery, into which they were admitted as a kind of lay brothers. The form of their admission was putting the bell ropes of the church round their necks, as a mark of servitude. They wore a religious habit, but different from that of the monks.

OBLIGATION is that by which we are bound to the performance of any action. 1. *Rational obligation* is that which arises from reason, abstractly taken, to do or forbear certain actions.—2. *Authoritative obligation* is that which arises from the commands of a superior, or one who has a right or authority to prescribe rules to others.—3. *Moral obligation* is that by which we are bound to perform that which is right, and to avoid that which is wrong. It is a moral necessity of doing actions or forbearing them; that is, such a necessity as whoever breaks through it, is, *ipso facto*, worthy of blame for so doing. Various, however, have been the opinions concerning *the ground* of moral obligation, or what it arises from. One says, from the moral fitness of things; another, because it is conformable to reason and nature; another, because it is conformable to truth; and another, because it is expedient, and promotes the public good. A late writer has defined obligation to be "a state of mind perceiving the reasons for acting, or forbearing to act." But I confess this has a difficulty in it to me; because it carries with it an idea that if a man should by his habitual practice of iniquity be so hardened as to lose a sense of duty, and not perceive the reasons why he should act morally, then he is under no obligation. And thus a depraved man might say he is under no obligation to obey the laws of the land, because, through his desire of living a licentious life, he is led to suppose that there should be none. In my opinion, a difference should be made between *obligation* and a *sense* of it. Moral obligation, I

think, arises from the will of God, as revealed in the light and law of nature and in his word. This is binding upon all men, because there is no situation in which mankind have not either one or the other of these. We find, however, that the generality of men are so far sunk in depravity, that a sense of obligation is nearly or quite lost. Still, however, their losing the sense does not render the obligation less strong. "Obligation to virtue is eternal and immutable, but the sense of it is lost by sin." See *Warburton's Legation*, vol. i, p. 38, 46, &c.; *Paley's Mor. Phil.*, p. 54, vol. i; *Robinson's Preface to the Fourth Volume of Saurin's Sermons; Mason's Christian Morals*, ser. 23, p. 256, vol. ii; *Doddridge's Lect.*, lec. 52; *Grove's Phil.*, vol. ii, p. 66.

OBSERVATION. See MIND.

ŒCONOMY. See DISPENSATION.

ŒCONOMISTS, a sect of philosophers in France, who have made a great noise in Europe, and are generally supposed to have been unfriendly to religion. The founder of this sect was Dr. Duquesnoi, who had so well insinuated himself into the favour of Louis XV, that the king used to call him his Thinker. The sect was called Œ*conomists*, because the œconomy and order to be introduced into the finances, and other means of alleviating the distresses of the people, were perpetually in their mouths. The abbé Barruel admits that there may have been some few of them who directed their speculations to no other object; but he brings very sufficient proof that the aim of the majority of the sect was to distribute the writings of Voltaire, Diderot, and others, and thus to eradicate from the minds of the people all reverence for Divine revelation. See PHILOSOPHISTS.

OFFERING, or OBLATION, denotes whatever is sacrificed or consumed in the worship of God. For an account of the various offerings under the law, the reader is referred to the book of Leviticus. See also SACRIFICE.

OFFICERS CHURCH. See CHURCH, DEACON, ELDER.

OFFICES OF CHRIST are generally considered as threefold. 1. A prophet to enlighten and instruct, John vi, 14. John iii, 2.—2. A priest to make atonement for his people, Isaiah liii. Heb. vii. —3. A king to reign in and rule over them, Zech. xi, 9. Psal. ii, 6. See articles INTERCESSION, MEDIATOR, &c.

OMEN is a word which, in its proper sense, signifies a sign or indication of some future event, especially of an alarming nature. Against the belief of omens, it is observed, that it is contrary to every principle of sound philosophy; and whoever has studied the writings of St. Paul must be convinced that it is inconsistent with the spirit of genuine Christianity. We cannot pretend to discuss the subject here, but will present the reader with a quotation on the other side of the question. "Though it be true," says Mr. Toplady, "that all omens are not worthy of observation, and though they should never be so regarded as to shock our fortitude, or diminish our confidence in God,

still they are not to be constantly despised. Small incidents have sometimes been prelusive to great events; nor is there any superstition in noticing these apparent prognostications, though there may be much superstition in being either too indiscriminately or too deeply swayed by them."—*Toplady's Works*, vol. iv, p. 192.

OMNIPOTENCE OF GOD is his almighty power. This is essential to his nature as an infinite, independent, and perfect Being. The power of God is divided into *absolute*, *ordinate* or *actual*. *Absolute* is that whereby God is able to do that which he will not do, but is possible to be done. *Ordinate* is that whereby he doeth that which he hath decreed to do. The power of God may be more especially seen, 1. In creation, Rom. i, 20. Genesis i.—2. In the preservation of his creatures, Heb. i, 3. Col. i, 16, 17. Job xxvi.—3. In the redemption of men by Christ, Luke i, 35, 37. Eph. i, 19.—4. In the conversion of sinners, Psal. cx, 3. 2d Cor. iv, 7. Rom. i, 16.—5. In the continuance and success of the Gospel in the world, Matt. xiii, 31, 32.—6. In the final perseverance of the saints, 1st Pet. i, 5.—7. In the resurrection of the dead, 1st Cor. xv.—8. In making the righteous happy for ever, and punishing the wicked, Phil. iii, 21. Matt. xxv, 34, &c. See *Gill's Body of Div.*, vol. i, oct. edit., p. 77; *Charnock's Works*, vol. i, p. 423; *Saurin's Sermons*, vol. i, p. 157; *Tillotson's Sermons*, ser. 152.

OMNIPRESENCE OF GOD is his ubiquity, or his being present in every place. This may be argued from his infinity, Ps. cxxxix; his power, which is every where, Heb. i, 3; his providence, Acts xvii, 27, 28, which supplies all. As he is a spirit, he is so omnipresent as not to be mixed with the creature, or divided part in one place, and part in another; nor is he multiplied or extended, but is essentially present every where. From the consideration of this attribute, we should learn to fear and reverence God, Ps. lxxxix, 7. To derive consolation in the hour of distress, Is. xliii, 2. Ps. xlvi, 1. To be active and diligent in holy services, Psalm cxix, 168. See *Charnock's Works*, vol. i, p. 240; *Abernethy's Sermons*, ser. 7; *Howe's Works*, vol. i, p. 108, 110; *Saurin's Sermons*, vol. i, ser. 3; *Gill's Body of Div.*, b. 1; *Spect.*, vol. viii, No. 565, 571; *Tillotson's Sermons*, ser. 154.

OMNISCIENCE OF GOD is that perfection by which he knows all things, and is, 1. Infinite knowledge, Ps. cxlvii. 5.—2. Eternal, generally called foreknowledge, Acts xv, 18. Isa. xlvi, 10. Eph. i, 4. Acts ii, 23.—3. Universal, extending to all persons, times, places, and things, Heb. iv, 13. Psalm l, 10, &c.—4. Perfect, relating to what is past, present, and to come. He knows all by his own essence, and not derived from any other; not successively as we do, but independently, distinctly, infallibly, and perpetually. Jer. x, 6, 7. Rom. xi, 33.—5. This knowledge is peculiar to himself, Mark xiii, 32. Job xxxvi, 4. and not communicable to any creature.—6. It is incomprehensi-

ble by us how God knows all things yet it is evident that he does; for to suppose otherwise is to suppose him an imperfect Being, and directly contrary to the revelation he has given of himself, 1st John iii, 20. Job xxviii, 24. Job xxi, 22. See *Charnock's Works*, vol. i, p. 271; *Abernethy's Sermons*, vol. i, page 290, 306; *Howe's Works*, vol. i, p. 102, 103; *Gill's Div.*, vol. i, p. 85, oct.

OPHITES. See SERPENTINIANS.

OPINION is that judgment which the mind forms of any proposition, for the truth or falsehood of which there is not sufficient evidence to produce absolute belief.

ORACLE, among the Heathens, was the answer which the gods were supposed to give to those who consulted them upon any affair of importance. It is also used for the god who was thought to give the answer, and for the place where it was given. Learned men are much divided as to the source of these oracles. Some suppose that they were only the invention of priests; while others conceive that there was a diabolical agency employed in the business. There are, as one observes, several circumstances leading to the former hypothesis; such as the gloomy solemnity with which many of them were delivered in caves and subterraneous caverns; the numerous and disagreeable ceremonies enjoined, as sometimes sleeping in the skins of beasts, bathing, and expensive sacrifices; the ambiguous and unsatisfactory answers frequently returned: these look very much like the contrivances of artful priests to disguise their villany; the medium of priests, speaking images, vocal groves, &c., seem much to confirm it. On the other hand, if we may credit the relation of ancient writers, either among Heathens or Christians, this hypothesis will hardly account for many of the instances they mention. And since it cannot be proved either impossible or unscriptural, is it not probable that God might sometimes permit an intercourse with infernal spirits with a design, in the end, to turn this and every other circumstance to his own glory?

Respecting the cessation of these oracles there have been a variety of opinions. It has been generally held, indeed, that oracles ceased at the birth of Jesus Christ; yet some have endeavoured to maintain the contrary, by shewing that they were in being in the days of Julian, commonly called *the apostate*, and that this emperor himself consulted them; nay, farther, say they, history makes mention of several laws published by the Christian emperors, Theodosius, Gratian, and Valentinian, to punish persons who interrogated them, even in their days; and that the Epicureans were the first who made a jest of this superstition, and exposed the roguery of its priests to the people.

But on the other side it is observed, 1st, That the question, properly stated, is not, Whether oracles became extinct *immediately upon the birth of Christ*, or from the very moment he was born? but, Whether they fell gradually into disesteem, and ceased as Christ and his Gospel became

known to mankind? And that they did so is most certain from the concurrent testimonies of the fathers, which, whoever would endeavour to invalidate, may equally give up the most respectable traditions and relations of every kind.

2dly, But did not Julian the apostate consult these oracles? We answer in the negative: he had, indeed, recourse to magical operations, but it was because oracles had already ceased; for he bewailed the loss of them, and assigned pitiful reasons for it; which St. Cyril has vigorously refuted, adding, that *he never could have offered such, but from an unwillingness to acknowledge, that when the world had received the light of Christ, the dominion of the devil was at an end.*

3dly, The Christian emperors do, indeed, seem to condemn the superstition and idolatry of those who were still for consulting oracles; but the edicts of those princes do not prove that oracles actually existed in their times any more than that they ceased in consequence of their laws. It is certain that they were for the most part extinct before the conversion of Constantine.

4thly, Some Epicureans might *make a jest of this superstition;* however, the Epicurean philosopher Celsus, in the second century of the church, was for crying up the excellency of several oracles, as appears at large from Origen's seventh book against him.

Among the Jews there were several sorts of *real* oracles. They had, first, oracles that were delivered *vica voce;* as when God spake to Moses face to face, and as one friend speaks to another, Numb. xii. 8. Secondly, Prophetical dreams sent by God; as the dreams which God sent to Joseph, and which foretold his future greatness, Gen. xxvii, 5, 6. Thirdly, Visions; as when a prophet in an ecstacy, being neither properly asleep nor awake, had supernatural revelations, Gen. xv, 1. Gen. xlvi, 2. Fourthly, The oracle of Urim and Thummim, which was accompanied with the ephod or the pectoral worn by the high priest, and which God had endued with the gift of foretelling things to come, Numb. xii, 6. Joel ii, 28. This manner of enquiring of the Lord was often made use of, from Joshua's time to the erection of the temple at Jerusalem. Fifthly, After the building of the temple, they generally consulted the prophets, who were frequent in the kingdoms of Judah and Israel. From Haggai, Zechariah, and Malachi, who are the last of the prophets that have any of their writings remaining, the Jews pretend that God gave them what they call *Bathkol*, the Daughter of the Voice, which was a supernatural manifestation of the will of God, which was performed either by a strong inspiration or internal voice, or else by a sensible and external voice, which was heard by a number of persons sufficient to bear testimony of it. For example, such was the voice that was heard at the baptism of Jesus Christ, saying, This is my beloved Son, &c., Matt. iii, 17.

The scripture affords us exam-

ples likewise of profane oracles. Balaam, at the instigation of his own spirit, and urged on by his avarice, fearing to lose the recompense that he was promised by Balak, king of the Moabites, suggests a diabolical expedient to this prince of making the Israelites fall into idolatry and fornication (Numb. xxiv, 14. Numb. xxxi, 16), by which he assures him of a certain victory, or at least of considerable advantage against the people of God.

Micaiah, the son of Imlah, a prophet of the Lord, says (1st Kings xxii, 21, &c.), that he saw the Almighty sitting upon his throne, and all the host of heaven round about him; and the Lord said, Who shall tempt Ahab, king of Israel, that he may go to war with Ramoth-Gilead, and fall in the battle? One answered after one manner, and another in another. At the same time an evil spirit presented himself before the Lord, and said, I will seduce him. And the Lord asked him, How? To which Satan answered, I will go and be a lying spirit in the mouth of his prophets. And the Lord said, Go, and thou shalt prevail. This dialogue clearly proves these two things: *first*, that the devil could do nothing by his own power; and, *secondly*, that, with the permission of God, he could inspire the false prophets, sorcerers, and magicians, and make them deliver false oracles. See *Vandale and Fontenell's Hist. de Orac.; Potter's Greek Antiquities*, vol. i, b. 2, ch. 7; *Edwards's Hist. of Red.*, p. 408; *Farmer on Mir.*, p. 281, 285; *Enc. Brit.*, article ORACLE.

ORAL, delivered by the mouth, not written. See TRADITION.

ORATORY, a name given by Christians to certain places of religious worship.

In ecclesiastical antiquity, the term οἶκοι εὐκτηρίοι, houses of prayer, or *oratories*, is frequently given to churches in general, of which there are innumerable instances in ancient Christian writers. But in some canons the name *oratory* seems confined to private chapels, or places of worship set up for the convenience of private families, yet still depending on the parochial churches, and differing from them in this, that they were only places of prayer, but not for celebrating the communion; for if that were at any time allowed to private families, yet, at least, upon the great and solemn festivals, they were to resort for communion to the parish churches.

Oratory is used among the Romanists for a closet or little apartment near a bed-chamber, furnished with a little altar, crucifix, &c., for private devotion.

Oratory, Priests of the. There were two congregations of religious, one in Italy, the other in France, which were called by this name.

The Priests of the Oratory in Italy had for their founder St. Philip de Neri, a native of Florence, who, in the year 1548 founded at Rome the Confraternity of the Holy Trinity. This society originally consisted of but fifteen poor persons, who assembled in the church

of St. Saviour, *in campo*, every first Sunday in the month, to practise the exercises of piety described by the holy founder. Afterwards, their number increasing by the addition of several persons of distinction to the society, St. Philip proceeded to establish an hospital for the reception of poor pilgrims, who, coming to Rome to visit the tombs of St. Peter and St. Paul, were obliged, for want of a lodging, to lie in the streets and at the doors of churches. For this charitable purpose, pope Paul IV gave to the society the parochial church of St. Benedict, close by which was built an hospital, so large, that, in the Jubilee year 1600, it received 444,500 men, and 25,500 women, who came in pilgrimage to Rome.

The *Priests of the Oratory* in France were established upon the model of those in Italy, and owe their rise to cardinal Berulle, a native of Champagne, who resolved upon this foundation in order to revive the splendor of the ecclesiastical state, which was greatly sunk through the miseries of the civil wars, the increase of heresies, and a general corruption of manners. To this end he assembled a community of ecclesiastics, in 1611, in the suburb of St. James. They obtained the king's letters patent for their establishment; and, in 1613, pope Paul V approved this congregation, under the title of the *Oratory of Jesus*.

This congregation consisted of two sorts of persons; the one, as it were, incorporated; the other only associates: the former governed the houses of this institute; the latter were only employed in forming themselves to the life and manners of ecclesiastics. And this was the true spirit of this congregation, in which they taught neither human learning nor theology, but only the virtues of the ecclesiastical life.

ORDER, method; the established manner of performing a thing. Nothing can be more beautiful in religion and morals than order. The neglect of it exposes us to the inroads of vice, and often brings upon us the most perplexing events. Whether we consider it in reference to *ourselves*, our *families*, or the *church*, it is of the greatest importance. As to the *first*, order should be attended to as it respects our principles, Heb. xiii, 9. James i, 8; our tempers, Prov. xvii, 14. Eph. iv, 31; our conversation, Col. iv, 6; our business, Prov. xxii, 29; our time, Ps. xc, 12. Eccl. iii, 1; our recreations; and our general conduct, Phil. i, 27. 2d Pet. i, 5, &c. —2. *As it regards our families*, there should be order; as to the œconomy or management of its concerns, Matt. xii, 25; as to devotion, and the time of it, Jos. xxiv, 15; as to the instruction thereof, Eph. vi, 1. Gen. xviii, 19. 2d Tim. i, 5.—3. *In respect to the church*, order should be observed as to the admission of members, 2d Cor. vi, 15; as to the administration of its ordinances, 1st Cor. xiv, 33, 40; as to the attendance on its worship, Ps. xxvii, 4; as to our behaviour therein, Col. i, 10. Matt. v, 16. To excite us to the *practice* of this duty, we should consider that God is a God of order, 1st Cor. xiv, 33;

his works are all in the exactest order, Eph. i, 11. Psalm civ, 25. Eccl. iii, 11; heaven is a place of order, Rev. vii, 9. Jesus Christ was a most beautiful example of regularity. The *advantages* of order are numerous. "The observance of it," says Dr. Blair (Ser., vol. ii, p. 23), "serves to correct that negligence which makes us omit some duties, and that hurry and precipitancy which makes us perform others imperfectly. Our attention is thereby directed to its proper objects. We follow the straight path which Providence has pointed out to us; in the course of which all the different business of life presents itself regularly to us on every side.

"By attending to order we avoid idleness, that most fruitful source of crimes and evils. Acting upon a plan, meeting every thing in its own place, we constantly find innocent and useful employment for time. We are never at a loss how to dispose of our hours, or to fill up life agreeably.

"Farther; by the preservation of order we check inconstancy and levity. Fickle by nature is the human heart. It is fond of change, and perpetually tends to start aside from the straight line of conduct. Hence arises the propriety of bringing ourselves under subjection to method and rule; which though, at first, it may prove constraining, yet by degrees, and from the experience of its happy effects, becomes natural and agreeable. It rectifies those irregularities of temper and manners to which we give the name of caprice, and which are distinguishing characteristics of a disorderly mind. It is the parent of steadiness of conduct. It forms consistency of character. It is the ground of all the confidence we repose in one another; for the disorderly we know not where to find. In him only can we place any trust who is uniform and regular; who lives by principle, not by humour; who acts upon a plan, and not by desultory motions.

"Order, too, it must be remembered, is the source of peace, and peace is the highest of all temporal blessings. Order is, indeed, the only region in which tranquillity dwells. Such as live according to order may be compared to the celestial bodies which move in regular courses and by stated laws; whose influence is beneficent; whose operations are quiet and tranquil. But the disorderly resemble those tumultuous elements on earth, which, by sudden and violent irruptions, disturb the course of nature. By mismanagement of affairs, by excess in expence, by irregularity in the indulgence of company and amusement, they are perpetually creating molestation both to themselves and others.

"In fine, the man of order is connected with all the higher powers and principles in the universe. He is the follower of God; he walks with him, and acts upon his plan. His character is formed on the spirit which religion breathes; for religion in general, and the religion of Christ

in particular, may be called the great discipline of order. To *walk sinfully*, and to *walk disorderly*, are synonymous terms in scripture. From *such as walk disorderly*, we are commanded, *in the name of the Lord Jesus Christ*, to *withdraw ourselves*."

ORDERS, by way of eminency, or *holy orders*, denote a character peculiar to ecclesiastics, whereby they are set apart for the ministry. This the Romanists make their sixth sacrament. In no reformed church are there more than three orders, viz. bishops, priests, and deacons. In the Romish church there are seven, exclusive of the episcopate; all which the council of Trent enjoins to be received and believed on pain of anathema. They are distinguished into petty or secular orders, and major or sacred orders. Orders, the petty or minor, are four, viz. those of doorkeepers, exorcist, reader, and acolyth. Sacred, or major, are deacon, priest, and bishop.

ORDERS RELIGIOUS, are congregations or societies of monasteries living under the same superior in the same manner, and wearing the same habit. Religious orders may be reduced to five kinds, viz. monks, canons, knights, mendicants, and regular clerks. *White order* denotes the order of regular canons of St. Augustine. *Black order* denoted the order of St. Benedictine. *Orders religious military* are those instituted in defence of the faith, and privileged to say mass, and who are prohibited marriage, &c. Of this kind are the knights of Malta, or of St. John of Jerusalem. Such also were the knights templars, the knights of Calatrave, of St. Lazarus, Teutonic knights, &c.

ORDINANCES OF THE GOSPEL, are institutions of Divine authority relating to the worship of God; such as baptism, Matt. xxviii, 19.—2. The Lord's supper, 1st Cor. xi, 24, &c.—3. Public ministry, or preaching and reading the word, Rom. x, 15. Eph. iv, 13. Mark xvi, 15.—4. Hearing the Gospel, Mark iv, 24. Rom. x, 17.—5. Public prayer, 1st Cor. xiv, 15, 19. Matt. vi, 6. Psal. v, 1, 7.—6. Singing of psalms, Col. iii, 16. Eph. v, 19. —7. Fasting, James iv, 9. Matt. ix, 15. Joel ii, 12.—8. Solemn thanksgiving, Psal. l, 14. 1st Thess. v, 18.—See these different articles; also MEANS OF GRACE.

ORDINATION, the act of conferring holy orders, or of initiating a person into the priesthood by prayer and the laying on of hands. Among the Dissenters, ordination is the public setting apart of a minister to his work, or over the people whose call he has accepted. In the church of England, ordination has always been esteemed the principal prerogative of bishops, and they still retain the function as a mark of their spiritual sovereignty in their diocese. Without ordination no person can receive any benefice, parsonage, vicarage, &c. A person must be twenty-three years of age, or near it, before he can be ordained deacon, or have any share in the ministry; and full

twenty-four before he can be ordained priest, and by that means be permitted to administer the holy communion. A bishop, on the ordination of clergymen, is to examine them in the presence of the ministers, who in the ordination of priests, but not of deacons, assist him at the imposition of hands; but this is only done as a mark of assent, not because it is thought necessary. In case any crime, as drunkenness, perjury, forgery, &c., is alleged against any one that is to be ordained either priest or deacon, the bishop ought to desist from ordaining him. The person to be ordained is to bring a testimonial of his life and doctrine to the bishop, and to give account of his faith in Latin; and both priests and deacons are obliged to subscribe the thirty-nine articles. In the ancient discipline there was no such thing as a vague and absolute ordination; but every one was to have a church, whereof he was to be ordained clerk or priest. In the twelfth century they grew more remiss, and ordained without any title or benefice. The council of Trent, however, restored the ancient discipline, and appointed that none should be ordained but those who were provided with a benefice; which practice still obtains in England. The times of ordination are the four Sundays immediately following the Ember weeks; being the second Sunday in Lent, Trinity Sunday, and the Sundays following the first Wednesday after September 14 and December 13. These are the stated times; but ordination may take place at any other time, according to the discretion of the bishop or circumstances of the case. Among *Seceders* or *Dissenters*, ordinations vary. In the establishment of Scotland, where there are no bishops, the power of ordination is lodged in the presbytery. Among the Calvinistic Methodists, ordination is performed by the sanction and assistance of their own ministers. Among the Independents and Baptists, the power of ordination lies in the suffrage of the people. The qualifications of the candidate are first known, tried, and approved by the church. After which trial, the church proceeds to give him a call to be their minister; which he accepting, the public acknowledgement thereof is signified by ordination, the mode of which is so well known, as not to need recital here.

Though the Dissenters practise ordination, we find they are not agreed respecting it. Some contend for the power of ordination as belonging to the people; the exercise of which right by them constitutes a minister, and confers validity on his public ministrations. Others suppose it belongs to those who are already in office. Without pretending to determine the question, we shall here give an outline of the arguments on both sides.

According to the former opinion, it is argued that the word *ordain* was originally equal to choose or appoint; so that if twenty Christians nominated a man to instruct them once, the man was appointed or *ordained* a preacher for the time. The es-

sence of ordination lies in the voluntary choice and call of the people, and in the voluntary acceptance of that call by the person chosen and called; for this affair must be by mutual consent and agreement, which joins them together as pastor and people. And this is to be done among themselves; and public ordination, so called, is no other than a declaration of *that*. Election and ordination are spoken of as the same; the latter is expressed and explained by the former. It is said of Christ, that he *ordained twelve*, Mark iii, 14. that is, he chose them to the office of apostleship, as he himself explains it, John vi, 70. Paul and Barnabas are said to *ordain elders in every church*, Acts xiv, 23. or to choose them; that is, they gave orders and directions to every church as to the choice of elders over them: for sometimes persons are said to do that which they give orders and directions for doing; as Moses and Solomon, with respect to building the tabernacle and temple, though done by others; and Moses particularly is said to choose the judges, Exod. xviii, 25. the choice being made under his direction and guidance. The word that is used in Acts xiv, 23. is translated *chosen* in Cor. ii, 8, 19. where the apostle speaks of a brother, χειροτονηθεις, *who was chosen of the churches to travel with us*, and is so rendered when ascribed to God, Acts x, 41. This choice and ordination, in primitive times, was made two ways; by casting lots and giving votes, signified by stretching out of hands. Matthias was chosen and ordained to be an apostle in the room of Judas by casting lots; that being an extraordinary office, required an immediate interposition of the Divine Being, a lot being nothing more nor less than an appeal to God for the decision of an affair. But ordinary officers, as elders and pastors of churches, were chosen and ordained by the votes of the people, expressed by stretching out their hands; thus it is said of the apostles, Acts xiv, 23. When they had ordained them elders in every church, χειροτονησαντες, by taking the suffrages and votes of the members of the churches, shewn by the stretching out of their hands, as the word signifies; and which they directed them to, and upon it declared the elders duly elected and ordained.

Some, however, on this side of the question, do not go so far as to say that the essence of ordination lies in the choice of the people, but in the solemn and *public* separation to office by prayer: still, however, they think that ordination by either bishops, presbyters, or any superior character, cannot be necessary to make a minister or ordain a pastor in any particular church; for Jesus Christ, say they, would never leave the subsistence of his churches, or the efficacy of his word and sacraments, to depend on the uninterrupted succession of any office or officer; for then it would be impossible for any church to know whether they ever have had any authentic minister; for we could never be assured that such ordinations had been rightly transmitted through

1700 years. A whole nation might be corrupted, and every bishop and elder therein might have apostatised from the faith, as it was in England in the days of popery. To say, therefore, that the right of ordaining lies in men who are already in office, would drive us to hold the above-mentioned untenable position of *uninterrupted succession*.

On the other side it is observed, that, although Christians have the liberty of choosing their own pastor, yet they have no power or right to confer the office itself. Scripture represents ordination to be the setting apart of a person to the holy ministry by the authority of Jesus himself acting by the medium of *men in office;* and this solemn investing act is necessary to his being lawfully accounted a minister of Christ. The original word, Acts vi, 3. is καταστησωμεν, which according to Scapula, and the best writers on the sacred language, signifies to put one in rule, or to give him authority. Now did this power lodge in the people, how happens it that in all the epistles not a single word is to be found giving *them* any directions about constituting ministers? On the other hand, in the epistles to Timothy and Titus, who were persons in office, we find particular instruction given them to lay hands suddenly on no man, to examine his qualifications before they ordain him, and to take care that they commit the office only to faithful men, who shall be able to teach others also, Titus i, 5. 2d Tim. iv, 14. Acts xiv, 23.

Besides, it is said, the primitive Christians evidently viewed this matter in the same light. There is scarcely a single ecclesiastical writer that does not expressly mention ordination as the work of the elders, and as being regarded as a distinct thing from the choice of the people, and subsequent to it.

Most of the foregoing remarks apply chiefly to the supposition that a person cannot be ordained in any other way than as a *pastor over a church*. But here, also, we find a difference of opinion. On the one side it is said, that there is no scripture authority whatever for a person being ordained without being chosen or nominated to the office of a minister by a *church*. Elders and bishops were ordained in *every* church, not without any church. To ordain a man originally, says Dr. Campbell, was nothing else but in a solemn manner to assign him a pastoral charge. To give him no charge, and not to ordain him, were perfectly identical. On the other side it is contended, that from these words, "Go ye into all the world, and preach the Gospel to every creature; and, lo, I am with you always, even unto the end of the world," it is evident that missionaries and itinerants must be employed in the important work of the ministry; that, as such *cannot* be ordained over any particular church, there cannot be the least impropriety in ordaining them for the *church universal*. Allowing that they have all those talents, gifts, and grace, that constitute a minister in the sight of God, who will dare say

they should not be designated by their brethren for the administration of those ordinances Christ has appointed in the church?—Without allowing this, how many thousands would be destitute of these ordinances? Besides, these are the very men whom God in general honours as the first instruments in raising churches, over which stated pastors are afterwards fixed. The separation of Saul and Barnabas, say they, was an ordination to missionary work, including the administration of sacraments to the converted Heathen, as well as public instruction, Acts xiii, 1, 3. So Timothy was ordained, 1st Tim. iv, 14. Acts xvi, 3. and there is equal reason by analogy to suppose that Titus and other companions of Paul were similarly ordained, without any of them having a particular church to take under his pastoral care. So that they appear to have been ordained to the work of the Christian ministry at large.

On reviewing the whole of this controversy, I would say with Dr. Watts, "that since there are some texts in the New Testament, wherein single persons, either apostles, as Paul and Barnabas, ordained ministers in the churches; or evangelists, as Timothy and Titus; and since other missions or ordinations are intimated to be performed by several persons, viz. prophets, teachers, elders, or a presbytery, as in Acts xiii, 1. and 1st Tim. iv, 14. since there is sometimes mention made of the imposition of hands in the mission of a minister, and sometimes no mention of it; and since it is evident that in some cases popular ordinations are and must be valid without any bishop or elder, I think none of these differences should be made a matter of violent contest among Christians; nor ought any words to be pronounced against each other by those of the episcopal, presbyterian, or independent way. Surely all may agree thus far, that various forms or modes, seeming to be used in the mission or ordination of ministers in primitive times, may give a reasonable occasion or colour for sincere and honest searchers after truth to follow different opinions on this head, and do therefore demand our candid and charitable sentiments concerning those who differ from us." See articles EPISCOPACY, IMPOSITION OF HANDS, INDEPENDENTS, and MINISTERIAL CALL, in this work; *Dr. Owen's True Nature of a Gospel Church*, p. 78, 83; *Brekell's Essay on Ordination; Watts's Rational Foundation of a Christian Church*, sec. 3; *Dr. Campbell's Lectures on Ecclesiastical History*, vol. i, p. 345; *Gill's Body of Divinity*, p. 246, vol. iii, 8vo. ed.; *Theological Magazine* for 1802, p. 33, 90, 167; *Ewing's Remarks on Dick's Sermon, preached before the Edinburgh Missionary Society, in* 1801.

ORIGENISTS, a denomination which appeared in the third century, who derived their opinions from the writings of Origen, a presbyter of Alexandria, and a man of vast and uncommon abilities, who interpreted the divine truths of religion according to the tenor of the Platonic philosophy,

He alleged that the source of many evils lies in adhering to the literal and external part of scripture; and that the true meaning of the sacred writers was to be sought in a mysterious and hidden sense, arising from the nature of things themselves.

The principal tenets ascribed to Origen, together with a few of the reasons made use of in their defence, are comprehended in the following summary:

1. That there is a pre-existent state of human souls. For the nature of the soul is such as to make her capable of existing eternally, backward as well as forward, because her spiritual essence, as such, makes it impossible that she should either through age or violence be dissolved; so that nothing is wanting to her existence but the good pleasure of him from whom all things proceed. And if, according to the Platonic scheme, we assign the production of all things to the exuberant fulness of life in the Deity, which, through the blessed necessity of his communicative nature, empties itself into all possibilities of being, as into so many capable receptacles, we must suppose her existence in a sense necessary, and in a degree co-eternal with God.

2. That souls were condemned to animate mortal bodies, in order to expiate faults they had committed in a pre-existent state: for we may be assured, from the infinite goodness of their Creator, that they were at first joined to the purest matter, and placed in those regions of the universe which were most suitable to the purity of essence they then possessed. For that the souls of men are an order of essentially incorporate spirits, their deep immersion into terrestrial matter, the modification of all their operations by it, and the heavenly body promised in the Gospel, as the highest perfection of our renewed nature, clearly evince. Therefore if our souls existed before they appeared inhabitants of the earth, they were placed in a purer element, and enjoyed far greater degrees of happiness. And certainly he, whose overflowing goodness brought them into existence, would not deprive them of their felicity, till by their mutability they rendered themselves less pure in the whole extent of their powers, and became disposed for the susception of such a degree of corporeal life as was exactly answerable to their present disposition of spirit. Hence it was necessary that they should become terrestrial men.

3. That the soul of Christ was united to the Word before the incarnation. For the scriptures teach us that the soul of the Messiah was created before the beginning of the world, Phil. ii, 5, 7. This text must be understood of Christ's human soul, because it is unusual to propound the Deity as an example of humility in scripture. Though the humanity of Christ was so God-like, he emptied himself of this fulness of life and glory, *to take upon him the form of a servant.* It was this Messiah who conversed with the patriarchs under a human form: it was he who appeared to Moses upon the Holy Mount: it was he who spoke to

the prophets under a visible appearance: and it is he who will at last come in triumph upon the clouds to restore the universe to its primitive splendour and felicity.

4. That at the resurrection of the dead we shall be clothed with ethereal bodies. For the elements of our terrestrial compositions are such as almost fatally entangle us in vice, passion, and misery. The purer the vehicle the soul is united with, the more perfect is her life and operations. Besides, the Supreme Goodness who made all things assures us he made all things best at first, and therefore his recovery of us to our lost happiness (which is the design of the Gospel) must restore us to our better bodies and happier habitations, which is evident from 1st Cor. xv, 49. 2d Cor. v, 1. and other texts of scripture.

5. That, after long periods of time, the damned shall be released from their torments, and restored to a new state of probation. For the Deity has such reserves in his gracious providence as will vindicate his sovereign goodness and wisdom from all disparagement. Expiatory pains are a part of his adorable plan; for this sharper kind of favour has a righteous place in such creatures as are by nature mutable. Though sin has extinguished or silenced the divine life, yet it has not destroyed the faculties of reason and understanding, consideration and memory, which will serve the life which is most powerful. If, therefore, the vigorous attraction of the sensual nature be abated by a ceaseless pain, these powers may resume the seeds of a better life and nature. As in the material system there is a gravitation of the less bodies towards the greater, there must of necessity be something analogous to this in the intellectual system; and since the spirits created by God are emanations and streams from his own abyss of being, and as self-existent power must needs subject all beings to itself, the Deity could not but impress upon her intimate natures and substances a central tendency towards himself; an essential principle of re-union to their great original.

6. That the earth after its conflagration shall become habitable again, and be the mansion of men and animals, and that in eternal vicissitudes. For it it thus expressed in Isaiah: *Behold, I make new heavens, and a new earth*, &c.; and in Heb. i, 10, 12. *Thou, Lord, in the beginning hast laid the foundations of the earth; as a vesture shalt thou change them, and they shall be changed*, &c. Where there is only a change the substance is not destroyed, this change being only as that of a garment worn out and decaying. The fashion of the world passes away like a turning scene, to exhibit a fresh and new representation of things; and if only the present dress and appearance of things go off, the substance is supposed to remain entire.

ORIGINAL SIN. See FALL, SIN.

ORIGIN OF EVIL. See SIN.

ORTHODOXY, soundness of doctrine or opinion in matters of religion. The doctrines which are

generally considered as orthodox among us are such as were generally professed at the time of the reformation: the fall of man, regeneration, atonement, repentance, justification by free grace, &c.

Some have thought, that, in order to keep error out of the church, there should be some human form as a *standard of orthodoxy*, wherein certain disputed doctrines shall be expressed in such determinate phrases as may be directly levelled against such errors as shall prevail from time to time, requiring those especially who are to be public teachers in the church to subscribe or virtually to declare their assent to such formularies. But, as Dr. Doddridge observes, 1. Had this been requisite, it is probable that the scriptures would have given us some such formularies as these, or some directions as to the manner in which they should be drawn up, proposed, and received.—2. It is impossible that weak and passionate men, who have perhaps been heated in the very controversy thus decided, should express themselves with greater propriety than the apostles did.—3. It is plain, in fact, that this practice has been the cause of great contention in the Christian church, and such formularies have been the grand engine of dividing it, in proportion to the degree in which they have been multiplied and urged.—4. This is laying a great temptation in the way of such as desire to undertake the office of teachers in the church, and will be most likely to deter and afflict those who have the greatest tenderness of conscience, and therefore (*cæt. par.*) best deserve encouragement.—5. It is not likely to answer the end proposed, viz. the preserving an uniformity of opinion, since persons of little integrity may satisfy their consciences, in subscribing what they do not at all believe as *articles of peace*, or in putting the most unnatural sense on the words. And whereas, in answer to all these inconveniences, it is pleaded, that such forms are necessary to keep the church from heresy, and it is better there should be some hypocrites under such forms of orthodoxy than that a freedom of debate and opinion should be allowed to all teachers; the answer is plain, that, when any one begins to preach doctrines which appear to those who attend upon him dangerous and subversive of Christianity, it will be time enough to proceed to such animadversion as the nature of his error in their apprehension will require, and his relation to them will admit. See articles ESTABLISHMENT and SUBSCRIPTION; *Doddridge's Lectures*, lec. 174; *Watts's Orthodoxy and Charity United.*

OSIANDRIANS, a denomination among the Lutherans, which was founded in the year 1550 by Andrew Osiander, a celebrated German divine, whose doctrine amounted to the following propositions.

1. That Christ, considered in his human nature only, could not, by his obedience to the divine law, obtain justification and pardon for

sinners; neither can we be justified before God, by embracing and applying to ourselves, through faith, the righteousness and obedience of the man Christ. It is only through that eternal and essential righteousness which dwells in Christ, considered as God, and which resides in his divine nature, that is united to the human, that mankind can obtain complete justification.

2. That man becomes a partaker of this divine righteousness by faith, since it is in consequence of this uniting principle that Christ dwells in the heart of man with his divine righteousness. Now, wherever this divine righteousness dwells, there God can behold no sin; therefore, when it is present with Christ in the hearts of the regenerate, they are on its account considered by the Deity as righteous, although they be sinners. Moreover, this divine and justifying righteousness of Christ excites the faithful to the pursuit of holiness, and to the practice of virtue.

OSSENIANS, a denomination, in the first century, which taught that faith may and ought to be dissembled.

P.

PACIFICATION, *edicts of*, were decrees, granted by the kings of France to the Protestants, for appeasing the troubles occasioned by their persecution. The first *Edict of Pacification* was granted by Charles IX, in January 1562, permitting the free exercise of the reformed religion near all the cities and towns of the realm. March 19, 1563, the same king granted a second *Edict of Pacification*, at Amboise, permitting the free exercise of the reformed religion in the houses of gentlemen and lords high justiciaries (or those that had the power of life and death) to their families and dependents only; and allowing other Protestants to have their sermons in such towns as they had them in before the seventh of March, obliging them withal to quit the churches they had possessed themselves of during the troubles. Another, called the *Edict of Lonjumeau*, ordering the execution of that of Amboise, was published March 27, 1558, after a treaty of peace. This pacification was but of short continuance; for Charles perceiving a general insurrection of the Huguenots, revoked the said edicts in September, 1568, forbidding the exercise of the Protestant religion, and commanding all the ministers to depart the kingdom in fifteen days. But on the eighth of August, 1570, he made peace with them again, and published an edict on the eleventh, allowing the lords high justiciaries to have sermons in their houses for all comers, and granting other Protestants two public exercises in each government. He likewise gave them four cautionary towns,

viz. *Rochel*, *Montaubon*, *Cognal*, and *La Charite*, to be places of security for them during the space of two years.

Nevertheless, in August 1572, he authorised the *Bartholomew* massacre, and at the same time issued a declaration forbidding the exercise of the Protestant religion.

Henry III, in April 1576, made peace with the Protestants; and the *Edict of Pacification* was published in parliament May 14, permitting them to build churches and have sermons where they pleased. The Guisian faction, enraged at this general liberty, began the famous *league* for defence of the Catholic religion, which became so formidable, that it obliged the king to assemble the states of the kingdom at Blois, in December 1576, where it was enacted that there should be but one religion in France, and that the Protestant ministers should be all banished. In 1577, the king, to pacify the troubles, published an edict in parliament, October 8th, granting the same liberty to the reformed which they had before. However, in July 1585, the *league* obliged him to publish another edict, revoking all former edicts granted to the Protestants, and ordering them to depart the kingdom in six months, or turn Papists. This edict was followed by more to the same purpose.

Henry IV coming to the crown, published a declaration, July 4, 1591, abolishing the edicts against the Protestants. This edict was verified in the parliament of Chalons; but the troubled prevented the verification of it in the parliaments of the other provinces; so that the Protestants had not the free exercise of their religion in any place but where they were masters, and had banished the Romish religion. In April 1598, the king published a new *Edict of Pacification* at Nantz, granting the Protestants the free exercise of their religion in all places where they had the same in 1596 and 1597, and one exercise in each bailiwick.

This *Edict* of *Nantz* was confirmed by Lewis XIII, in 1610; and by Lewis XIV, 1652. But this latter abolished it entirely in 1685. See HUGUENOTS, and PERSECUTION.

PÆDOBAPTISTS, those who baptize their children. The word comes from παις, infant, and Βαπτισμος, baptism. See BAPTISM.

PAGANISM, the religious worship and discipline of Pagans, or the adoration of idols and false gods. The theology of the Pagans, according to themselves, as Scævola and Varro, was of three sorts. The first of these may well be called fabulous, as treating of the theology and genealogy of their deities, in which they say such things as are unworthy of deity; ascribing to them thefts, murders, adulteries, and all manner of crimes; and therefore this kind of theology is condemned by the wiser sort of heathens as nugatory and scandalous: the writers of this sort of theology were Sanchoniatho, the Phœnician; and of the Grecians, Orpheus, Hesiod, Pherecyde, &c. The second sort, called *physic*, or na-

tural, was studied and taught by the philosophers, who, rejecting the multiplicity of gods introduced by the poets, brought their theology to a more natural and rational form, and supposed that there was but one Supreme God, which they commonly make to be the sun; at least, an emblem of him, but at too great a distance to mind the affairs of the world, and therefore devised certain demons, which they considered as mediators between the Supreme God and man; and the doctrines of these demons, to which the apostle is thought to allude in 1st Tim. iv, 1. were what the philosophers had a concern with, and who treat of their nature, office, and regard to men; as did Thales, Pythagoras, Plato, and the Stoics. The third part, called *politic*, or civil, was instituted by legislators, statesmen, and politicians: the first among the Romans was Numa Pompilius: this chiefly respected their gods, temples, altars, sacrifices, and rites of worship, and was properly their idolatry, the care of which belonged to the priests; and this was enjoined the common people, to keep them in obedience to the civil state. Thus things continued in the Gentile world, until the light of the Gospel was sent among them: the times before that were *times of ignorance*, as the apostle calls them: they were ignorant of the true God, and of the worship of him; and of the Messiah, and salvation by him. Their state is truly described, Eph. ii, 12, that they were then *without Christ; aliens from the commonwealth of Israel; strangers from the covenants of promises; having no hope, and without God in the world;* and, consequently, their theology was insufficient for their salvation. See HEATHENS, IDOLATRY, POLYTHEISM.

PAGODA, or PAGOD, a name given by the East Indians to their temples, where they worship their gods.

PANTHEISM, a philosophical species of idolatry, leading to atheism, in which the universe was considered as the Supreme God. Who was the inventor of this absurd system, is, perhaps, not known; but it was of early origin, and differently modified by different philosophers. Some held the universe to be one immense animal, of which the incorporeal soul was properly their god, and the heavens and the earth the body of that god; whilst others held but one substance, partly active and partly passive, and therefore looked upon the visible universe as the only *Numen*. The earliest Grecian pantheist of whom we read, was Orpheus, who called the world the *body of God*, and its several parts its members, making the whole universe one *divine animal*. According to Cudworth, Orpheus and his followers believed in the immaterial soul of the world: therein agreeing with Aristotle, who certainly held that God and matter are co-eternal; and that there is some such union between them as subsists between the souls and bodies of men. See article SPINOSISM.

PANTHEOLOGY, the whole sum or body of divinity.

PAPIST, one who adheres to the communion of the pope and church of Rome. See POPE, and POPERY.

PARABLE, a fable or allegorical instruction founded on something real or apparent in nature or history, from which a moral is drawn, by comparing it with something in which the people are more immediately concerned: such are the parables of Dives and Lazarus, of the prodigal son, of the ten virgins, &c. Dr. Blair observes, that "of parables which form a part of allegory, the prophetical writings are full; and if to us they sometimes appear obscure, we must remember, that, in those early times, it was universally the mode throughout all the eastern nations to convey sacred truths under some mysterious figures and representations."

PARACLETE, an advocate or comforter; generally applied to the third person in the Trinity, John xv, 26.

PARADISE, the garden of Eden, in which Adam and Eve were placed. It is also used to denote heaven, Luke xxiii, 44. As to the terrestrial paradise, there have been many enquiries about its situation. It has been placed in the third heaven, in the orb of the moon, in the moon itself, in the middle region of the air, above the earth, under the earth, in the place possessed by the Caspian sea, and under the arctic pole. The learned Huetius places it upon the river that is produced by the conjunction of the Tigris and Euphrates, now called the river of the Arabs, between this conjunction and the division made by the same river before it falls into the Persian sea. Other geographers have placed it in Armenia, between the sources of the Tigris, the Euphrates, the Araxes, and the Phasis, which they suppose to be the four rivers described by Moses. But concerning the exact place, we must necessarily be very uncertain, if, indeed, it can be thought at all to exist at present, considering the many changes which have taken place on the surface of the earth since the creation. See MAN.

PARAPHRASE, an explanation of some text in clearer and more ample terms, wherein more regard is had to an author's meaning than his words. See COMMENTARY.

PARDON, the act of forgiving an offender, or removing the guilt of sin, that the punishment due to it may not be inflicted. Of the *nature of pardon* it may be observed, that the scripture represents it by various phrases: a lifting up, or taking away, Psa. xxxii, 1; a covering of it, Ps. lxxxv, 2; a non-imputation of it, Ps. xxxii, 2; a blotting it out, Is. xliii, 25; a non-remembrance of it, Heb. viii, 12. Is. xliii, 25. 1. It is an act of free grace, Psa. li, 1. Isa. xliii, 25.—2. A point of justice, God having received satisfaction by the blood of Christ, 1st John i, 9.—3. A complete act, a forgiveness of all the sins of his people, 1st John i, 7. Psal. ciii, 2, 3.—4. An act that will never be repealed, Mic. vii, 19. *The author or cause of pardon* is not any creature, angel,

or man; but God. Ministers are said to remit sin declaratively, but not authoritatively; that is, they preach and declare that there is remission of sins in Christ; but to pretend to absolve men is the height of blasphemy, 1st Thess. ii, 4. Rev. xiii, 5, 6. See ABSOLUTION, INDULGENCES. There is nothing that man has, or can do, by which pardon can be procured: wealth cannot buy pardon, Prov. xi, 4; human works or righteousness cannot merit it, Rom. xi, 6; nor can water baptism wash away sin. It is the prerogative of God alone to forgive, Mark ii, 7; the first cause of which is his own sovereign grace and mercy, Eph. i, 7. The meritorious cause is the blood of Christ, Heb. ix, 14. 1st John i, 7. Pardon of sin and justification are considered by some as the same thing: and it must be confessed that there is a close connexion; in many parts they agree, and it is without doubt that every sinner who shall be found pardoned at the great day will likewise be justified; yet they have been distinguished thus: 1. An innocent person, when falsely accused and acquitted, is justified, but not pardoned; and a criminal may be pardoned, though he cannot be justified or declared innocent. Pardon is of men that are sinners, and who remain such, though pardoned sinners; but justification is a pronouncing persons righteous, as if they had never sinned.—2. Pardon frees from punishment, but does not entitle to everlasting life; but justification does, Rom. v. If we were only pardoned, we should, indeed, escape the pains of hell, but could have no claim to the joys of heaven; for these are more than the most perfect works of man could merit; therefore they must be what the scriptures declare—"the gift of God."

After all, however, though these two may be distinguished, yet they cannot be separated; and, in *reality*, one is not prior to the other; for he that is pardoned by the death of Christ is at the same time justified by his life, Rom. v, 10. Acts xiii, 38, 39. See GRACE, MERCY. *Charnock's Works*, vol. ii, p. 101; *Gill's Body of Div., art. Pardon; Owen on* Psalm cxxx; *Hervey's Works*, vol. ii, p. 352.

PARENTS, a name appropriated to immediate progenitors, as father and mother. The duties of parents to children relate to their health, their maintenance, their education, and morals. Many rules have been delivered respecting the *health* of children, which cannot be inserted here; yet we shall just observe, that, if a parent wishes to see his progeny healthy, he must not indulge them in every thing their little appetites desire; not give them too much sleep, nor ever give them strong liquors. He must accustom them to industry and moderate exercise. Their food and clothing should be rather light. They should go to rest soon, and rise early; and, above all, should, if possible, be inspired with a love of cleanliness. As to their *maintenance*, it is the parent's

duty to provide every thing for them that is necessary until they be capable of providing for themselves. They, therefore, who live in habits of idleness, desert their families, or by their negligent conduct reduce them to a state of indigence and distress, are violating the law of nature and of revelation, 1st Tim. v, 8. In respect to their *education* and *morals*, great care should be taken. As it relates to the present life, habits of courage, application, trade, prudence, labour, justice, contentment, temperance, truth, benevolence, &c., should be formed. Their capacities, age, temper, strength, inclination, should be consulted, and advice given suitable to these. As it relates to a future life, their minds should be informed as to the being of God, his perfections, glory, and the mode of salvation by Jesus Christ. They should be chatechized; allured to a cheerful attendance on Divine worship; instructed in the scriptures; kept from bad company; prayed with and for; and, above all, a good example set them, Prov. xxii, 6. Eph. vi, 1, 2. Nothing can be more criminal than the conduct of some parents in the inferior classes of the community, who never restrain the desires and passions of their children; suffer them to live in idleness, dishonesty, and profanation of the Lord's day, the consequence of which is often an ignominious end. So, among the great, permitting their children to spend their time and their money as they please; indulging them in perpetual public diversions, and setting before them awful examples of gambling, indolence, blasphemy, drinking, and almost every other vice; what is this but ruining their children, and "bequeathing to posterity a nuisance?" But, while we would call upon parents to exercise their authority, it must not be understood that children are to be entirely at *their* disposal under all circumstances, especially when they begin to think for themselves. Though a parent have a right over his children, yet he is not to be a domestic tyrant, consulting his own will and passions in preference to their interest. In fact, his right over them is at an end when he goes beyond his duty to them. "For parents," as Mr. Paley observes, "have no natural right over the lives of their children, as was absurdly allowed to Roman fathers; nor any to exercise unprofitable severities; nor to command the commission of crimes: for these rights can never be wanted for the purposes of a parent's duty. Nor have parents any right to sell their children into slavery; to shut up daughters and younger sons in nunneries and monasteries, in order to preserve entire the estate and dignity of the family; or to use any arts, either of kindness or unkindness, to induce them to make choice of this way of life themselves; or, in countries where the clergy are prohibited from marriage, to put sons into the church for the same end, who are never likely to do or receive any good in it sufficient to compensate for this sacrifice; nor to

urge children to marriages from which they are averse, with the view of exalting or enriching the family, or for the sake of connecting estates, parties, or interests; nor to oppose a marriage in which the child would probably find his happiness, from a motive of pride or avarice, of family hostility or personal pique." *Paley's Moral Philosophy*, vol. i, p. 345. to 370; *Stennett's Discourses on Domestic Duties*, dis. 5; *Beattie's Elements of Moral Science*, vol. ii, p. 139, 148; *Doddridge's Lectures*, lec. 74; *Saurin's Sermons, Robinson's translation*, vol. v. ser. 1; *Searle's Christian Parent.*

PARSIMONY, covetousness. See COVETOUSNESS.

PARSON (*persona ecclesiæ*), one that hath full possession of all the rights of a parochial church. He is called parson (persona), because by his person the church, which is an invisible body, is represented, and he is in himself a body corporate, in order to protect and defend the rights of the church, which he personates. There are three ranks of clergymen below that of a dignity, viz. parson, vicar, and curate. *Parson* is the first, meaning a rector, or he who receives the great tithes of a benefice. *Clergyman* may imply any person ordained to serve at the altar. *Parsons* are always *priests*, whereas *clergymen* are only *deacons*. See CLERGY, CURATE.

PASAGINIANS, a denomination which arose in the twelfth century, known also by the name of the Circumcised. Their distinguishing tenets were these, 1. That the observation of the law of Moses in every thing except the offering of sacrifices was obligatory upon Christians. In consequence, of which, they circumcised their followers, abstained from those meats the use of which was prohibited under the Mosaic œconomy, and celebrated the Jewish sabbath.—2. That Christ was no more than the first and purest creature of God. This denomination had the utmost aversion to the doctrine and discipline of the church of Rome.

PASSALORYNCHITES, a branch of the Montanists. They held that, in order to be saved, it was necessary to observe a perpetual silence; wherefore they kept their finger constantly upon their mouth, and dared not open it; even to say their prayers. Their name is derived from the Greek πασσαλος, a *nail*, and ρις, a *nostril*, because, when they put their finger to their mouth, they touched their nose.

PASSIVE OBEDIENCE OF CHRIST. See OBEDIENCE, and SUFFERINGS OF CHRIST.

PASSIVE PRAYER, among the mystic divines, is a total suspension or ligature of the intellectual faculties, in virtue whereof the soul remains of itself, and, as to its own power, impotent with regard to the producing of any effects. The passive state, according to Fenelon, is only passive in the same sense as contemplation; i. e. it does not exclude peaceable disinterested acts, but only unquiet ones, or such as tend to our own interest. In the passive state the soul has not properly any activity, any sensation of its own.

It is a mere inflexibility of the soul, to which the feeblest impulse of grace gives motion. See Mystic.

PASSION, in its general import, signifies every feeling of the mind occasioned by an extrinsic cause. It is used to describe a violent commotion or agitation of the mind; emotion, zeal, ardour, or eagerness, as opposed to that state of ease wherein a man can conquer his desires, or hold them in subjection. 1. As to the *number* of the passions, Le Brun makes them about twenty. 1. Attention; 2. admiration; 3. astonishment; 4. veneration; 5. rapture; 6. joy, with tranquillity; 7. desire; 8. laughter; 9. acute pain; 10. pains, simply bodily; 11. sadness; 12. weeping; 13. compassion; 14. scorn; 15. horror; 16. terror or fright; 17. anger; 18. hatred; 19. jealousy; 20. despair. All these may be represented on canvass by the pencil. Some make their number greater, adding aversion, love, emulation, &c. &c.; these, however, may be considered as included in the above list. They are divided by some into public and private; proper and improper; social and selfish passions.—2. The *original* of the passions are from impressions on the senses; from the operations of reason, by which good or evil are foreseen; and from the recollections of memory.—3. The *objects* of the passions are mostly things sensible, on account of their near alliance to the body; but objects of a spiritual nature also, though invisible, have a tendency to excite the passions: such as the love of God, heaven, hell, eternity, &c.—4. As to the *innocency* of the passions: in themselves they are neither good nor evil, but according to the good or ill *use* that is made of them, and the degrees to which they rise.—5. The *usefulness* of the passions is considerable, and were given us for a kind of spring or elasticity to correct the natural sluggishness of the corporeal part. They gave birth to poetry, science, painting, music, and all the polite arts, which minister to pleasure; nor are they less serviceable in the cause of religion and truth.—"They," says Dr. Watts, "when sanctified, set the powers of the understanding at work in the search of divine truth and religious duty; they keep the soul fixed to divine things; render the duties of holiness much easier, and temptations to sin much weaker; and render us more like Christ, and fitter for his presence and enjoyment in heaven."—6. As to the *regulation* of the passions: to know whether they are under due restraints, and directed to proper objects, we must enquire whether they influence our opinions; run before the understanding, engaged in trifling and neglectful of important objects; express themselves in an indecent manner, and whether they disorder our conduct. If this be the case, they are out of their due bounds, and will become sources of trial rather than instruments of good. To have them properly regulated, we should possess knowledge of our

duty, take God's word for our rule, be much in prayer and dependence on the Divine Being.—7. Lastly, we should *study* the passions. To examine them accurately, indeed, requires much skill, patience, observation, and judgment; but to form any proper idea of the human mind, and its various operations; to detect the errors that arise from heated temperament and intellectual excess; to know how to touch their various strings, and to direct and employ them in the best of all services; I say, to accomplish these ends, the study of the passions is of the greatest consequence.

"Amidst the numerous branches of knowledge," says Mr. Cogan, "which claim the attention of the human mind, no one can be more important than this. Whatever most intimately concerns ourselves must be of the first moment. An attention, therefore, to the workings of our own minds; tracing the power which external objects have over us; discovering the nature of our emotions and affections; and comprehending the reason of our being affected in a particular manner, must have a direct influence upon our pursuits, our characters, and our happiness. It may with justice be advanced, that the history of ourselves in this department is of much greater utility than abstruser speculations concerning the nature of the human soul, or even the most accurate knowledge of its intellectual powers; for it is according as the passions and affections are excited and directed towards the objects investigated by our intellectual natures that we become useful to ourselves or others; that we rise into respectability, or sink into contempt; that we diffuse or enjoy happiness, diffuse or suffer misery. An accurate analysis of these passions and affections, therefore, is to the moralist what the science of anatomy is to the surgeon. It constitutes the first principles of rational practice; it is, in a moral view, the anatomy of the heart; it discovers *why* it beats, and *how* it beats; indicates appearances in a sound and healthy state; detects diseases with their causes; and it is infinitely more fortunate in the power it communicates of applying suitable remedies."

See *Hutcheson*, *Watts*, *Le Brun*, *Cogan*, *and Davan on the Passions*; *Grove's Moral Philosophy*, vol. i, ch. 7; *Reid's Active Powers of Man; Fordyce's Elements of Mor. Phil.; Burke on the Sublime and Beautiful*, p. 50.

PASSOVER, a solemn festival of the Jews, instituted in commemoration of their coming out of Egypt; because, the night before their departure, the destroying angel, who put to death the first-born of the Egyptians, passed over the houses of the Hebrews, without entering therein; because they were marked with the blood of the lamb, which was killed the evening before, and which for this reason was called the paschal lamb. See *twelfth ch. Exod.; Brown's Dict.*, article FEAST; and *Mc. Ewen on the Types*, p. 172.

PASTOR, literally a shepherd; figuratively a stated minister appointed to watch over and instruct

a congregation. Of the qualifications of ministers we have already made some remarks under that article; but the following, taken from the works of a spiritual and useful writer, we hope, will not be found superfluous. Jesus Christ's description of an evangelical pastor, Matt. xxiv, 45. includes two things, *faithfulness* and *prudence*. "If a minister be faithful, he deceives not others; and if he be prudent, he is not apt to be deceived himself. His prudence suffers not deceivers easily to impose upon him; and his faithfulness will not suffer him knowingly to impose upon his people. His prudence will enable him to discern, and his faithfulness oblige him to distribute wholesome food to his flock. But more particularly,

"1. *Ministerial faithfulness* includes pure and spiritual aims and intentions for God, Phil. ii, 20, 21.—2. Personal sincerity, or integrity of heart, Neh. ix, 8. 1st Cor. ii, 12.—3. Diligence in the discharge of duty, Matt. xxv, 21. 1st Tim. iv, 2.—4. Impartiality in the administrations of Christ's house, 1st Tim. v, 21.—5. An unshaken constancy and perseverance to the end, Rev. ii, 10. But the Lord's servants must not only be faithful, but prudent, discreet, and wise. Fidelity and honesty make a good *Christian;* but the addition of prudence to fidelity makes a good *steward.* Faithfulness will fix the eye upon the right end; but it is prudence must direct to the proper means of attaining it. The use of prudence to a minister is unspeakably great: it not only gives clearness and perspicacity to the mind by freeing it from passions and corporeal impressions, enabling thereby to apprehend what is best to be done, but enables it in its deliberations about the means to make choice of the most apt and proper; and directs the application of them in the fittest season, without precipitation by too much haste, or hazard by too tedious delay.

"1. Prudence will direct us to lay a good foundation of knowledge in our people's souls, by catechizing and instructing them in the principles of Christianity, without which we labour in vain.—2. Ministerial prudence discovers itself in the choice of such subjects as the needs of our people's souls do most require and call for.—3. It will not only direct us in the choice of our subjects, but of the language, too, in which we dress and deliver them to our people.—4. It will shew us of what great use our own affections are for the moving of others; and will therefore advise us, that, if ever we expect the truths we preach should operate upon the hearts of others, we must first have them impressed on our own hearts, Phil. iii, 18.—5. It will direct us to be careful, by the strictness and gravity of our deportment, to maintain our esteem in the consciences of our people.—6. It will excite us to seek a blessing from God upon our studies and labours, as knowing all our ministerial success entirely depends thereupon," 1st Cor. iii, 7. See *Flavel's Character of Evangelical Pastor, in the second Volume of his Works*, p.

763, fol. ed.; and books under article MINISTRY.

PATIENCE, that calm and unruffled temper with which a good man bears the evils of life. "Patience," says an eminent writer, "is apt to be ranked by many among the more humble and obscure virtues, belonging chiefly to those who groan on a sick bed, or who languish in a prison; but in every circumstance of life no virtue is more important both to duty and to happiness. It is not confined to a situation of continued adversity: it principally, indeed, regards the disagreeable circumstances which are apt to occur; but prosperity cannot be enjoyed, any more than adversity supported without it. It must enter into the temper, and form the habit of the soul, if we would pass through the world with tranquillity and honour." "Christian patience," says Mason, "is essentially different from insensibility, whether natural, artificial, or acquired. This, indeed, sometimes passes for patience, though it be in reality quite another thing; for *patience* signifies *sufferings*. Now if you inflict ever so much pain on the body of another, if he is not sensible of it, it is no pain to him; he suffers nothing: consequently calmness under it is no patience. This insensibility is sometimes *natural*. Some, in the native temperament of their mind and body, are much less susceptible of pain than others are.—There are different degrees of insensibility in men, both in their animal and mental frame; so that the same event may be a great exercise of patience to one man, which is none at all to another, as the latter feels little or no pain from that wound inflicted on the body or mind which gives the most exquisite anguish to the former. Again; there is an artificial insensibility: such as is procured by opiates, which blunt the edge of pain; and there is an acquired insensibility; or that which is attained by the force of principles strongly inculcated, or by long custom. Such was the apathy of the *Stoics*, who obstinately maintained that pain was no evil, and therefore bore it with amazing firmness; which, however, was very different from the virtue of Christian patience, as appears from the principles from which they respectively proceeded; the one springing from pride, the other from humility." Christian patience, then, is something different from all these. "It is not a careless indolence, a stupid insensibility, mechanical bravery, constitutional fortitude, a daring stoutness of spirit, resulting from fatalism, philosophy, or pride:—it is derived from a Divine agency, nourished by heavenly truth, and guided by scriptural rules."

"Patience," says Mr. Jay, "must be displayed under *provocations*. Our opinions, reputation, connexions, offices, business, render us widely vulnerable. The characters of men are various; their pursuits and their interests perpetually clash: some try us by their ignorance, some by their folly; some by their perverseness, some by their malice. Here, then, is an opportunity for the triumph of patience.—We are

very susceptive of irritation; anger is eloquent; revenge is sweet: but to stand calm and collected; to suspend the blow which passion was urgent to strike; to drive the reasons of clemency as far as they will go; to bring forward fairly in view the circumstances of mitigation; to distinguish between surprise and deliberation, infirmity and crime; or, if an infliction be deemed necessary, to leave God to be both the judge and the executioner; this a Christian should labour after: his *peace* requires it. People love to sting the passionate: they who are easily provoked, commit their repose to the keeping of their enemies; they lie down at their feet, and invite them to strike. The man of temper places himself beyond vexatious interruption. 'He that hath no rule over his own spirit, is like a city that is broken down, and without walls,' into which enter over the ruins serpents, vagrants, thieves, enemies; while the man who in patience possesses his soul, has the command of himself, places a defence all around him, and forbids the entrance of such unwelcome company to offend or discompose. His *wisdom* requires it. 'He that is slow to anger is of great understanding; but he that is hasty of spirit, exalteth folly.' Wisdom gives us large, various, comprehensive views of things; the very exercise operates as a diversion, affords the mind time to cool, and furnishes numberless circumstances tending to soften severity. His *dignity* requires it. 'It is the glory of a man to pass by a transgression.' The man provoked to revenge is conquered, and loses the glory of the struggle; while he who forbears comes off victor, crowned with no common laurels. A flood assails a rock, and rolls off unable to make an impression; while straws and boughs are borne off in triumph, carried down the stream, driven and tossed. *Examples* require it. What provocations had Joseph received from his brethren? but he scarcely mentions the crime; so eager is he to announce the pardon. David says, 'They rewarded me evil for good; but as for me, when they were sick, my clothing was sackcloth.' Stephen, dying under a shower of stones, prays for his enemies: 'Lord, lay not this sin to their charge.' But a greater than Joseph, or David, or Stephen, is here. Go to the foot of the cross, and behold Jesus, suffering for us. Every thing conspired to render the provocation heinous; the nature of the offence, the meanness and obligation of the offenders, the righteousness of his cause, the grandeur of his person; and all these seemed to call for vengeance. The creatures were eager to punish. Peter drew his sword: the sun resolved to shine on such criminals no longer; the rocks asked to crush them; the earth trembles under the sinful load; the very dead cannot remain in their graves. He suffers them all to testify their sympathy, but forbids their revenge; and, lest the Judge of all should pour forth his fury, he cries, 'Father, forgive them, for they know not what they do!'—2. Patience is to

be displayed in suffering *affliction*. This is another field in which patience gathers glory. Affliction comes to exercise our patience, and to distinguish it. 'The trial of your faith worketh patience,' not only in consequence of the Divine Blessing, but by the natural operation of things: use makes perfect; the yoke is rendered easy by being worn, and those parts of the body which are most in action are the most strong and solid; and, therefore, we are not to excuse improper dispositions under affliction, by saying, 'it was so trying, who could help it?' This is to justify impatience by what God sends on purpose to make you patient.—3. Patience is to be exercised under *delays*. We as naturally pursue a desired good as we shun an apprehended evil: the want of such a good is as grievous as the pressure of such an evil; and an ability to bear the one is as needful a qualification as the fortitude by which we endure the other. It therefore equally belongs to patience to wait, as to suffer. God does not always immediately indulge us with an answer to our prayer. He hears, indeed, as soon as we knock; but he does not open the door: to stand there resolved not to go without a blessing, requires patience; and patience cries, 'Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.'"

We have, however, the most powerful motives to excite us to the attainment of this grace. 1. God is a God of patience, Rom. xv, 5.—2. It is enjoined by the Gospel, Rom. xii, 12, Luke xxi, 19.—3. The present state of man renders the practice of it absolutely necessary, Heb. x, 36.—4. The manifold inconvenience of impatience is a strong motive, Jon. iv. Psalm cvi.—5. Eminent examples of it, Heb. xii, 2. Heb. vi, 12. Job i, 22.—6. Reflect that all our trials will terminate in triumph, James v, 7, 8. Rom. ii, 7. *Barrow's Works*, vol. iii, ser. 10; *Jay's Sermons*, ser. 2, vol. i; *Mason's Christian Morals*, vol. i, ser. 3; *Blair's Sermons*, vol. iii, ser. 11; *Bishop Horne's Discourses*, vol. ii, ser. 10; *Bishop Hopkins's Death disarmed*, p. 1, 120.

PATIENCE OF GOD is his long suffering or forbearance. He is called the God of patience, not only because he is the author and object of the grace of patience, but because he is patient or long suffering in himself, and towards his creatures. It is not, indeed, to be considered as a quality, accident, passion, or affection in God as in creatures, but belongs to the very nature and essence of God, and springs from his goodness and mercy, Rom. ii, 4. It is said to be exercised towards his chosen people, 2d Pet. iii, 9. Rom. iii, 25. Is. xxx, 18. 1st Tim. i, 16. and towards the ungodly, Rom. ii, 4. Ecc. viii, 11. The end of his forbearance to the wicked, is, that they may be without excuse; to make his power and goodness visible; and partly for the sake of his own people, Gen. xviii, 32. Rev. vi, 11. 2d Pet. iii, 9. His patience is manifested by giving

warnings of judgments before he executes them, Hos. vi, 5. Amos iii, 1. 2d Pet. ii, 5. In long delaying his judgments, Ecc. viii, 11. In often mixing mercy with them. There are many instances of his patience recorded in the scripture: with the old world, Gen. vi, 3; the inhabitants of Sodom, Gen. xiii; in Pharaoh, Ex. v; in the people of Israel in the wilderness, Acts xiii, 18; in the Amorites and Canaanites, Gen. xv, 16. Lev. xviii, 28; in the Gentile world, Acts xvii, 30; in fruitless professors, Luke xiii, 6, 9; in Antichrist, Rev. ii, 21. Ch. xiii, 6. Ch. xviii, 8. See *Charnock's Works*, vol. i, p. 780; *Gill's Body of Divinity*, vol. i, p. 130; *Saurin's Sermons*, vol. i, ser. 10. and 11, 148, 149; *Tillotson's Sermons*.

PATRIARCHS, heads of families; a name applied chiefly to those who lived before Moses, who were both priests and princes, without peculiar places fitted for worship, Acts ii, 29. Ch. vii, 8, 9. Heb. vii, 4.

Patriarchs, among Christians, are ecclesiastical dignitaries, or bishops, so called from their paternal authority in the church. The power of patriarchs was not the same in all, but differed according to the different customs of countries, or the pleasures of kings and councils. Thus the patriarch of Constantinople grew to be a patriarch over the patriarchs of Ephesus and Cæsarea, and was called the *Œcumenical and Universal Patriarch*; and the patriarch of Alexandria had some prerogatives which no other patriarch but himself enjoyed; such as the right of consecrating and approving of every single bishop under his jurisdiction. The patriarchate has been ever esteemed the supreme dignity in the church: the bishop had only under him the territory of the city of which he was bishop; the metropolitan superintended a province, and had for suffragans the bishops of his province; the primate was the chief of what was then called a *diocese*, and had several metropolitans under him; and the patriarch had under him several dioceses, composing one exarchate, and the primates themselves were under him. Usher, Pagi, De Marca, and Morinus, attribute the establishment of the grand patriarchates to the apostles themselves, who, in their opinion, according to the description of the world then given by geographers, pitched on three principal cities in the three parts of the known world, viz. Rome in Europe, Antioch in Asia, and Alexandria in Africa: and thus formed a trinity of patriarchs. Others maintain, that the name patriarch was unknown at the time of the council of Nice; and that for a long time afterwards patriarchs and primates were confounded together, as being all equally chiefs of dioceses, and equally superior to metropolitans, who were only chiefs of provinces. Hence Socrates gives the title patriarch to all the chiefs of dioceses, and reckons ten of them. Indeed, it does not appear that the dignity of patriarch was appropriated to the five grand sees of Rome, Constantinople, Alexandria, An-

tioch, and Jerusalem, till after the council of Chalcedon, in 451; for when the council of Nice regulated the limits and prerogatives of the three patriarchs of Rome, Antioch, and Alexandria, it did not give them the title of patriarchs, though it allowed them the pre-eminence and privileges thereof: thus, when the council of Constantinople adjudged the second place to the bishop of Constantinople, who till then was only a suffragan of Heraclea, it said nothing of the patriarchate. Nor is the term *patriarch* found in the decree of the council of Chalcedon, whereby the fifth place is assigned to the bishop of Jerusalem; nor did these five patriarchs govern all the churches.

There were besides many independent chiefs of dioceses, who, far from owning the jurisdiction of the grand patriarchs, called themselves *patriarchs*, such as that of Aquileia; nor was Carthage ever subject to the patriarch of Alexandria. Mosheim (*Eccles. Hist.*, vol. i, p. 284) imagines that the bishops who enjoyed a certain degree of pre-eminence over the rest of their order were distinguished by the Jewish title of patriarchs in the fourth century. The authority of the patriarchs gradually increased till about the close of the fifth century: all affairs of moment within the compass of their patriarchates came before them either at first hand or by appeals from the metropolitans. They consecrated bishops; assembled yearly in council the clergy of their respective districts; pronounced a decisive judgment in those cases where accusations were brought against bishops; and appointed vicars or deputies, clothed with their authority, for the preservation of order and tranquillity in the remoter provinces. In short, nothing was done without consulting them, and their decrees were executed with the same regularity and respect as those of the princes.

It deserves to be remarked, however, that the authority of the patriarchs was not acknowledged through all the provinces without exception. Several districts, both in the eastern and western empires, were exempted from their jurisdiction. The Latin church had no patriarchs till the sixth century; and the churches of Gaul, Britain, &c., were never subject to the authority of the patriarch of Rome, whose authority only extended to the suburbicary provinces. There was no primacy, no exarchate, nor patriarchate, owned here; but the bishops, with the metropolitans, governed the church in common. Indeed, after the name patriarch became frequent in the West, it was attributed to the bishops of Bourges and Lyons; but it was only in the first signification, viz. as heads of dioceses. Du Cange says, that there have been some abbots who have borne the title of patriarchs.

PATRICIANS, ancient sectaries who disturbed the peace of the church in the beginning of the third century; thus called from their founder *Patricius*, preceptor of a Marcionite called Symmachus. His distinguishing tenet

was, that the substance of the flesh is not the work of God, but that of the devil; on which account his adherents bore an implacable hatred to their own flesh, which sometimes carried them so far as to kill themselves.

PATRIPASSIANS, a sect that appeared about the latter end of the second century; so called from their ascribing the passion or sufferings of Christ to the Father; for they asserted the unity of God in such a manner as to destroy all distinctions of persons, and to make the Father and Son precisely the same; in which they were followed by the Sabellians and others. The author and head of the Patripassians was Praxeas, a philosopher of Phrygia, in Asia.

PATRONAGE, or Advowson, a sort of incorporeal hereditament, consisting in the right of presentation to a church or ecclesiastical benefice. Advowson signifies the taking into protection, and therefore is synonymous with patronage; and he who has the right of advowson is called the patron of the church.

PAULIANISTS, a sect so called from their founder Paulus Samosatenus, a native of Samosata, elected bishop of Antioch in 262. His doctrine seems to have amounted to this: that the Son and the Holy Ghost exist in God in the same manner as the faculties of reason and activity do in man; that Christ was born a mere man; but that the reason or wisdom of the Father descended into him, and by him wrought miracles upon earth, and instructed the nations; and, finally, that on account of this union of the divine word with the man Jesus, Christ might, though improperly, be called God. It is also said that he did not baptize in the name of the Father, and the Son, &c.; for which reason the council of Nice ordered those baptized by him to be re-baptized. Being condemned by Dionysius Alexandrinus in a council, he abjured his errors to avoid deposition; but soon after he resumed them, and was actually deposed by another council in 269. He may be considered as the father of the modern Socinians; and his errors are severely condemned by the council of Nice, whose creed differs a little from that now used under the same name in the church of England. The creed agreed upon by the Nicene fathers with a view to the errors of Paulus Samosatenus concludes thus: "But those who say there was a time when he was not, and that he was not before he was born, the catholic and apostolic church anathematize."

PAULICIANS, a branch of the ancient Manichees; so called from their founder, one Paulus, an Armenian, in the seventh century, who with his brother John, both of Samosata, formed this sect; though others are of opinion that they were thus called from another Paul, an Armenian by birth, who lived under the reign of Justinian II. In the seventh century, a zealot, called Constantine, revived this drooping sect, which had suffered much from the violence of its adversaries, and was ready to expire under the severity of the imperial edicts, and that zeal with which they were carried

into execution. The Paulicians, however, by their number and the continuance of the emperor Nicephorus, became formidable to all the East. But the cruel rage of persecution, which had for some years been suspended, broke forth with redoubled violence under the reigns of Michael Curopalates, and Leo the Armenian, who inflicted capital punishment on such of the Paulicians as refused to return into the bosom of the church. The empress Theodora, tutoress of the emperor Michael, in 845, would oblige them either to be converted or to quit the empire; upon which several of them were put to death, and more retired among the Saracens; but they were neither all exterminated nor banished.

Upon this they entered into a league with the Saracens, and, choosing for their chief an officer of the greatest resolution and valour, whose name was Carbeus, they declared against the Greeks a war, which was carried on for fifty years with the greatest vehemence and fury. During these commotions, some Paulicians, towards the conclusion of this century, spread abroad their doctrines among the Bulgarians: many of them, either from a principle of zeal for the propagation of their opinions, or from a natural desire of flying from the persecution which they suffered under the Grecian yoke, retired about the close of the eleventh century from Bulgaria and Thrace, and formed settlements in other countries. Their first migration was into Italy; whence, in process of time, they sent colonies into almost all the other provinces of Europe, and formed gradually a considerable number of religious assemblies, who adhered to their doctrine, and who were afterwards persecuted with the utmost vehemence by the Roman pontiffs. In Italy they were called *Patarini*, from a certain place called *Pataria*, being a part of the city of Milan, where they held their assemblies; and *Gathari*, or *Gazari*, from Gazaria, or the Lesser Tartary. In France they were called *Albigenses*, though their faith differed widely from that of the Albigenses whom Protestant writers generally vindicate (See ALBIGENSES). The first religious assembly the Paulicians had formed in Europe is said to have been discovered at Orleans in 1017, under the reign of Robert, when many of them were condemned to be burnt alive. The ancient Paulicians, according to Photius, expressed the utmost abhorrence of Manes and his doctrine. The Greek writers comprise their errors under the sixth following particulars: 1. They denied that this inferior and visible world is the production of the Supreme Being; and they distinguished the Creator of the world and of human bodies from the Most High God who dwells in the heavens: and hence some have been led to conceive that they were a branch of the Gnostics rather than of the Manichæans.—2. They treated contemptuously the Virgin Mary, or, according to the usual manner of speaking among the Greeks, they refused to adore and worship her.—3. They

refused to celebrate the institution of the Lord's supper.—4. They loaded the cross of Christ with contempt and reproach, by which we are only to understand that they refused to follow the absurd and superstitious practice of the Greeks, who paid to the pretended wood of the cross a certain sort of religious homage.—5. They rejected, after the example of the greatest part of the Gnostics, the books of the Old Testament; and looked upon the writers of that sacred history as inspired by the creator of this world, and not by the Supreme God.—6. They excluded presbyters and elders from all part in the administration of the church.

PEACE, that state of mind in which persons are exposed to no open violence to interrupt their tranquillity. 1. *Social peace* is mutual agreement one with another, whereby we forbear injuring one another, Psalm xxxiv, 14. Psalm cxxxii.—2. *Ecclesiastical peace* is freedom from contentions and rest from persecutions, Isa. xi, 13. Isaiah xxxii, 17. Rev. xii, 14.—3. *Spiritual peace* is deliverance from sin, by which we were at enmity with God, Rom. v, 1; the result of which is peace in the conscience, Heb. x, 22. This peace is the gift of God through Jesus Christ, 2d Thess. iii, 16. It is a blessing of great importance, Psalm cxix, 165. It is denominated perfect, Isaiah xxvi, 3. Inexpressible, Phil. iv, 7. Permanent, Job xxxiv, 29. John xvi. 22. Eternal, Isaiah lvii, 2. Heb. iv, 9. See HAPPINESS.

PELAGIANS, a sect who appeared about the end of the fourth century. they maintained the following doctrines: 1. That Adam was by nature mortal, and, whether he had sinned or not, would certainly have died.—2. That the consequences of Adam's sin were confined to his own person.—3. That new-born infants are in the same situation with Adam before the fall.—4. That the law qualified men for the kingdom of heaven, and was founded upon equal promises with the Gospel.—5. That the general resurrection of the dead does not follow in virtue of our Saviour's resurrection.—6. That the grace of God is given according to our merits.—7. That this grace is not granted for the performance of every moral act; the liberty of the will and information in points of duty being sufficient.

The founder of this sect was Pelagius, a native of Great Britain. He was educated in the monastery of Banchor, in Wales, of which he became a monk, and afterwards an abbot. In the early part of his life he went over to France, and thence to Rome, where he and his friend Celestius propagated their opinions, though in a private manner. Upon the approach of the Goths, A. D. 410, they retired from Rome, and went first into Sicily, and afterwards into Africa, where they published their doctrines with more freedom. From Africa, Pelagius passed into Palestine, while Celestius remained at Carthage, with a view to preferment, desiring to be admitted among the presbyters of that city. But the discovery of

his opinions having blasted all his hopes, and his errors being condemned in a council held at Carthage, A. D. 412, he departed from that city, and went into the East. It was from this time that Augustin, the famous bishop of Hippo, began to attack the tenets of Pelagius and Celestius in his learned and eloquent writings; and to him, indeed, is principally due the glory of having suppressed this sect in its very birth.

Things went more smoothly with Pelagius in the East, where he enjoyed the protection and favour of John, bishop of Jerusalem, whose attachment to the sentiments of Origen led him naturally to countenance those of Pelagius, on account of the conformity that there seemed to be between these two systems. Under the shadow of this powerful protection, Pelagius made a public profession of his opinions, and formed disciples in several places. And though, in the year 415, he was accused by Orosius, a Spanish presbyter, whom Augustin had sent into palestine for that purpose, before an assembly of bishops met at Jerusalem, yet he was dismissed without the least censure; and not only so, but was soon after fully acquitted of all errors by the council of Diospolis.

This controversy was brought to Rome, and referred by Celestius and Pelagius to the decision of Zosimus, who was raised to the pontificate, A. D. 417. The new pontiff, gained over by the ambiguous and seemingly orthodox confession of faith that Celestius, who was now at Rome, had artfully drawn up, and also by the letters and protestations of Pelagius, pronounced in favour of these monks, declared them sound in the faith, and unjustly persecuted by their adversaries. The African bishops, with Augustin at their head, little affected with this declaration, continued obstinately to maintain the judgment they had pronounced in this matter, and to strengthen it by their exhortations, their letters, and their writings. Zosimus yielded to the perseverance of the Africans, changed his mind, and condemned, with the utmost severity, Pelagius and Celestius, whom he had honoured with his approbation, and covered with his protection. This was followed by a train of evils, which pursued these two monks without interruption. They were condemned, says Mosheim, by that same Ephesian council which had launched its thunder at the head of Nestorius. In short, the Gauls, Britons, and Africans, by their councils, and emperors by their edicts and penal laws, demolished this sect in its infancy, and suppressed it entirely before it had acquired any tolerable degree of vigour or consistence.

PENANCE, a punishment either voluntary or imposed by authority for the faults a person has committed. Penance is one of the seven sacraments of the Romish church. Besides fasting, alms, abstinence, and the like, which are the general conditions of penance, there are others of a more particular kind; as the repeating a certain number of ave

marys, paternosters, and credos; wearing a hair shift, and giving oneself a certain number of stripes. In Italy and Spain it is usual to see Christians, almost naked, loaded with chains and lashing themselves at every step. See POPERY.

PENITENCE is sometimes used for a state of repentance, and sometimes for the act of repenting. It is also used for a discipline or punishment attending repentance, more usually called *penance*. It also gives title to several religious orders, consisting either of converted debauchees and reformed prostitutes, or of persons who devote themselves to the office of reclaiming them. See next article.

Order of Penitents of St. Magdalen was established about the year 1272, by one Bernard, a citizen of Marseilles, who devoted himself to the work of converting the courtezans of that city. Bernard was seconded by several others, who, forming a kind of society, were at length erected into a religious order by pope Nicholas III, under the rule of St. Augustine. F. Gesney says, they also made a religious order of the penitents, or women they converted, giving them the same rules and observances which they themselves kept.

Congregation of Penitents of St. Magdalen, at Paris, owed its rise to the preaching of F. Tisseran, a Franciscan, who converted a vast number of courtezans, about the year 1492. Louis, duke of Orleans, gave them his house for a monastery; or rather, as appears by their constitutions, Charles VIII gave them the hotel called *Bochaigne*, whence they were removed to St. George's Chapel, in 1572. By virtue of a brief of pope Alexander, Simon, bishop of Paris, in 1497, drew them up a body of statutes, and gave them the rule of St. Augustine. It was necessary before a woman could be admitted that she had first committed the sin of the flesh. None were admitted who were above thirty-five years of age. Since its reformation by Mary Alvequin, in 1616, none have been admitted but maids, who, however, still retain the ancient name, Penitents.

PENITENTS, an appellation given to certain fraternities of penitents, distinguished by the different shape and colour of their habits. These are secular societies, who have their rules, statutes, and churches, and make public processions under their particular crosses or banners. Of these, it is said, there are more than a hundred, the most considerable of which are as follow: The White Penitents, of which there are several different sorts at Rome, the most ancient of which was constituted in 1264: the brethren of this fraternity every year give portions to a certain number of young girls, in order to their being married: their habit is a kind of white sackcloth, and on the shoulder is a circle, in the middle of which is a red and white cross. Black Penitents, the most considerable of which are the Brethren of Mercy, instituted in 1488 by some Florentines, in order to assist criminals during their imprisonment, and at the

time of their death. On the day of execution they walk in procession before them, singing the seven penitential psalms, and the litanies; and, after they are dead, they take them down from the gibbet, and bury them: their habit is black sackcloth. There are others whose business it is to bury such persons as are found dead in the streets: these wear a death's head on one side of their habit. There are also blue, gray, red, green, and violet penitents, all which are remarkable for little else besides the different colours of their habits.

Penitents, or Converts of the Name of Jesus, a congregation of religious at Seville, in Spain, consisting of women who have led a licentious life, founded in 1550. This monastery is divided into three quarters: one for professed religious; another for novices; a third for those who are under correction. When these last give signs of a real repentance, they are removed into the quarter of the novices, where, if they do not behave themselves well, they are remanded to their correction. They observe the rule of St. Augustine.

Penitents of Orvieto, are an order of nuns instituted by Antony Simoncelli, a gentleman of Orvieto, in Italy. The monastery he built was at first designed for the reception of poor girls abandoned by their parents, and in danger of losing their virtue. In 1662 it was erected into a monastery, for the reception of such as, having abandoned themselves to impurity, were willing to take up, and consecrate themselves to God by solemn vows. Their rule is that of the Carmelites.

PENITENTIAL, an ecclesiastical book retained among the Romanists, in which is prescribed what relates to the imposition of penance, and the reconciliation of penitents. There are various penitentials, as the Roman penitential; that of the venerable Bede; that of pope Gregory the Third, &c.

PENITENTIARY, in the ancient Christian church, a name given to certain presbyters or priests appointed in every church to receive the private confessions of the people, in order to facilitate public discipline, by acquainting them what sins were to be expiated by public penance, and to appoint private penance for such private crimes as were not proper to be publicly censured.

Penitentiary, also, in the court of Rome, is an office in which are examined and delivered out the secret bulls, dispensations, &c. Penitentiary is also an officer in some cathedrals vested with power from the bishop to absolve in cases referred to him.

PENTATEUCH, from πεντε, five, and τευχος, an instrument or volume, signifies the collection of the five instruments or books of Moses, which are Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Some modern writers, it seems, have asserted that Moses did not compose the Pentateuch, because the author always speaks in the third person; abridges his narration like a writer who collected from ancient memoirs; sometimes interrupts the thread of his dis-

course, for example, Gen. iv, 23; and because of the account of the death of Moses at the end, &c. It is observed, also, in the text of the Pentateuch, that there are some places that are defective: for example, in Exodus xii, 8. we see Moses speaking to Pharaoh, where the author omits the beginning of his discourse. The Samaritan inserts in the same place what is wanting in the Hebrew. In other places the same Samaritan copy adds what is deficient in the Hebrew; and what it contained more than the Hebrew seems so well connected with the rest of the discourse, that it would be difficult to separate them. Lastly, they think they observe certain strokes in the Pentateuch which can hardly agree with Moses, who was born and bred in Egypt; as what he says of the earthly paradise, of the rivers that watered it, and ran through it; of the cities of Babylon, Erech, Resen, and Calneh; of the gold of Pison; of the bdellium, of the stone of Sohem, or onyx stone, which was to be found in that country.—These particulars, observed with such curiosity, seem to prove that the author of the Pentateuch lived beyond the Euphrates. Add what he says concerning the ark of Noah, of its construction, of the place where it rested, of the wood wherewith it was built, of the bitumen of Babylon, &c. But in answer to all these objections it is justly observed, that these books are by the most ancient writers ascribed to Moses, and it is confirmed by the authority of heathen writers themselves that they are his writing: besides this, we have the unanimous testimony of the whole Jewish nation ever since Moses's time. Divers texts of the Pentateuch imply that it was written by him; and the book of Joshua and other parts of scripture import as much: and though some passages have been thought to imply the contrary, yet this is but a late opinion, and has been sufficiently confuted by several learned men. It is probable, however, that Ezra published a new edition of the books of Moses, in which he might add those passages that many suppose Moses did not write. See *Ainsworth and Kidder on the Pentateuch; Prideaux's Con.*, vol. i, p. 342, 345, 573, 575; *Marsh's Authenticity of the Five Books of Moses considered; Warburton's Divine Legation; Jenkins's Reasonableness of Christianity; Watson's Apology*, let. 2 and 3.

PENTECOST, a solemn festival of the Jews, so called, because it was celebrated fifty days after the feast of the passover, Lev. xxiii, 15. It corresponds with the Christians' Whitsuntide, for which it is sometimes used.

PERFECTION, that state or quality of a thing in which it is free from defect or redundancy. According to some, it is divided into *physical* or natural, whereby a thing has all its powers and faculties; *moral*, or an eminent degree of goodness and piety; and *metaphysical* or *transcendent* is the possession of all the essential attributes or parts necessary to the integrity of a substance; or it is that whereby a thing has or is provided

of every thing belonging to its nature; such is the perfection of God.—The term perfection, says the great Witsius, is not always used in the same sense in the scripture. 1. There is a perfection of *sincerity*, whereby a man serves God without hypocrisy, Job i, 1. Is. xxxviii, 3.—2. There is a perfection of *parts*, subjective with respect to the whole man, 1st Thess. v, 23. and objective with respect to the whole law, when all the duties prescribed by God are observed, Psal. cxix, 128. Luke i, 6.—3. There is a *comparative* perfection ascribed to those who are advanced in knowledge, faith, and sanctification, in comparison of those who are still infants and untaught, 1st John ii, 13. 1st Cor. ii, 6. Phil. iii, 15.—4. There is an *evangelical* perfection. The righteousness of Christ being imputed to the believer, he is complete in him, and accepted of God as perfect through Christ, Col. ii, 10. Eph. v. 27. 2d Cor. v, 21.—5. There is also a perfection of *degrees*, by which a person performs all the commands of God with the full exertion of all his powers, without the least defect. This is what the law of God requires, but what the saints cannot attain to in this life, though we willingly allow them all the other kinds above-mentioned, Rom. vii, 24. Phil. iii, 12. 1st John i, 8. *Witsii Œconomia Fœderum Dei*, lib. iii, cap. 12, § 124; *Bates's Works*, p. 557, &c.; *Law and Wesley on Perfection; Doddridge's Lectures*, lec. 181.

PERFECTIONS OF GOD. See Attributes.

PERJURY is the taking of an oath, in order to tell or confirm a falsehood. This is a very heinous crime, as it is treating the Almighty with irreverence; denying, or at least discarding his omniscience; profaning his name, and violating truth. It has always been esteemed a very detestable thing, and those who have been proved guilty of it have been looked upon as the pests of society. See Oath.

PERMISSION OF SIN. See Sin.

PERSECUTION is any pain or affliction which a person designedly inflicts upon another; and, in a more restrained sense, the sufferings of Christians on account of their religion. Persecution is threefold. 1. *Mental*, when the spirit of a man riseth up and opposes another.—2. *Verbal*, when men give hard words and deal in uncharitable censures.—3. *Actual* or *open* by the hand, such as the dragging of innocent persons before the tribunal of justice, Matt. x, 18. The unlawfulness of persecution for conscience sake must appear plain to every one that possesses the least degree of thought or of feeling. "To banish, imprison, plunder, starve, hang, and burn men for religion," says the shrewd Jortin, "is not the Gospel of Christ; it is the gospel of the devil. Where persecution begins, Christianity ends. Christ never used any thing that looked like force or violence, except once; and that was to drive bad men out of the temple, and not to drive them in."

We know the origin of it to be from the prince of darkness, who began the dreadful practice in the first family on earth, and who, more

or less, has been carrying on the same work ever since, and that almost among all parties. "Persecution for conscience sake," says Dr. Doddridge, "is every way inconsistent, because, 1. It is founded on an absurd supposition that one man has a right to judge for another in matters of religion.—2. It is evidently opposite to that fundamental principle of morality, that we should do to others as we could reasonably desire they should do to us.—3. It is by no means calculated to answer the end which its patrons profess to intend by it.—4. It evidently tends to produce a great deal of mischief and confusion in the world.—5. The Christian religion must, humanly speaking, be not only obstructed, but destroyed, should persecuting principles universally prevail.—6. Persecution is so far from being required or encouraged by the Gospel that it is most directly contrary to many of its precepts, and indeed to the whole of it."

The chief objects who have fell a prey to this diabolical spirit have been Christians; a short account of whose sufferings we shall here give, as persecuted by Jews, Heathens, and those of the same name.

I. *Persecution of Christians by the Jews.* Here we need not be copious, as the New Testament will inform the reader more particularly how the first Christians suffered for the cause of truth. Jesus Christ himself was exposed to it in the greatest degree. The four evangelists record the dreadful scenes, which need not here be enlarged on. After his death, the apostles suffered every evil which the malice of the Jews could invent, and their mad zeal execute. They who read the Acts of the Apostles, will find that, like their Master, they were despised and rejected of men, and treated with the utmost indignity and contempt.

II. *Persecution of Christians by the Heathen.* Historians usually reckon ten general persecutions, the first of which was under the emperor Nero, thirty-one years after our Lord's ascension, when that emperor, having set fire to the city of Rome, threw the odium of that execrable action on the Christians. First, those were apprehended who openly avowed themselves to be of that sect; then by them were discovered an immense multitude, all of whom were convicted. Their death and tortures were aggravated by cruel derision and sport; for they were either covered with the skins of wild beasts, and torn in pieces by devouring dogs, or fastened to crosses, and wrapped up in combustible garments, that, when the day-light failed, they might, like torches, serve to dispel the darkness of the night. For this tragical spectacle Nero lent his own gardens; and exhibited at the same time the public diversions of the circus; sometimes driving a chariot in person, and sometimes standing as a spectator, while the shrieks of women burning to ashes supplied music for his ears.—2. The second general persecution was under Domitian, in the year 95, when 40,000 were supposed to have suffered martyrdom.—3. The third began in the third year of Trajan, in the year 100, and was carried on with great violence for

several years.—4. The fourth was under Antoninus, when the Christians were banished from their houses, forbidden to shew their heads, reproached, beaten, hurried from place to place, plundered, imprisoned, and stoned.—5. The fifth began in the year 197, under Severus, when great cruelties were committed. In this reign happened the martyrdom of Perpetua and Felicitas, and their companions. Perpetua had an infant at the breast, and Felicitas was just delivered at the time of their being put to death. These two beautiful and amiable young women, mothers of infant children, after suffering much in prison, were exposed before an insulting multitude, to a wild cow, who mangled their bodies in a most horrid manner: after which they were carried to a conspicuous place, and put to death by the sword.—6. The sixth began with the reign of Maximinus, in 235.—7. The seventh, which was the most dreadful ever known, began in 250, under the emperor Decius, when the Christians were in all places driven from their habitations, stripped of their estates, tormented with racks, &c.—8. The eighth began in 257, under Valerian. Both men and women suffered death, some by scourging, some by the sword, and some by fire.—9. The ninth was under Aurelian, in 274; but this was inconsiderable, compared with the others before-mentioned.—10. The tenth began in the nineteenth year of Dioclesian, 303. In this dreadful persecution, which lasted ten years, houses filled with Christians were set on fire, and whole droves were tied together with ropes, and thrown into the sea. It is related that 17,000 were slain in one month's time; and that, during the continuance of this persecution, in the province of Egypt alone, no less than 144,000 Christians died by the violence of their persecutors; besides 700,000 that died through the fatigues of banishment, or the public works to which they were condemned.

III. *Persecution of Christians by those of the same name.* Numerous were the persecutions of different sects from Constantine's time to the reformation; but when the famous Martin Luther arose, and opposed the errors and ambition of the church of Rome, and the sentiments of this good man began to spread, the pope and his clergy joined all their forces to hinder their progress. A general council of the clergy was called: this was the famous council of Trent, which was held for near eighteen successive years, for the purpose of establishing popery in greater splendor, and preventing the reformation. The friends to the reformation were anathematized and excommunicated, and the life of Luther was often in danger, though at last he died on the bed of peace. From time to time innumerable schemes were suggested to overthrow the reformed church, and wars were set on foot for the same purpose. The invincible armada, as it was vainly called, had the same end in view. The inquisition, which was established in the twelfth century against the Waldenses (see INQUISITION) was now more effectually

set to work. Terrible persecutions were carried on in various parts of Germany, and even in Bohemia, which continued about thirty years, and the blood of the saints was said to flow like rivers of water. The countries of Poland, Lithuania, and Hungary, were in a similar manner deluged with Protestant blood. In

HOLLAND,

and in the other low countries, for many years the most amazing cruelties were exercised under the merciless and unrelenting hands of the Spaniards, to whom the inhabitants of that part of the world were then in subjection. Father Paul observes, that these Belgic martyrs were 50,000; but Grotius and others observe that they were 100,000, who suffered by the hand of the executioner. Herein, however, Satan and his agents failed of their purpose; for in the issue great part of the Netherlands shook off the Spanish yoke, and erected themselves into a separate and independent state, which has ever since been considered as one of the principal Protestant countries of the universe.

FRANCE.

No country, perhaps, has ever produced more martyrs than this. After many cruelties had been exercised against the Protestants, there was a most violent persecution of them in the year 1572, in the reign of Charles IX. Many of the principal Protestants were invited to Paris under a solemn oath of safety, upon occasion of the marriage of the king of Navarre with the French king's sister. The queen dowager of Navarre, a zealous Protestant, however, was poisoned by a pair of gloves before the marriage was solemnized. Coligni, admiral of France, was basely murdered in his own house, and then thrown out of the window to gratify the malice of the duke of Guise: his head was afterwards cut off, and sent to the king and queen-mother; and his body, after a thousand indignities offered to it, hung up by the feet on a gibbet. After this, the murderers ravaged the whole city of Paris, and butchered, in three days, above ten thousand lords, gentlemen, presidents, and people of all ranks. An horrible scene of things, says Thuanus, when the very streets and passengers resounded with the noise of those that met together for murder and plunder: the groans of those who were dying, and the shrieks of such as were just going to be butchered, were every where heard; the bodies of the slain thrown out of the windows; the courts and chambers of the houses filled with them; the dead bodies of others dragged through the streets; their blood running down the channels in such plenty, that torrents seemed to empty themselves in the neighbouring river: in a word, an innumerable multitude of men, women with child, maidens, and children, were all involved in one common destruction; and the gates and entrances of the king's palace all besmeared with their blood. From the city of Paris the massacre spread throughout the whole kingdom. In the city of Meaux they threw above two hundred into gaol; and after they

had ravished and killed a great number of women, and plundered the houses of the Protestants, they executed their fury on those they had imprisoned; and, calling them one by one, they were killed, as Thuanus expresses, like sheep in a market. In Orleans they murdered above five hundred, men, women, and children, and enriched themselves with their spoil. The same cruelties were practised at Angers, Troyes, Bourges, La Charite, and especially at Lyons, where they inhumanly destroyed above eight hundred Protestants; children hanging on their parents necks; parents embracing their children; putting ropes about the necks of some, dragging them through the streets, and throwing them, mangled, torn, and half dead, into the river. According to Thuanus, above 30,000 Protestants were destroyed in this massacre; or, as others affirm, above 100,000. But what aggravated these scenes with still greater wantonness and cruelty, was, the manner in which the news was received at Rome. When the letters of the pope's legate were read in the assembly of the cardinals, by which he assured the pope that all was transacted by the express will and command of the king, it was immediately decreed that the pope should march with his cardinals to the church of St. Mark, and in the most solemn manner give thanks to God for so great a blessing conferred on the see of Rome and the Christian world; and that, on the Monday after, solemn mass should be celebrated in the church of Minerva, at which the pope, Gregory XIII, and cardinals were present; and that a jubilee should be published throughout the whole Christian world, and the cause of it declared to be, to return thanks to God for the extirpation of the enemies of the truth and church in France. In the evening the cannon of St. Angelo were fired to testify the public joy; the whole city illuminated with bonfires; and no one sign of rejoicing omitted that was usually made for the greatest victories obtained in favour of the Roman church!!!

But all these persecutions were, however, far exceeded in cruelty by those which took place in the time of Louis XIV. It cannot be pleasant to any man's feelings, who has the least humanity, to recite these dreadful scenes of horror, cruelty, and devastation; but to shew what superstition, bigotry, and fanaticism, are capable of producing, and for the purpose of holding up the spirit of persecution to contempt, we shall here give as concise a detail as possible. The troopers, soldiers, and dragoons, went into the Protestants' houses, where they marred and defaced their household stuff; broke their looking glasses and other utensils; threw about their corn and wine; sold what they could not destroy; and thus, in four or five days, the Protestants were stripped of above a million of money. But this was not the worst: they turned the dining rooms of gentlemen into stables for horses, and treated the owners of the houses where they

quartered with the greatest cruelty, lashing them about, not suffering them to eat or drink. When they saw the blood and sweat run down their faces, they sluiced them with water, and, putting over their heads kettle-drums turned upside down, they made a continual din upon them till these unhappy creatures lost their senses. At Negreplisse, a town near Montauban, they hung up Isaac Favin, a Protestant citizen of that place, by his arm-pits, and tormented him a whole night by pinching and tearing off his flesh with pincers. They made a great fire round about a boy, twelve years old, who, with hands and eyes lifted up to heaven, cried out, "My God, help me!" and when they found the youth resolved to die rather than renounce his religion, they snatched him from the fire just as he was on the point of being burnt. In several places the soldiers applied red hot irons to the hands and feet of men, and the breasts of women. At Nantes, they hung up several women and maids by their feet, and others by their arm-pits, and thus exposed them to public view stark-naked. They bound mothers, that gave suck, to posts, and let their sucking infants lie languishing in their sight for several days and nights, crying and gasping for life. Some they bound before a great fire, and, being half roasted, let them go; a punishment worse than death. Amidst a thousand hideous cries, they hung up men and women by the hair, and some by their feet, on hooks in chimneys, and smoked them with wisps and wet hay till they were suffocated. They tied some under the arms with ropes, and plunged them again and again into wells; they bound others, put them to the torture, and with a funnel filled them with wine till the fumes of it took away their reason, when they made them say they consented to be Catholics. They stripped them naked, and, after a thousand indignities, stuck them with pins and needles from head to foot. In some places they tied fathers and husbands to their bed-posts, and, before their eyes, ravished their wives and daughters with impunity. They blew up men and women with bellows till they burst them. If any, to escape these barbarities, endeavoured to save themselves by flight, they pursued them into the fields and woods, where they shot at them like wild beasts, and prohibited them from departing the kingdom (a cruelty never practised by Nero or Dioclesian), upon pain of confiscation of effects, the galleys, the lash, and perpetual imprisonment. With these scenes of desolation and horror the Popish clergy feasted their eyes, and made only a matter of laughter and sport of them!!!

ENGLAND

has also been the seat of much persecution. Though Wickliffe, the first reformer, died peaceably in his bed, yet such was the malice and spirit of persecuting Rome, that his bones were ordered to be dug up, and cast on a dunghill. The remains of this excellent man were accordingly dug out of the grave, where they had

lain undisturbed four-and-forty years. His bones were burnt, and the ashes cast into an adjoining brook. In the reign of Henry VIII, Bilney, Baynam, and many others reformers, were burnt; but when queen Mary came to the throne, the most severe persecutions took place. Hooper and Rogers were burnt in a slow fire. Saunders was cruelly tormented a long time at the stake before he expired. Taylor was put into a barrel of pitch, and fire set to it. Eight illustrious persons, among whom was Ferrar, bishop of St. David's, were sought out, and burnt by the infamous Bonner in a few days. Sixty-seven persons were this year, A. D. 1555, burnt, amongst whom were the famous Protestants Bradford, Ridley, Latimer, and Philpot. In the following year, 1556, eighty-five persons were burnt. Women suffered; and one, in the flames, which burst her womb, being near her time of delivery, a child fell from her into the fire, which being snatched out by some of the observers more human than the rest, the magistrates ordered the babe to be again thrown into the flames, and burnt. Thus even the unborn infant was burnt for heresy! O God, what is human nature when left to itself! Alas! dispositions ferocious as infernal then reign and usurp the breast of man! The queen erected a commission court, which was followed by the destruction of near eighty more. Upon the whole, the number of those who suffered death for the reformed religion in this reign were no less than two hundred and seventy-seven persons; of whom were five bishops, twenty-one clergymen, eight gentlemen, eighty-four tradesmen, one hundred husbandmen, labourers, and servants, fifty-five women, and four children. Besides these, there were fifty-four more under prosecution, seven of whom were whipped, and sixteen perished in prison. Nor was the reign of Elizabeth free from this persecuting spirit. If any one refused to conform to the least ceremony in worship, he was cast into prison, where many of the most excellent men in the land perished. Two Protestant Anabaptists were burnt, and many banished. She also, it is said, put two Brownists to death; and though her whole reign was distinguished for its political prosperity, yet it is evident that she did not understand the rights of conscience; for it is said that more sanguinary laws were made in her reign than in any of her predecessors, and her hands were stained both with the blood of Papists and Puritans. James I succeeded Elizabeth: he published a proclamation, commanding all Protestants to conform strictly and without any exception to all the rites and ceremonies of the church of England. Above five hundred clergy were immediately silenced, or degraded for not complying. Some were excommunicated, and some banished the country. The Dissenters were distressed, censured, and fined in the Star-chamber. Two persons were burnt for heresy, one at Smithfield, and the other at Litch-

field. Worn out with endless vexations and unceasing persecutions, many retired into Holland, and from thence to America. It is witnessed by a judicious historian, that, in this and some following reigns, 22,000 persons were banished from England by persecution to America. In Charles the First's time arose the persecuting Laud, who was the occasion of distress to numbers. Dr. Leighton, for writing a book against the hierarchy, was fined ten thousand pounds, perpetual imprisonment, and whipping. He was whipped, and then placed in the pillory; one of his ears cut off; one side of his nose slit; branded on the cheek with a red hot iron, with the letters S. S.; whipped a second time, and placed in the pillory. A fortnight afterwards, his sores being yet uncured, he had the other ear cut off, the other side of his nose slit, and the other cheek branded. He continued in prison till the long parliament set him at liberty. About four years afterwards, William Prynn, a barister, for a book he wrote against the *sports* on the Lord's day, was deprived from practising at Lincoln's Inn, degraded from his degree at Oxford, set in the pillory, had his ears cut off, imprisoned for life, and fined five thousand pounds. Nor were the Presbyterians, when their government came to be established in England, free from the charge of persecution. In 1645 an ordinance was published, subjecting all who preached or wrote against the Presbyterian directory for public worship to a fine not exceeding fifty pounds; and imprisonment for a year, for the third offence, in using the episcopal book of common prayer, even in a private family. In the following year the Presbyterians applied to parliament, pressing them to enforce *uniformity* in religion, and to extirpate popery, prelacy, heresy, schism, &c., but their petition was rejected; yet in 1648 the parliament, ruled by them, published an ordinance against heresy, and determined that any person who maintained, published, or defended the following errors, should suffer death. These errors were, 1. Denying the being of a God.—2. Denying his omnipresence, omniscience, &c.—3. Denying the Trinity in any way.—4. Denying that Christ had two natures.—5. Denying the resurrection, the atonement, the scriptures. In Charles the Second's reign the act of uniformity passed, by which two thousand clergymen were deprived of their benefices. Then followed the conventicle act, and the Oxford act, under which, it is said, eight thousand persons were imprisoned and reduced to want, and many to the grave. In this reign, also, the Quakers were much persecuted, and numbers of them imprisoned. Thus we see how England has bled under the hands of bigotry and persecution; nor was toleration enjoyed until William III came to the throne, who shewed himself a warm friend to the rights of conscience. The accession of the present royal family was auspicious to religious liberty; and, as their

majesties have always befriended the toleration, the spirit of persecution has been long curbed.

IRELAND

has likewise been drenched with the blood of the Protestants, forty or fifty thousand of whom were cruelly murdered in a few days, in different parts of the kingdom, in the reign of Charles I. It began on the 23d of October, 1641. Having secured the principal gentlemen, and seized their effects, they murdered the common people in cold blood, forcing many thousands to fly from their houses and settlements naked into the bogs and woods, where they perished with hunger and cold. Some they whipped to death, others they stript naked, and exposed to shame, and then drove them like herds of swine to perish in the mountains: many hundreds were drowned in rivers, some had their throats cut, others were dismembered. With some the execrable villains made themselves sport, trying who could hack the deepest into an Englishman's flesh; wives and young virgins abused in the presence of their nearest relations; nay, they taught their children to strip and kill the children of the English, and dash out their brains against the stones. Thus many thousands were massacred in a few days, without distinction of age, sex, or quality, before they suspected their danger, or had time to provide for their defence.

SCOTLAND, SPAIN, &c.

Besides the above-mentioned persecutions, there have been several others carried on in different parts of the world. Scotland for many years together has been the scene of cruelty and bloodshed, till it was delivered by the monarch at the revolution. Spain, Italy, and the valley of Piedmont, and other places, have been the seats of much persecution. Popery we see has had the greatest hand in this mischievous work. It has to answer, also, for the lives of millions of Jews, Mohammedans, and barbarians. When the Moors conquered Spain in the eighth century, they allowed the Christians the free exercise of their religion; but in the fifteenth century, when the Moors were overcome, and Ferdinand subdued the Moriscoes, the descendants of the above Moors, many thousands were forced to be baptized, or burnt, massacred, or banished, and their children sold for slaves; besides innumerable Jews, who shared the same cruelties, chiefly by means of the infernal courts of inquisition. A worse slaughter, if possible, was made among the natives of Spanish America, where fifteen millions are said to have been sacrificed to the genius of popery in about forty years. It has been computed that fifty millions of Protestants have at different times been the victims of the persecutions of the Papists, and put to death for their religious opinions. Well, therefore, might the inspired penman say, that at mystic Babylon's destruction "was found in her the blood of prophets, of saints, and of all that was slain upon the earth," Rev. xviii, 24.

To conclude this article, Who

can peruse the account here given without feeling the most painful emotions, and dropping a tear over the madness and depravity of mankind? Does it not shew us what human beings are capable of when influenced by superstition, bigotry, and prejudice? Have not these baneful principles metamorphosed men into infernals; and entirely extinguished all the feelings of humanity, the dictates of conscience, and the voice of reason? Alas! what has sin done to make mankind such curses to one another? Merciful God! by thy great power suppress this worst of all evils, and let truth and love, meekness and forbearance prevail. *Limborch's Introduction to his History of the Inquisition; Memoirs of the Persecutions of the Protestants in France, by Lewis De Enarolles; A. Robinson's History of Persecution; Lockman's Hist. of Popish Persec.; Clark's Looking Glass for Persecutors; Doddridge's Ser. on Persecution; Jortin's ditto*, ser. 9, vol. iv; *Bower's Lives of the Popes; Fox's Martyrs; Woodrow's History of the Sufferings of the Church of Scotland; Neal's Hist. of the Puritans and of New England; History of the Bohemian Persecutions.*

PERSEVERANCE is the continuance in any design, state, opinion, or course of action. The perseverance of the saints is their continuance in a state of grace to a state of glory. This doctrine has afforded considerable matter for controversy between the Calvinists and Arminians. We shall briefly here state the arguments and objections. And, first, the *perfections* of God are considered as strong arguments to prove this doctrine. God, as a Being possessed of infinite love, faithfulness, wisdom, and power, can hardly be supposed to suffer any of his people finally to fall into perdition. This would be a reflection on his attributes, and argue him to be worse than a common father of his family. His *love* to his people is unchangeable, and therefore they cannot be the objects of it at one time and not at another, John xiii, 1. Zeph. iii, 17. Jer. xxxi, 3. His *faithfulness* to them and to his promise is not founded upon their merit, but his own will and goodness; this, therefore, cannot be violated, Mal. iii, 6. Numb. xxiii, 19. His *wisdom* foresees every obstacle in the way, and is capable of removing it, and directing them into the right path. It would be a reflection on his wisdom, after choosing a right end, not to choose right means in accomplishing the same, Jer. x, 6, 7. His *power* is insuperable, and is absolutely and perpetually displayed in their preservation and protection, 1st Peter i, 5.—2. Another argument to prove this doctrine is their *union* to Christ, and what he has done for them. They are said to be chosen in him, Eph. i, 4. united to him, Eph. i, 23. the purchase of his death, Rom. viii, 34. Tit. ii, 14. the objects of his intercession, Rom. v, 10. Rom. viii, 34. 1st John ii, 1, 2. Now if there be a possibility of their finally falling, then this choice, this union, his death, and intercession, *may* all be in vain, and rendered abortive; an idea

as derogatory to the Divine glory, and as dishonourable to Jesus Christ as possibly can be.—3. It is argued from the *work of the Spirit*, which is to communicate grace and strength equal to the day, Phil. i, 6. 2d Cor. i, 21, 22. If, indeed, Divine grace were dependent on the will of man, if by his own power he had brought himself into a state of grace, then it might follow that he might relapse into an opposite state when that power at any time was weakened; but as the perseverance of the saints is not produced by any native principles in themselves, but by the agency of the Holy Spirit enlightening, confirming, and establishing them, of course, they must persevere, or otherwise it would be a reflection on this Divine Agent, Rom. viii, 9. 1st Cor. vi, 11. John iv, 14. John xvi, 14. —4. Lastly, the declarations and promises of scripture are very numerous in favour of this doctrine, Job xvii, 9. Psal. xciv, 14. Psal. cxxv. Jer. xxxii, 40. John x, 28. John xvii, 12. 1st Corinthians i, 8. 9. 1st Peter i, 5. Proverbs iv, 18. all which could not be true if this doctrine were false. There are *objections*, however, to this doctrine, which we must state.—1. There are various threatenings denounced against those who apostatize, Ezek. iii, 20. Heb. vi, 3, 6. Psal. cxxxv, 3 to 5. Ezek. xviii, 24. To this it is answered, that some of these texts do not so much as suppose the falling away of a truly good man; and to all of them, it is said, that they only shew what would be the consequence *if* such should fall away; but cannot prove that it ever in fact happens.—2. It is foretold as a future event that some should fall away, Matthew xxiv, 12, 13. John xv, 6. Matt. xiii, 20, 21. To the first of these passages it is answered, that their love might be said to wax cold without totally ceasing; or there might have been an outward zeal and shew of love where there never was a true faith. To the second it is answered, that persons may be said to be in Christ only by an external profession, or mere members of the visible church, John xv, 2. Matt. xiii, 47, 48. As to Matthew, ch. xiii, v. 20, 21. it is replied, that this may refer to the joy with which some may entertain the offers of pardon, who never, after all, attentively considered them.—3. It is objected that many have in fact fallen away, as David, Solomon, Peter, Alexander, Hymeneus, &c. To which it is answered, that David, Solomon, and Peter's fall, were not total; and as to the others, there is no proof of their ever being true Christians.—4. It is urged, that this doctrine supersedes the use of means, and renders exhortations unnecessary. To which it may be answered, that perseverance itself implies the use of means, and that the means are equally appointed as well as the end: nor has it ever been found that true Christians have rejected them. They consider exhortations and admonitions to be some of the means they are to attend to in order to promote their holiness: Christ and his apostles, though they often asserted this

doctrine, yet reproved, exhorted, and made use of means. See EXHORTATION, MEANS.—5. Lastly, it is objected that this doctrine gives great encouragement to carnal security and presumptuous sin. To which it is answered, that this doctrine, like many others, may be abused by hypocrites, but cannot be so by those who are truly serious, it being the very nature of grace to lead to righteousness, Tit. ii, 10, 12. Their knowledge leads to veneration; their love animates to duty; their faith purifies the heart; their gratitude excites to obedience; yea, all their principles have a tendency to set before them the evil of sin, and the beauty of holiness. See *Whitby and Gill on the Five Points; Cole on the Sov. of God; Doddridge's Lectures*, lec. 179; *Turretini Comp. Theologiæ*, loc. 14, p. 156; *Oeconomia Witsii*, lib. iii, c. 13; *Toplady's Works*, p. 476, vol. v; *Ridgley's Body of Div.*, qu. 79.

PERSON, an individual substance of a rational intelligent nature. Some have been offended at the term persons as applied to the Trinity as unwarrantable. The term *person*, when applied to Deity, is certainly used in a sense somewhat different from that in which we apply it to one another; but when it is considered that the Greek words Ὑποστασις and Προσωπον, to which it answers, are in the New Testament applied to the Father and Son, Heb. i, 3. 2d Cor. iv, 6. and that no single term, at least, can be found more suitable, it can hardly be condemned as unscriptural and improper. There have been warm debates between the Greek and Latin churches about the words *hypostasis* and *persona*; the Latin concluding that the word *hypostasis* signified substance or essence, thought that to assert that there were three divine *hypostases* was to say that there were three Gods. On the other hand, the Greek church thought that the word *person* did not sufficiently guard against the Sabellian notion of the same individual Being sustaining three relations; whereupon each part of the church was ready to brand the other with heresy, till by a free and mutual conference in a synod at Alexandria, A. D. 362, they made it appear that it was but a mere contention about the grammatical sense of a word; and then it was allowed by men of temper on both sides, that either of the two words might be indifferently used. See *Marci Medulla*, l. 5, § 3; *Ridgley's Div.*, qu. 11; *Hurrion on the Spirit*, p. 140; *Doddridge's Lec.*, lec. 159; *Gill on the Trinity*, p. 93; *Watts's Works*, vol. v, p. 48, 208; *Gill's Body of Div.*, vol. i, p. 205, 8vo.; *Edwards's Hist. of Red.*, p. 51, note; *Horæ Sol.*, vol. ii, p. 20.

PERSUASION, the act of influencing the judgment and passions by arguments or motives. It is different from conviction. Conviction affects the understanding only; persuasion the will and the practice. It may be considered as an assent to a proposition not sufficiently proved. It is more extensively used than conviction, which last is founded on demonstration natural or supernatural,

But all things of which we may be persuaded are not capable of demonstration. See *Blair's Rhetoric*, vol. ii, p. 174.

PETER-PENCE was an annual tribute of one penny paid at Rome out of every family at the feast of St. Peter. This, Ina, the Saxon king, when he went in pilgrimage to Rome, about the year 740, gave to the pope partly as alms, and partly in recompense of a house erected in Rome for English pilgrims. It continued to be paid generally until the time of king Henry VIII, when it was enacted, that henceforth no persons shall pay any pensions, peter-pence, or other impositions to the use of the bishop and see of Rome.

PETITION, according to Dr. Watts, is the fourth part of prayer, and includes a desire of deliverance from evil, and a request of good things to be bestowed. On both these accounts petitions are to be offered up to God not only for ourselves, but for our fellow-creatures also. This part of prayer is frequently called intercession. See PRAYER.

PETROBRUSSIANS, a sect founded about the year 1110 in Languedoc and Provence, by Peter de Bruys, who made the most laudable attempts to reform the abuses and to remove the superstitions that disfigured the beautiful simplicity of the Gospel; though not without a mixture of fanaticism. The following tenets were held by him and his disciples: 1. That no persons whatever were to be baptized before they were come to the full use of their reason.—2. That it was an idle superstition to build churches for the service of God, who will accept of a sincere worship wherever it is offered; and that, therefore, such churches as had already been erected were to be pulled down and destroyed.—3. That the crucifixes, as instruments of superstition, deserved the same fate.—4. That the real body and blood of Christ were not exhibited in the eucharist, but were merely represented in that ordinance.—5. That the oblations, prayers, and good works of the living, could be in no respect advantageous to the dead. The founder of this sect, after a laborious ministry of twenty years, was burnt in the year 1130 by an enraged populace set on by the clergy, whose traffic was in danger from the enterprising spirit of this new reformer.

PETROJOANNITES, were followers of Peter John, or Peter Joannis, i. e. Peter the son of John, who flourished in the twelfth century. His doctrine was not known till after his death, when his body was taken out of his grave, and burnt. His opinions were, that he alone had the knowledge of the true sense wherein the apostles preached the Gospel; that the reasonable soul is not the form of man; that there is no grace infused by baptism; and that Jesus Christ was pierced with a lance on the cross before he expired.

PHARISEES, a famous sect of the Jews who distinguished themselves by their zeal for the tradition of the elders, which they derived from the same fountain with the written word itself; pretending

that both were delivered to Moses from Mount Sinai, and were therefore both of equal authority. From their rigorous observance of these traditions, they looked upon themselves as more holy than other men, and therefore separated themselves from those whom they thought sinners or profane, so as not to eat or drink with them; and hence from the Hebrew word *pharis*, which signifies "to separate," they had the name of *Pharisees*, or *Separatists*.

This sect was one of the most ancient and most considerable among the Jews, but its original is not very well known; however, it was in great repute in the time of our Saviour, and most probably had its original at the same time with the traditions.

The extraordinary pretences of the Pharisees to righteousness drew after them the common people, who held them in the highest esteem and veneration. Our Saviour frequently, however, charges them with hypocrisy, and making the law of God of no effect through their traditions, Matt. ix, 12. Matt. xv, 1, 6. Matt. xxiii, 13, 33. Luke xi, 39, 52. Several of these traditions are particularly mentioned in the Gospel; but they had a vast number more, which may be seen in the Talmud, the whole subject whereof is to dictate and explain those traditions which this sect imposed to be believed and observed.

The Pharisees, contrary to the opinion of the Sadducees, held a resurrection from the dead, and the existence of angels and spirits, Acts xxiii. Ch. viii. But, according to Josephus, this resurrection of their's was no more than a Pythagorean resurrection, that is, of the soul only, by its transmigration into another body, and being born anew with it. From this resurrection they excluded all who were notoriously wicked, being of opinion that the souls of such persons were transmitted into a state of everlasting woe. As to lesser crimes, they held they were punished in the bodies which the souls of those who committed them were next sent into.

Josephus, however, either mistook the faith of his countrymen, or, which is more probable, wilfully misrepresented it, to render their opinions more respected by the Roman philosophers, whom he appears to have, on every occasion, been desirous to please. The Pharisees had many pagan notions respecting the soul; but Bishop Bull, in his *Harmonia Apostolica*, has clearly proved that they held a resurrection of the body, and that they supposed a certain bone to remain uncorrupted, to furnish the matter of which the resurrection body was to be formed. They did not, however, believe that all mankind were to be raised from the dead. A resurrection was the privilege of the children of Abraham alone, who were all to rise on Mount Zion; their uncorruptible bones, wherever they might be buried, being carried to that mountain below the surface of the earth. The state of future felicity in which the Pharisees believed was very gross: they imagined that men in the next world, as well as in the present, were to eat

and drink, and enjoy the pleasures of love, each being re-united to his former wife. Hence the Sadducees, who believed in no resurrection, and supposed our Saviour to teach it as a Pharisee, very shrewdly urged the difficulty of disposing of the woman who had in this world been the wife of seven husbands. Had the resurrection of Christianity been the pharisaical resurrection, this difficulty would have been insurmountable; and accordingly we find the people, and even some of the Pharisees themselves, struck with the manner in which our Saviour removed it.

This sect seems to have had some confused notions, probably derived from the Chaldeans and Persians, respecting the pre-existence of souls; and hence it was that Christ's disciples asked him concerning the blind man, John ix, 2. "Who did sin, this man or his parents, that he was born blind?" And when the disciples told Christ that some said he was Elias, Jeremias, or one of the prophets, Matt. xvi, 14. the meaning can only be, that they thought he was come into the world with the soul of Elias, Jeremias, or some other of the old prophets transmigrated into him. With the Essenes they held absolute predestination, and with the Sadducees freewill; but how they reconciled these seemingly incompatible doctrines is no where sufficiently explained. The sect of the Pharisees was not extinguished by the ruin of the Jewish commonwealth. The greatest part of the modern Jews are still of this sect, being as much devoted to traditions, or the oral law, as their ancestors were.

PHILADELPHIAN SOCIETY, a sect or society of the seventeenth century; so called from an English female, whose name was Jane Leadley. She embraced, it is said, the same views and the same kind of religion as Madam Bourignon (see BOURIGNONISTS). She was of opinion that all dissensions among Christians would cease, and the kingdom of the Redeemer become, even here below, a glorious scene of charity, concord, and felicity, if those who bear the name of Jesus, without regarding the forms of doctrine or discipline that distinguish particular communions, would all join in committing their souls to the care of the *internal guide*, to be instructed, governed, and formed by his Divine impulse and suggestions. Nay, she went still farther, and declared, in the name of the Lord, that this desirable event would actually come to pass, and that she had a Divine commission to proclaim the approach of this glorious communion of saints, who were to be gathered in one visible universal church or kingdom before the dissolution of this earthly globe. This prediction she delivered with a peculiar degree of confidence, from a notion that her Philadelphian Society was the true kingdom of Christ, in which alone the Divine Spirit resided and reigned. She believed, it is said, the doctrine of the final restoration of all intelligent beings to perfection and happiness.

PHILANTHROPY, compounded of φιλος and ανθρωπος, which signify the love of mankind. It differs from benevolence only in this; that benevolence extends to every being that has life and sense, and is of course susceptible of pain and pleasure; whereas philanthropy cannot comprehend more than the human race. It differs from friendship, as this affection subsists only between a few individuals, whilst philanthropy comprehends the whole human species. It is a calm sentiment, which perhaps hardly ever rises to the warmth of affection, and certainly not to the heat of passion.

PHILIPPISTS, a sect or party among the Lutherans, the followers of Philip Melancthon. He had strenuously opposed the Ubiquists, who arose in his time; and, the dispute growing still hotter after his death, the university of Wittemberg, who espoused Melancthon's opinion, were called by the Flacians, who attacked it, *Philippists*.

PHILOSOPHISTS, a name given to several persons in France who entered into a combination to overturn the religion of Jesus, and eradicate from the human heart every religious sentiment. The man more particularly to whom this idea first occurred was Voltaire, who being weary (as he said himself) of hearing people repeat that twelve men were sufficient to establish Christianity, resolved to prove that one might be sufficient to overturn it. Full of this project, he swore before the year 1730 to dedicate his life to its accomplishment; and, for some time, he flattered himself that he should enjoy alone the glory of destroying the Christian religion. He found, however, that associates would be necessary; and from the numerous tribe of his admirers and disciples he chose D'Alembert and Diderot as the most proper persons to co-operate with him in his designs. But Voltaire was not satisfied with their aid alone. He contrived to embark in the same cause Frederic II, king of Prussia, who wished to be thought a philosopher, and who, of course, deemed it expedient to talk and write against a religion which he had never studied, and into the evidence of which he had probably never designed to enquire. This royal adept was one of the most zealous of Voltaire's coadjutors, till he discovered that the Philosophists were waging war with the throne as well as with the altar. This, indeed, was not originally Voltaire's intention. He was vain; he loved to be caressed by the great; and, in one word, he was, from natural disposition, an aristocrat, and an admirer of royalty. But when he found that almost every sovereign but Frederic disapproved of his impious projects, as soon *as he perceived their issue*, he determined to oppose all the governments on earth rather than forfeit the glory with which he had flattered himself of vanquishing Christ and his apostles in the field of controversy.

He now set himself, with D'Alembert and Diderot, to excite universal discontent with the established order of things. For this purpose they formed secret so-

cieties, assumed new names, and employed an enigmatical language. Thus Frederic was called *Luc;* D'Alembert, *Protagoras*, and sometimes *Bertrand;* Voltaire, *Raton;* and Diderot, *Platon*, or its anagram *Tonpla;* while the general term for the conspirators was *Cacoucc*. In their secret meetings they professed to celebrate the mysteries of *Mythra;* and their great object, as they professed to one another, was to confound the wretch, meaning Jesus Christ. Hence their secret watch-word was *Ecrasez l'Infame*, "Crush Christ." If we look into some of the books expressly written for general circulation, we shall there find the following doctrines; some of them standing alone in all their naked horrors, others surrounded by sophistry and meretricious ornament to entice the mind into their net before it perceives their nature. "The *Universal Cause*, that "God of the philosophers, of the "Jews, and of the Christians, is "but a chimera and a phantom. "The phenomena of nature only "prove the existence of God to a "*few prepossessed men:* so far from "bespeaking a God, they are but "the necessary effects of matter "prodigiously diversified. It is "more reasonable to admit, with "Manes, of a twofold God than "of the God of Christianity. We "cannot know whether a God "really exists, or whether there "is the smallest difference be-"tween good and evil, or vice and "virtue. Nothing can be more "absurd than to believe the soul "a spiritual being. The immor-"tality of the soul, so far from stimulating man to the practice "of virtue, is nothing but a barbarous, desperate, fatal tenet, "and contrary to all legislation. "All ideas of justice and injustice, of virtue and vice, of "glory and infamy, are purely "arbitrary, and dependant on "custom. Conscience and remorse are nothing but the *fore-sight* of those physical penalties to which crimes expose us. "The man who is above the law "can commit, without remorse, "the dishonest act that may "serve his purpose. The fear of "God, so far from being the beginning of wisdom, should be "the beginning of folly. The "command to love one's parents "is more the work of education "than of nature. Modesty is "only an invention of refined "voluptuousness. The law which "condemns married people to "live together, becomes barba-"rous and cruel on the day they "cease to love one another."—These extracts from the secret correspondence and the public writings of these men will suffice to shew us the nature and tendency of the dreadful system they had formed.

The *Philosophists* were diligently employed in attempting to propagate their sentiments. Their grand Encyclopædia was converted into an engine to serve this purpose. Voltaire proposed to establish a colony of Philosophists at Cleves, who, protected by the king of Prussia, might publish their opinions without dread or danger; and Frederic was disposed to take them under his protection, till he

discovered that their opinions were anarchical as well as impious, when he threw them off, and even wrote against them. They contrived, however, to engage the ministers of the court of France in their favour, by pretending to have nothing in view but the enlargement of science, in works which spoke indeed respectfully of revelation, while every discovery which they brought forward was meant to undermine its very foundation. When the throne was to be attacked, and even when barefaced atheism was to be promulgated, a number of impious and licentious pamphlets were dispersed (for some time none knew how) from a secret society formed at the Hotel d'Holbach, at Paris, of which Voltaire was elected honorary and perpetual president. To conceal their real design, which was the diffusion of their infidel sentiments, they called themselves ŒCONOMISTS. See ŒCONOMISTS. The books, however, that were issued from this club were calculated to impair and overturn religion, morals, and government; and which, indeed, spreading over all Europe, imperceptibly took possession of public opinion. As soon as the sale was sufficient to pay the expences, inferior editions were printed, and given away or sold at a very low price; circulating libraries of them formed, and reading societies instituted. While they constantly denied these productions to the world, they contrived to give them a false celebrity through their confidential agents and correspondents, who were not themselves always trusted with the entire secret. By degrees they got possession nearly of all the reviews and periodical publications, established a general intercourse by means of hawkers and pedlars with the distant provinces, and instituted an office to supply all schools with teachers; and thus did they acquire unprecedented dominion over every species of literature, over the minds of all ranks of people, and over the education of youth, without giving any alarm to the world. The lovers of wit and polite literature were caught by Voltaire; the men of science were perverted; and children corrupted in the first rudiments of learning by D'Alembert and Diderot: stronger appetites were fed by the secret club of Baron Holbach; the imaginations of the higher orders were set dangerously afloat by Montesquieu; and the multitude of all ranks was surprised, confounded, and hurried away by Rousseau. Thus was the public mind in France completely corrupted, and which, no doubt, greatly accelerated those dreadful events which have since transpired in that country.

PHILOSOPHY properly denotes love, or desire of wisdom (from φιλος and σοφια). Pythagoras was the first who devised this name, because he thought no man was wise but God only; and that learned men ought to be considered as lovers of wisdom than really wise. 1. *Natural philosophy* is that art or science which leads us to contemplate the nature, causes, and effects, of the material

works of God.—2. *Moral philosophy* is the science of manners, the knowledge of our duty and felicity. The various articles included in the latter are explained in their places in this work.

PHOTINIANS, a sect of heretics, in the fourth century, who denied the divinity of our Lord. They derive their name from Photinus, their founder, who was bishop of Sermium, and a disciple of Marcellus. Photinus published, in the year 343, his notions respecting the Deity, which were repugnant both to the orthodox and Arian systems. He asserted that Jesus Christ was born of the Holy Ghost and the Virgin Mary; that a certain divine emanation, which he called the *Word*, descended upon him; and that, because of the union of the Divine Word with his human nature, he was called the Son of God, and even God himself; and that the Holy Ghost was not a person, but merely a celestial virtue proceeding from the Deity.

PHRYGIANS, or CATAPHRYGIANS, a sect in the second century; so called, as being of the country of Phrygia. They were orthodox in every thing, setting aside this, that they took Montanus for a prophet, and Priscilla and Maximilla for true prophetesses, to be consulted in every thing relating to religion; as supposing the Holy Spirit had abandoned the church. See MONTANISTS.

PHYLACTERY, in the general, was a name given by the ancients to all kinds of charms, spells, or characters, which they wore about them, as amulets, to preserve them from dangers or diseases.

Phylactery particularly denoted a slip of parchment, wherein was written some text of holy scripture, particularly of the decalogue, which the more devout people among the Jews wore on the forehead, the breast, or the neck, as a mark of their religion.

The primitive Christians also gave the name *Phylacteries* to the cases wherein they enclosed the relics of their dead. Phylacteries are often mentioned in the New Testament, and appear to have been very common among the Pharisees in our Lord's time.

PICARDS, a sect which arose in Bohemia in the fifteenth century. Picard, the author of this sect, from whom it derived its name, drew after him, as has been generally said, a number of men and women, pretending he would restore them to the primitive state of innocence wherein man was created, and accordingly he assumed the title of *New Adam*. With this pretence, he taught, to give themselves up to all impurity, saying, that therein consisted the liberty of the sons of God; and all those not of their sect were in bondage. He first published his notions in Germany and the Low Countries, and persuaded many people to go naked, and gave them the name of *Adamites*. After this, he seized on an island in the river Lausnecz, some leagues from Thabor, the head quarters of Zisca, where he fixed himself and his followers. His women were common, but none were allowed to enjoy them without his permission;

so that when any man desired a particular woman, he carried her to Picard, who gave him leave in these words: *Go, increase, multiply, and fill the earth.* At length, however, Zisca, general of the Hussites (famous for his victories over the emperor Sigismund), hurt at their abominations, marched against them, made himself master of their island, and put them all to death except two, whom he spared, that he might learn their doctrine.

Such is the account which various writers, relying on the authorities of Æneas, Sylvius, and Varillas, have given of the Picards. Some, however, doubt whether a sect of this denomination, chargeable with such wild principles and such licentious conduct, ever existed. It appears probable that the reproachful representations of the writers just mentioned were calumnies invented and propagated in order to disgrace the Picards, merely because they deserted the communion and protested against the errors of the church of Rome. Lasitius informs us, that Picard, together with forty other persons, besides women and children, settled in Bohemia, in the year 1418. Balbinus, the Jesuit, in his *Epitome rerum Bohemicarum*, lib. ii, gives a similar account, and charges on the Picards none of the extravagances or crimes ascribed to them by Sylvius. Schlecta, secretary of Ladislaus, king of Bohemia, in his letters to Erasmus, in which he gives a particular account of the Picards, says, that they considered the pope, cardinals, and bishops of Rome, as the true antichrists; and the adorers of the consecrated elements in the eucharist as downright idolaters; that they denied the corporeal presence of Christ in this ordinance; that they condemned the worship of saints, prayers for the dead, auricular confession, the penance imposed by priests, the feasts and vigils observed in the Romish church; and that they confined themselves to the observance of the sabbath, and of the two great feasts of Christmas and Pentecost. From this account it appears that they were no other than the Vaudois that fled from persecution in their own country, and sought refuge in Bohemia. M. De Beausobre has shewn that they were both of the same sect, though under different denominations.—Besides, it is certain that the Vaudois were settled in Bohemia in the year 1178, where some of them adopted the rites of the Greek, and others those of the Latin church. The former were pretty generally adhered to till the middle of the fourteenth century, when the establishment of the Latin rites caused great disturbance. On the commencement of the national troubles in Bohemia, on account of the opposition to the papal power, the Picards more publicly avowed and defended their religious opinions; and they formed a considerable body in an island by the river Launitz, or Lausnecz, in the district of Bechin, and, recurring to arms, were defeated by Zisca.

PIETISTS, a religious sect that sprung up among the Protestants in Germany in the latter end of

the seventeenth century. Pietism was set on foot by the pious and learned Spener, who, by the private societies he formed at Francfort with a design to promote vital religion, roused the lukewarm from their indifference, and excited a spirit of vigour and resolution in those who had been satisfied to lament in silence the progress of impiety. The remarkable effect of these pious meetings was increased by a book he published under the title of *Pious Desires*, in which he exhibited a striking view of the disorders of the church, and proposed the remedies that were proper to heal them. Many persons of good and upright intentions were highly pleased both with the proceedings and writings of Spener; and, indeed, the greatest part of those who had the cause of virtue and practical religion truly at heart applauded the designs of this good man, though an apprehension of abuses retained numbers from encouraging them openly. These abuses actually happened. The remedies proposed by Spener to heal the disorders of the church fell into unskilful hands, were administered without sagacity or prudence, and thus, in many cases, proved to be worse than the disease itself. Hence complaints arose against these institutions of pietism, as if, under a striking appearance of sanctity, they led the people into false notions of religion, and fomented, in those who were of a turbulent and violent character, the seeds and principles of mutiny and sedition.

These complaints would have been undoubtedly hushed, and the tumults they occasioned would have subsided by degrees, had not the contests that arose at Leipsic in the year 1689 added fuel to the flame. Certain pious and learned professors of philosophy, and particularly Franckius, Schadius, and Paulus Antonius, the disciples of Spener, who at that time was ecclesiastical superintendant of the court of Saxony, began to consider with attention the defects that prevailed in the ordinary method of instructing the candidates for the ministry; and this review persuaded them of the necessity of using their best endeavours to supply what was wanting, and correct what was amiss. For this purpose they undertook to explain in their colleges certain books of Holy Scripture, in order to render these genuine sources of religious knowledge better understood, and to promote a spirit of practical piety and vital religion in the minds of their hearers. The novelty of this method drew attention, and rendered it singularly pleasing to many; accordingly, these lectures were much frequented, and their effects were visible in the lives and conversations of several persons, whom they seemed to inspire with a deep sense of the importance of religion and virtue. Many things, however, it is said, were done in these *Biblical Colleges* (as they were called), which, though they might be looked upon by equitable and candid judges as worthy of toleration and

indulgence, were, nevertheless, contrary to custom, and far from being consistent with prudence. Hence rumours were spread, tumults excited, animosities kindled, and the matter at length brought to a public trial in which the pious and learned men abovementioned were, indeed, declared free from the errors and heresies that had been laid to their charge, but were, at the same time, prohibited from carrying on the plan of religious instruction they had undertaken with such zeal. It was during these troubles and divisions that the invidious denomination of *Pietists* was first invented; it may, at least, be affirmed, that it was not commonly known before this period. It was at first applied by some giddy and inconsiderate persons to those who frequented the *Biblical Colleges*, and lived in a manner suitable to the instructions and exhortations that were addressed to them in these seminaries of piety. It was afterwards made use of to characterize all those who were either distinguished by the excessive austerity of their manners, or who, regardless of *truth* and *opinion*, were only intent upon *practice*, and turned the whole vigour of their efforts towards the attainment of religious feelings and habits. But as it is the fate of all those denominations by which peculiar sects are distinguished to be variously and often very improperly applied, so the title of *Pietists* was frequently given, in common conversation, to persons of eminent wisdom and sanctity, who were equally remarkable for their adherence to truth and their love of piety; and, not seldom, to persons whose motley characters exhibited an enormous mixture of profligacy and enthusiasm, and who deserved the title of delirious fanatics better than any other denomination.

This contest was by no means confined to Leipsic, but spread with incredible celerity through all the Lutheran churches in the different states and kingdoms of Europe. For, from this time, in all the cities, towns, and villages, where Lutheranism was professed, there started up, all of a sudden, persons of various ranks and professions, of both sexes, who declared that they were called by a *divine impulse*, to pull up iniquity by the root; to restore to its primitive lustre, and propagate through the world, the declining cause of piety and virtue; to govern the church of Christ by wiser rules than those by which it was at present directed; and who, partly in their writings, and partly in their private and public discourses, pointed out the means and measures that were necessary to bring about this important revolution. Several religious societies were formed in various places, which, though they differed in some circumstances, and were not all conducted and composed with equal wisdom, piety, and prudence, were, however, designed to promote the same general purpose. In the mean time these unusual proceedings filled with uneasy and alarming apprehensions both those who were entrusted with the government of

the church, and those who sat at the helm of the state. These apprehensions were justified by this important consideration, that the pious and well-meaning persons who composed these assemblies had indiscreetly admitted into their community a parcel of extravagant and hot-headed fanatics, who foretold the approaching destruction of Babel (by which they meant the Lutheran church), terrified the populace with fictitious visions, assumed the authority of prophets honoured with a divine commission, obscured the sublime truths of religion by a gloomy kind of jargon of their own invention, and revived doctrines that had long before been condemned by the church. The most violent debates arose in all the Lutheran churches; and persons whose differences were occasioned rather by mere words and questions of little consequence, than by any doctrines or institutions of considerable importance, attacked one another with the bitterest animosity; and, in many countries, severe laws were at length enacted against the Pietists.

These revivers of piety were of two kinds, who, by their different manner of proceeding, deserve to be placed in two distinct classes. One sect of these practical reformers proposed to carry on their plan without introducing any change into the doctrine, discipline, or form of government that were established in the Lutheran church. The other maintained, on the contrary, that it was impossible to promote the progress of real piety among the Lutherans without making considerable alterations in their doctrine, and changing the whole form of their ecclesiastical discipline and polity. The former had at their head the learned and pious Spener, who, in the year 1691, removed from Dresden to Berlin, and whose sentiments were adopted by the professors of the new academy of Hall; and particularly by Franckius and Paulus Antonius, who had been invited thither from Leipsic, where they began to be suspected of Pietism. Though few pretended to treat either with indignation or contempt the intentions and purposes of these good men (which, indeed, none could despise without affecting to appear the enemy of practical religion and virtue), yet many eminent divines, and more especially the professors and pastors of Wittemberg, were of opinion, that, in the execution of this laudable purpose, several maxims were adopted, and certain measures employed, that were prejudicial to the truth, and also detrimental to the interests of the church. Hence they looked on themselves as obliged to proceed publicly against Spener, in the year 1695, and afterwards against his disciples and adherents, as the inventors and promoters of erroneous and dangerous opinions. These debates are of a recent date; so that those who are desirous of knowing more particularly how far the principles of equity, moderation, and candour, influenced the conduct and directed the proceedings of the contend-

ing parties, may easily receive a satisfactory information.

These debates turned upon a variety of points, and therefore the matter of them cannot be comprehended under any one general head. If we consider them, indeed, in relation to their origin and the circumstances that gave rise to them, we shall then be able to reduce them to some fixed principles. It is well known, that those who had the advancement of piety most zealously at heart were possessed of a notion that no order of men contributed more to retard its progress than the clergy, whose peculiar vocation it was to inculcate and promote it. Looking upon this as the root of the evil, it was but natural that their plans of reformation should begin here; and, accordingly, they laid it down as an essential principle, that none should be admitted into the ministry but such as had received a proper education, were distinguished by their wisdom and sanctity of manners, and had hearts filled with *divine love*. Hence they proposed, in the *first place*, a thorough reformation of the schools of divinity; and they explained clearly enough what they meant by this reformation, which consisted in the following points: That the systematical theology which reigned in the academies, and was composed of intricate and disputable doctrines, and obscure and unusual forms of expression, should be totally abolished; that polemical divinity, which comprehended the controversies subsisting between Christians of different communions, should be less eagerly studied and less frequently treated, though not entirely neglected; that all mixture of philosophy and human learning with divine wisdom was to be most carefully avoided; that, on the contrary, all those who were designed for the ministry should be accustomed from their early youth to the perusal and study of the Holy Scriptures; that they should be taught a plain system of theology drawn from these unerring sources of truth; and that the whole course of their education was to be so directed as to render them useful in life, by the practical power of their doctrine and the commanding influence of their example. As these maxims were propagated with the greatest industry and zeal, and were explained inadvertently, by some, without those restrictions which prudence seemed to require, these professed patrons and revivers of piety were suspected of designs that could not but render them obnoxious to censure. They were supposed to despise philosophy and learning; to treat with indifference, and even to renounce, all enquiries into the nature and foundations of religious truth; to disapprove of the zeal and labours of those who defended it against such as either corrupted or opposed it; and to place the whole of *their* theology in certain vague and incoherent declamations concerning the duties of morality. Hence arose those famous disputes concerning the use of philosophy and the value of human learning, considered in connexion with the interests of re-

ligion, the dignity and usefulness of *systematic* theology, the necessity of polemic divinity, the excellence of the mystic system, and also concerning the true method of instructing the people.

The *second* great object that employed the zeal and attention of the persons now under consideration, was, that the candidates for the ministry should not only for the future receive such an academical education as would tend rather to solid utility than to mere speculation, but also that they should *dedicate themselves to God* in a peculiar manner, and exhibit the most striking examples of piety and virtue. This maxim, which, when considered in itself, must be acknowledged to be highly laudable, not only gave occasion to several new regulations, designed to restrain the passions of the studious youth, to inspire them with pious sentiments, and to excite in them holy resolutions, but also produced another maxim, which was a lasting source of controversy and debate, viz. "That "no person that was not himself "a model of piety and divine "love was qualified to be a public "teacher of piety, or a guide to "others in the way of salvation." This opinion was considered by many as derogatory from the power and efficacy of the Word of God, which cannot be deprived of its divine influence by the vices of its ministers; and as a sort of revival of the long exploded errors of the Donatists: and what rendered it peculiarly liable to an interpretation of this nature was, the imprudence of some Pietists, who inculcated and explained it without those restrictions that were necessary to render it unexceptionable. Hence arose endless and intricate debates concerning the following questions: "Whe-"ther the religious knowledge ac-"quired by a wicked man can be "termed theology?" "Whether "a vicious person can, in effect, "attain a true knowledge of reli-"gion?" "How far the office "and ministry of an impious ec-"clesiastic can be pronounced sa-"lutary and efficacious?" "Whe-"ther a licentious and ungodly "man cannot be susceptible of "illumination?" and other questions of a like nature.

These revivers of declining piety went still further. In order to render the ministry of their pastors as successful as possible in rousing men from their indolence, and in stemming the torrent of corruption and immorality, they judged two things indispensibly necessary. The *first* was, to suppress entirely, in the course of public instruction, and more especially in that delivered from the pulpit, certain maxims and phrases which the corruption of men leads them frequently to interpret in a manner favourable to the indulgence of their passions. Such, in the judgment of the Pietists, were the following propositions: *No man is able to attain to that perfection which the divine law requires; good works are not necessary to salvation; in the act of justification, on the part of man, faith alone is concerned, without good works.* The *second* step they took in order to give efficacy to

their plans of reformation, was, to form new rules of life and manners, much more rigorous and austere than those that had been formerly practised; and to place in the class of *sinful* and *unlawful* gratifications several kinds of pleasure and amusement which had hitherto been looked upon as innocent in themselves, and which could only become *good* or *evil* in consequence of the respective characters of those who used them with prudence or abused them with intemperance. Thus, dancing, pantomimes, public sports, theatrical diversions, the reading of humorous and comical books, with several other kinds of pleasure and entertainment, were prohibited by the Pietists as unlawful and unseemly; and, therefore, by no means of an indifferent nature. The *third* thing on which the Pietists insisted, was, that, besides the stated meetings for public worship, private assemblies should be held for prayer and other religious exercises.

The other class of Pietists already mentioned, whose reforming views extended so far as to change the system of doctrine and the form of ecclesiastical government that were established in the Lutheran church, comprehended persons of various characters and different ways of thinking. Some of them were totally destitute of judgment; their errors were the reveries of a disordered brain; and they were rather considered as lunatics than as heretics. Others were less extravagant, and tempered the singular notions they had derived from reading or meditation, with a certain mixture of the important truths and doctrines of religion.

So far Mosheim, whose account of the Pietists seems to have been drawn up with a degree of severity. Indeed, he represents the real character of Franck and his colleagues as regardless of truth and opinion. A more recent historian, however (Dr. Haweis), observes, "that no men more rigidly contended for or taught more explicitly the fundamental doctrines of Christianity: from all I have read or known, I am disposed to believe they were remarkably amiable in their behaviour, kind in their spirit, and compassionate to the feeble-minded."

PIETY consists in a firm belief and in right conceptions of the being, perfections, and providence of God; with suitable affections to him, resemblance of his moral perfections, and a constant obedience to his will. The different articles included in this definition, such as knowledge, veneration, love, resignation, &c., are explained in their proper places in this work.

We shall, however, present the reader with a few ideas on the subject of *early piety;* a subject of infinite importance, and which we beg our young readers especially to regard. "Youth," says Mr. Jay, "is a period which presents the fewest obstacles to the practice of godliness, whether we consider our external circumstances, our natural powers, or our moral habits. In that season we are most free from those troubles

which embitter, those schemes which engross, those engagements which hinder us in more advanced and connected life. Then the body possesses health and strength; the memory is receptive and tenacious; the fancy glows; the mind is lively and vigorous; the understanding is more docile; the affections are more easily touched and moved; we are more accessible to the influence of joy and sorrow, hope and fear: we engage in an enterprise with more expectation, and ardour, and zeal. Under the legal œconomy, the *first* was to be chosen for God: the *first-born* of man; the *first-born* of beasts; the *first-fruits* of the field. It was an honour becoming the God they worshipped to serve him first. This duty the young alone can spiritualize and fulfil, by giving Him who deserves all their lives the first-born of their days, and the first-fruits of their reason and their affection: and never have they such an opportunity to prove the goodness of their motives as they then possess. See an old man: what does he offer? His riches? but he can use them no longer. His pleasures? but he can enjoy them no longer. His honour? but it is withered on his brow. His authority? but it has dropped from his feeble hand. He leaves his sins; but it is because they will no longer bear him company. He flies from the world; but it is because he is burnt out. He enters the temple; but it is as a sanctuary; it is only to take hold of the horns of the altar; it is a refuge, not a place of devotion he seeks. But they who consecrate to him their youth, they do not profanely tell him to suspend his claims till the rest are served; till they have satisfied the world and the flesh, his degrading rivals. They do not send him forth to gather among the stubble the gleanings of life, after the enemy has secured the harvest. They are not like those, who, if they reach Immanuel's land, are forced thither by shipwreck: they sail thither by intention.

"Consider the beneficial influence of early piety over the remainder of our days. Youth is the spring of life, and by this will be determined the glory of summer, the abundance of autumn, the provision of winter. It is the morning of life; and if the sun of righteousness does not dispel the moral mists and fogs before noon, the whole day generally remains overspread and gloomy. Piety in youth will have a good influence over our bodies; it will preserve them from disease and deformity. Sin variously tends to the injury of health; and often by intemperance the constitution is so impaired, that late religion is unable to restore what early religion would have prevented. Early piety will have a good influence to secure us from all those dangers to which we are exposed in a season of life the most perilous. Conceive of a youth entering a world like this, destitute of the presiding governing care of religion, his passions high, his prudence weak, impatient, rash, confident, without experience; a thousand avenues of seduction opening around him, and a syren voice singing at the en-

trance of each; pleased with appearances, and embracing them for realities; joined by evil company, and ensnared by erroneous publications: these hazards exceed all the alarm I can give. How necessary, therefore, that we should trust in the Lord with all our hearts, and lean not to our own understanding; but in all our ways acknowledge him, that he may direct our paths!

"Early piety will have a beneficial influence in forming our connexions, and establishing our plans for life. It will teach us to ask counsel of the Lord, and arrange all under the superintendency of scripture. Those changes which a person who becomes religious in manhood is obliged to make are always very embarrassing. With what difficulty do some good men establish family worship, after living, in the view of children and servants, so long in the neglect of it!—but this would have been avoided, had they early followed the example of Joshua: 'As for me and my house, we will serve the Lord.' How hard is it to disentangle ourselves from associates with whom we have been long familiar, and who have proved a snare to our souls! Some evils, indeed, are remediless; persons have formed alliances which they cannot dissolve: but they did not walk by the rule, 'Be ye not unequally yoked together with unbelievers:' they are now wedded to misery all their days; and repentance, instead of visiting them like a faithful friend, to chide them when they do wrong, and withdraw, is quartered upon them for life. An early dedication to God, therefore, renders a religious life more easy, pleasant, and safe. It is of unspeakable advantage also under the calamities of life. It turns the curse into a blessing; it enters the house of mourning, and sooths the troubled mind; it prepares us for all, sustains us in all, sanctifies us by all, and delivers us from all. Finally, it will bless old age: we shall look back with pleasure on some instances of usefulness; to some poor traveller, to whom we have been a refreshing stream; some deluded wanderer we guided into the path of peace. We shall look forward and see the God who has guided us with his counsel, and be enabled to say, 'Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them that love his appearing.'" *Jay's Ser.*, vol. i, ser. 5; *Jennings's*, *Evans's*, *Doddridge's*, and *Jerment's Sermons to Young People*; *Bryson's Address to Youth.*

PILGRIM, one who travels through foreign countries to visit holy places, and to pay his devotion to the relics of dead saints. The word is formed from the Flemish *pelgrim*, or Italian *pelegrino*, which signifies the same; and those originally from the Latin *peregrinus*, a stranger or traveller.

PILGRIMAGE, a kind of religious discipline, which consists in taking a journey to some holy place, in order to adore the relics of some deceased saint. Pilgrimages began to be made about

the middle ages of the church, but they were most in vogue after the end of the eleventh century, when every one was for visiting places of devotion, not excepting kings and provinces; and even bishops made no difficulty of being absent from their churches on the same account. The places most visited were Jerusalem, Rome, Tours, and Compostella. As to the latter place, we find that in the year 1428, under the reign of Henry VI, abundance of licenses were granted for the crown of England to captains of English ships, for carrying numbers of devout persons thither to the shrine of St. James; provided, however, that those pilgrims should first take an oath not to take any thing prejudicial to England, nor to reveal any of its secrets, nor to carry out with them any more gold or silver than what would be sufficient for their reasonable expences. In this year there went thither from England on the said pilgrimage the following number of persons: from London 280, Bristol 200, Weymouth 122, Dartmouth 90, Yarmouth 60, Jersey 60, Plymouth 40, Exeter 30, Poole 24, Ipswich 20; in all, 926 persons. Of late years the greatest numbers have resorted to Loretto, in order to visit the chamber of the Blessed Virgin, in which she was born, and brought up her son Jesus till he was twelve years of age.

In almost every country where popery has been established, pilgrimages have been common. In England, the shrine of St. Thomas-a-Becket was the chief resort of the pious; and in Scotland, St. Andrew, where, as tradition informs us, was deposited a leg of the holy apostle. In Ireland they have been continued even down to modern times; for from the beginning of May till the middle of August every year, crowds of popish penitents from all parts of that country resort to an island near the centre of *Lough Fin*, or White Lake, in the county of Donegal, to the amount of 3000 or 4000. These are mostly of the poorer sort, and many of them are proxies for those who are richer: some of whom, however, together with some of the priests and bishops on occasion, make their appearance there. When the pilgrim comes within sight of the holy lake, he must uncover his hands and feet, and thus walk to the water side, and is taken to the island for sixpence. Here there are two chapels, and fifteen other houses; to which are added confessionals, so contrived, that the priest cannot see the person confessing. The penance varies according to the circumstances of the penitent; during the continuance of which (which is sometimes three, six, or nine days) he subsists on oatmeal, sometimes made into bread. He traverses sharp stones on his bare knees or feet, and goes through a variety of other forms, paying sixpence at every different confession. When all is over, the priest bores a gimblet hole through the top of the pilgrim's staff, in which he fastens a cross peg; gives him as many holy pebbles out of the lake as he cares to carry away, for amulets to be presented to his friends, and

so dismisses him an object of veneration to all other Papists not thus initiated; who no sooner see the pilgrim's cross in his hands, than they kneel down to get his blessing.

There are, however, it is said, other parts of Ireland sacred to extraordinary worship and pilgrimage; and the number of holy wells, and miraculous cures, &c. produced by them, are very great. That such things should exist in this enlightened age, and in a protestant country, is indeed strange; but our wonder ceases when we reflect it is among the lowest, and perhaps the worst of the people. Pilgrimage, however, is not peculiar to Roman catholic countries. The Mahometans place a great part of their religion in it. Mecca is the grand place to which they go; and this pilgrimage is so necessary a point of practice, that, according to a tradition of Mahomet, he who dies without performing it may as well die a Jew or a Christian; and the same is expressly commanded in the Koran.

What is principally reverenced in this place, and gives sanctity to the whole, is a square stone building, called the *Caaba*. Before the time of Mahomet this temple was a place of worship for the idolatrous Arabs, and is said to have contained no less than three hundred and sixty different images, equalling in number the days of the Arabian year. They were all destroyed by Mahomet, who sanctified the Caaba, and appointed it to be the chief place of worship for all true believers. The Mussulmans pay so great a veneration to it, that they believe a single sight of its sacred walls, without any particular act of devotion, is as meritorious in the sight of God as the most careful discharge of one's duty, for the space of a whole year, in any other temple.

To this temple every Mahometan who has health and means sufficient ought at once, at least, in his life to go on pilgrimage; nor are women excused from the performance of this duty. The pilgrims meet at different places near Mecca, according to the different parts from whence they come, during the months of Shawal and Dhu'lkaada, being obliged to be there by the beginning of Dhu'lhajja; which month, as its name imports, is peculiarly set apart for the celebration of this solemnity.

The men put on the Ibram, or sacred habit, which consists only of two woollen wrappers, one wrapped about the middle, and the other thrown over their shoulders, having their heads bare, and a kind of slippers which cover neither the heel nor the instep, and so enter the sacred territory in their way to Mecca. While they have this habit on, they must neither hunt nor fowl (though they are allowed to fish; which precept is so punctually observed, that they will not kill vermin if they find them on their bodies: there are some noxious animals, however, which they have permission to kill during the pilgrimage; as kites, ravens, scorpions, mice, and dogs given to bite. During the

pilgrimage, it behoves a man to have a constant guard over his words and actions; to avoid all quarrelling or ill language, all converse with women, and all obscene discourse; and to apply his whole attention to the good work he is engaged in.

The pilgrims being arrived at Mecca, immediately visit the temple, and then enter on the performance of the prescribed ceremonies, which consist chiefly in going in procession round the Caaba, in running between the mounts Safa and Meriva, in making the station on mount Arafat, and slaying the victims and shaving their heads in the valley of Mina.

In compassing the Caaba, which they do seven times, beginning at the corner where the black stone is fixed, they use a short quick pace the three first times they go round it, and a grave ordinary pace the four last; which it is said is ordered by Mahomet, that his followers might shew themselves strong and active, to cut off the hopes of the infidels, who gave out that the immoderate heats of Mecca had rendered them weak. But the aforesaid quick pace they are not obliged to use every time they perform this piece of devotion, but only at some particular times. So often as they pass by the black stone, they either kiss it, or touch it with their hand, and kiss that.

The running between Safa and Meriva is also performed seven times, partly with a slow pace, and partly running; for they walk gravely till they come to a place between two pillars; and there they run, and afterwards walk again, sometimes looking back, and sometimes stopping, like one who had lost something, to represent Hagar seeking water for her son; for the ceremony is said to be as ancient as her time.

On the ninth of Dhu'lhajja, after morning prayer, the pilgrims leave the valley of Mina, whither they come the day before, and proceed in a tumultuous and rushing manner to mount Arafat, where they stay to perform their devotions till sunset; then they go to Mozdalifa, an oratory between Arafat and Mina, and there spend the night in prayer and reading the Koran. The next morning by day-break they visit *Al Masher al Karam*, or the sacred monument; and, departing thence before sun-rise, haste by Batn Mohasser to the valley of Mina, where they throw seven stones at three marks or pillars, in imitation of Abraham, who, meeting the devil in that place, and being by him disturbed in his devotions, or tempted to disobedience when he was going to sacrifice his son, was commanded by God to drive him away by throwing stones at him; though others pretend this rite to be as old as Adam, who also put the devil to flight in the same place, and by the same means.

The ceremony being over, on the same day, the tenth of Dhu'lhajja, the pilgrims slay their victims in the said valley of Mina, of which they and their friends eat part, and the rest is given to the poor. These victims must be

either sheep, goats, kine, or camels; males, if of either of the two former kinds, and females if of either of the latter, and of a fit age. The sacrifices being over, they shave their heads and cut their nails, burying them in the same place; after which the pilgrimage is looked on as completed, though they again visit the Caaba, to take their leave of that sacred building.

Dr. Johnson gives us some observations on pilgrimage, which are so much to the purpose, that we shall lay them before the reader. "Pilgrimage, like many other acts of piety, may be reasonable or superstitious according to the principles upon which it is performed. Long journeys in search of truth are not commanded: truth, such as is necessary to the regulation of life, is always found where it is honestly sought: change of place is no natural cause of the increase of piety, for it inevitably produces dissipation of mind. Yet, since men go every day to view the fields where great actions have been performed, and return with stronger impressions of the event, curiosity of the same kind may naturally dispose us to view that country whence our religion had its beginning. That the Supreme Being may be more easily propitiated in one place than in another, is the dream of idle superstition; but that some places may operate upon our own minds in an uncommon manner, is an opinion which hourly experience will justify. He who supposes that his vices may be more successfully combated in Palestine will, perhaps, find himself mistaken; yet he may go thither without folly: he who thinks they will be more freely pardoned, dishonours at once his reason and his religion." *Johnson's Rasselas; Enc. Brit.; Hume's Hist. of England.* See CRUSADE.

Poor Pilgrims, an order that started up in the year 1500. They came out of Italy into Germany bare footed, and bare headed, feeding all the week, except on Sundays, upon herbs and roots sprinkled with salt. They stayed not above twenty-four hours in a place. They went by couples begging from door to door. This penance they undertook voluntarily, some for three, others for five or seven years, as they pleased, and then returned home to their callings.

PIOUS FRAUDS are those artifices and falsehoods made use of in propagating the truth, and endeavouring to promote the spiritual interests of mankind. These have been more particularly practised in the church of Rome, and considered not only as innocent, but commendable. Neither the term nor the thing signified, however, can be justified. The term *pious* and *fraud* form a solecism; and the practice of doing evil that good may come, is directly opposite to the injunction of the sacred scriptures, Rom. iii, 8.

PITY is generally defined to be the uneasiness we feel at the unhappiness of another, prompting us to compassionate them, with a desire of their relief.

God is said to *pity* them that fear him, as a father pitieth his children. The Father, says

Mr. Henry, pities his children that are weak in knowledge, and instructs them; pities them when they are forward, and bears with them; pities them when they are sick, and comforts them, Isa. lxvi, 13; when they are fallen, and helps them up again; when they have offended, and forgives them; when they are wronged, and rights them. Thus the Lord pitieth them that fear him, Ps. ciii, 13. See COMPASSION OF GOD.

PLASTIC NATURE, an absurd doctrine, which some have thus described. "It is an incorporeal created substance endued with a vegetative life, but not with sensation or thought; penetrating the whole created universe, being co-extended with it; and, under God, moving matter, so as to produce the phænomena which cannot be solved by mechanical laws: active for ends unknown to itself, not being expressly conscious of its actions, and yet having an obscure idea of the action to be entered upon." To this it has been answered, that, as the idea itself is most obscure, and, indeed, inconsistent, so the foundation of it is evidently weak. It is intended by this to avoid the inconveniency of subjecting God to the trouble of some changes in the created world and the meanness of others. But it appears, that, even upon this hypothesis, he would still be the author of them; besides, that to Omnipotence nothing is troublesome, nor those things mean, when considered as part of a system, which *alone* might appear to be so. *Doddridge's Lec.*, lec. 37; *Cudworth's Intellectual Syst.*, p. 149, 172; *More's Immor. of the Soul*, l. iii, c. 12; *Ray's Wisdom of God*, p. 51, 52; *Lord Monboddo's Ancient Metaphysics; Young's Essay on the Powers and Mechanism of Nature.*

PLATONICS NEW. See NEW PLATONICS.

PLEASURE, the delight which arises in the mind from contemplation or enjoyment of something agreeable. See HAPPINESS.

PLENARY INSPIRATION. See INSPIRATION.

PLURALIST, one that holds more than one ecclesiastical benefice with cure of souls.

PNEUMATOLOGY, the doctrine of spiritual existence. See SOUL.

POLYGAMY, the state of having more wives than one at once. Though this article, like some others we have inserted, be not theological, yet, as it is a subject of importance to society, we shall here consider it. The circumstances of the patriarchs living in polygamy, and their not being reproved for it, has given occasion to some modern writers to suppose that it is not unlawful; but it is answered that the equality in the number of males and females born into the world intimates the intention of God that one woman should be assigned to one man; for (says Mr. Paley) if to one man be allowed an exclusive right to five or more women, four or more men must be deprived of the exclusive possession of any: which could never be the order intended. This equality, indeed, is not quite exact. The number of male infants exceeds

that of females in the proportion of 19 to 18, or thereabouts; but this excess provides for the greater consumption of males by war, seafaring and other dangerous or unhealthy occupations. It seems also a significant indication of the Divine will, that he at first created only one woman to one man Had God intended polygamy for the species, it is probable he would have begun with it; especially as by giving to Adam more wives than one, the multiplication of the human race would have proceeded with a quicker progress. Polygamy not only violates the constitution of nature and the apparent design of the Deity, but produces to the parties themselves, and to the public, the following bad effects: contests and jealousies amongst the wives of the same husband; distracted affections, or the loss of all affection in the husband himself; a voluptuousness in the rich which dissolves the vigour of their intellectual as well as active faculties, producing that indolence and imbecility, both of mind and body, which have long characterized the nations of the East; the abasement of one half of the human species, who, in countries where polygamy obtains, are degraded into instruments of physical pleasure to the other half; neglect of children; and the manifold and sometimes unnatural mischiefs which arise from a scarcity of women. To compensate for these evils, polygamy does not offer a single advantage. In the article of population, which it has been thought to promote, the community gain nothing (nothing, I mean, compared with a state in which marriage is nearly universal); for the question is not, whether one man will have more children by five or more wives than by one; but whether these five wives would not bear the same or a greater number of children to five separate husbands. And as to the care of children when produced, and the sending of them into the world in situations in which they may be likely to form and bring up families of their own, upon which the increase and succession of the human species in a great degree depend, this is less provided for and less practicable, where twenty or thirty children are to be supported by the attention and fortunes of one father, than if they were divided into five or six families, to each of which were assigned the industry and inheritance of two parents. Whether simultaneous polygamy was permitted by the law of Moses, seems doubtful, Deut. xvii, 16. Deut. xxi, 15; but whether permitted or not, it was certainly practised by the Jewish patriarchs both before that law and under it. The permission, if there were any, might be like that of divorce "for the hardness of their heart," in condescension to their established indulgencies, rather than from the general rectitude or propriety of the thing itself.

The state of manners in Judea had probably undergone a reformation in this respect before the time of Christ; for in the New Testament we meet with no trace or mention of any such practice being tolerated. For which rea-

son, and because it was likewise forbidden amongst the Greeks and Romans, we cannot expect to find any express law upon the subject in the Christian code. The words of Christ, Matt. xix, 9. may be construed by an easy implication to prohibit polygamy; for if "whoever putteth away his wife, and *marrieth* another, committeth adultery;" he who marrieth another *without* putting away the first is no less guilty of adultery; because the adultery does not consist in the repudiation of the first wife (for however unjust or cruel that may be, it is not adultery), but in entering into a second marriage during the legal existence and obligation of the first. The several passages in St. Paul's writings which speak of marriage, always suppose it to signify the union of one man with one woman, Rom. vii, 2, 3. 1st Cor. vii, 12, 14, 16. The manners of different countries have varied in nothing more than in their domestic constitutions. Less polished and more luxurious nations have either not perceived the bad effects of polygamy, or, if they did perceive them, they who in such countries possessed the power of reforming the laws have been unwilling to resign their own gratifications. Polygamy is retained at this day among the Turks, and throughout every part of Asia in which Christianity is not professed. In Christian countries it is universally prohibited. In Sweden it is punished with death. In England, beside the nullity of the second marriage, it subjects the offender to transportation or imprisonment and branding for the first offence, and to capital punishment for the second. And whatever may be said in behalf of polygamy, when it is authorized by the law of the land, the marriage of a second wife, during the lifetime of the first, in countries where such a second marriage is void, must be ranked with the most dangerous and cruel of those frauds, by which a woman is cheated out of her fortune, her person, and her happiness. Thus far Mr. Paley. We shall close this article with the words of an excellent writer on the same side of the subject.

"When we reflect," says he, "that the primitive institution of marriage limited it to one man and one woman; that this institution was adhered to by Noah and his sons, amidst the degeneracy of the age in which they lived, and in spite of the examples of polygamy which the accursed race of Cain had introduced; when we consider how very few (comparatively speaking) the examples of this practice were among the faithful; how much it brought its own punishment with it; and how dubious and equivocal those passages are in which it appears to have the sanction of the Divine approbation; when to these reflections we add another, respecting the limited views, and temporary nature of the more ancient dispensations and institutions of religion—how often the imperfections and even vices of the patriarchs and people of God in old time are recorded without any express notification of their criminality—

how much is said to be *commanded*, which our reverence for the holiness of God and his law will only suffer us to suppose were for wise ends *permitted;* how frequently the messengers of God adapted themselves to the genius of the people to whom they were sent, and the circumstances of the times in which they lived; above all, when we consider the purity, equity, and benevolence of the Christian law, the explicit declarations of our Lord and his apostle Paul respecting the institution of marriage, its design and limitation; when we reflect, too, on the testimony of the most ancient fathers, who could not possibly be ignorant of the general and common practice of the apostolic church; and, finally, when to these considerations we add those which are founded on justice to the female sex, and all the regulations of domestic œconomy and national policy, we must wholly condemn the revival of polygamy." *Paley's Mor. Phil.*, vol. i, p. 319 to 325; *Madan's Thelyphthora; Towers's, Wills's, Penn's, R. Hill's, Palmer's*, and *Haweis's Answers to Madan*, vol. lxiii, *of Mon. Rev.*, p. 338, and also vol. lxix. *Beattie's El. of Mor. Science*, vol. ii, p. 127-129.

POLYGLOT (πολυγλωττος), having many languages. For the more commodious comparison of different versions of the scriptures, they have been sometimes joined together, and called Polyglot Bibles. Origen arranged in different columns a Hebrew copy, both in Hebrew and Greek characters, with six different Greek versions. Elias Hutter, a German, about the end of the sixteenth century, published the New Testament in twelve languages, viz. Greek, Hebrew, Syriac, Latin, Italian, Spanish, French, German, Bohemian, English, Danish, Polish; and the whole Bible in Hebrew, Chaldaic, Greek, Latin, German, and a varied version. But the most esteemed collections are those in which the originals and ancient translations are conjoined; such as the Complutensian Bible, by cardinal Ximenes, a Spaniard; the king of Spain's Bible, directed by Montanus, &c.; the Paris Bible of Michael Jay, a French gentleman, in ten huge volumes, folio, copies of which were published in Holland under the name of pope Alexander the Seventh; and that of Brian Walton, afterward bishop of Chester. The last is the most regular and valuable. It contains the Hebrew and Greek originals, with Montanus's interlineary version; the Chaldee paraphrases, the Septuagint, the Samaritan Pentateuch, the Syrian and Arabic Bibles, the Persian Pentateuch and Gospels, the Ethiopic Psalms, Song of Solomon, and New Testament, with their respective Latin translations; together with the Latin Vulgate, and a large volume of various readings, to which is ordinarily joined Castel's Heptaglot Lexicon. See BIBLE, No. 29, 30.

POLYTHEISM, the doctrine of a plurality of gods, or invisible powers superior to man.

"That there exist beings, one

or many, powerful above the human race, is a proposition," says lord Kames, "universally admitted as true in all ages and among all nations. I boldly call it *universal*, notwithstanding what is reported of some gross savages; for reports that contradict what is acknowledged to be general among men, require more able vouchers than a few illiterate voyagers. Among many savage tribes there are no words but for objects of external sense: is it surprising that such people are incapable of expressing their religious perceptions, or any perception of internal sense? The conviction that men have of superior powers, in every country where there are words to express it, is so well vouched, that, in fair reasoning, it ought to be taken for granted among the few tribes where language is deficient." The same ingenious author shews, with great strength of reasoning, that the operations of nature and the government of this world, which to us loudly proclaim the existence of a Deity, are not sufficient to account for the universal belief of superior beings among savage tribes. He is therefore of opinion that this universality of conviction can spring only from the image of Deity stamped upon the mind of every human being, the ignorant equal with the learned. This, he thinks, may be termed the *sense of Deity*.

This *sense of Deity*, however, is objected to by others, who thus reason: All nations, except the Jews, were once polytheists and idolaters. If, therefore, his lordship's hypothesis be admitted, either the doctrine of polytheism must be true theology, or this instinct or sense is of such a nature as to have, at different periods of the world, misled all mankind. All savage tribes are at present polytheists and idolaters; but among savages every instinct appears in greater purity and vigour than among people polished by arts and sciences; and instinct never mistakes its objects. The instinct or primary impression of nature which gives rise to self-love, affection between the sexes, &c., has, in all nations and in every period of time, a precise and determinate object which it inflexibly pursues. How, then, comes it to pass that this particular instinct, which, if real, is surely of as much importance as any other, should have uniformly led those who had no other guide to pursue improper objects to fall into the grossest errors, and the most pernicious practices?

For these and other reasons, which might easily be assigned, they suppose that the first religious principles must have been derived from a source different as well from internal sense as from the deductions of reason; from a source which the majority of mankind had early forgotten; and which, when it was banished from their minds, left nothing behind it to prevent the very first principle of religion from being perverted by various accidents or causes; or, in some extraordinary concurrence of circumstances, from being, perhaps, entirely obliterated. This source of religion every con-

sistent theist must believe to be *revelation*. Reason could not have introduced savages to the knowledge of God, and we have just seen that a *sense of Deity* is clogged with insuperable difficulties. Yet it is undeniable that all mankind have believed in superior invisible powers; and, if reason and instinct be set aside, there remains no other origin of this universal belief than primeval revelation corrupted; indeed, as it passed from father to son in the course of many generations. It is no slight support to this doctrine, that, if there really be a Deity, it is highly presumable that he would reveal himself to the first men; creatures whom he had formed with faculties to adore and to worship him. To other animals the knowledge of the Deity is of no importance; to man it is of the first importance. Were we totally ignorant of a Deity, this world would appear to us a mere chaos. Under the government of a wise and benevolent Deity, chance is excluded, and every event appears to be the result of established laws. Good men submit to whatever happens without repining, knowing that every event is ordered by Divine Providence: they submit with entire resignation; and such resignation is a sovereign balsam for every misfortune or evil in life.

As to the circumstances which led to polytheism, it has been observed, that, taking it for granted that our original progenitors were instructed by their Creator in the truths of genuine theism, there is no room to doubt but that those truths would be conveyed pure from father to son as long as the race lived in one family, and were not spread over a large extent of country. If any credit be due to the records of antiquity, the primeval inhabitants of this globe lived to so great an age, that they must have increased to a very large number long before the death of the common parent, who would, of course, be the bond of union to the whole society; and whose dictates, especially in what related to the origin of his Being and the existence of his Creator, would be listened to with the utmost respect by every individual of his numerous progeny. Many causes, however, would conspire to dissolve this family, after the death of its ancestor, into separate and independent tribes, of which some would be driven by violence, or would voluntarily wander to a distance from the rest. From this dispersion great changes would take place in the opinions of some of the tribes respecting the object of their religious worship. A single family, or a small tribe, banished into a desert wilderness (such as the whole earth must then have been), would find employment for all their time in providing the means of subsistence and in defending themselves from beasts of prey. In such circumstances they would have little *leisure* for meditation; and, being constantly conversant with objects of sense, they would gradually lose the power of meditating upon the spiritual nature of that Being by whom their ancestors had taught them that all things were created. The first wanderers would, no doubt, retain in tolerable purity their ori-

ginal notions of Deity, and they would certainly endeavour to impress those notions upon their children; but in circumstances infinitely more favourable to speculation than their's could have been, the human mind dwells not long upon notions purely intellectual. We are so accustomed to sensible objects, and to the ideas of space, extension, and figure, which they are perpetually impressing upon the imagination, that we find it extremely difficult to conceive any being without assigning to him a form and a place. Hence bishop Law supposes that the earliest generations of men (even those to whom he contends that frequent revelations were vouchsafed) may have been no better than *Anthropomorphites* in their conceptions of the Divine Being. Be this as it may, it is easy to conceive that the members of the first colonies would quickly lose many of the arts and much of the science which perhaps prevailed in the parent state; and that, fatigued with the contemplation of intellectual objects, they would relieve their overstrained faculties by attributing to the Deity a place of abode, if not a human form. To men totally illiterate, the place fittest for the habitation of the Deity would undoubtedly appear to be the Sun, the most beautiful and glorious object of which they could form any idea; an object from which they could not but be sensible that they received the benefits of light and heat, and which experience must soon have taught them to be in a great measure the source of vegetation. From looking upon the Sun as the habitation of their God, they would soon proceed to consider it as his body. Experiencing the effects of power in the Sun, they would naturally conceive that luminary to be animated as their bodies were animated; they would feel his influence when above the horizon; they would see him moving from East to West; they would consider him, when set, as gone to take his repose; and those exertions and intermissions of power being analogous to what they experienced in themselves, they would look upon the Sun as a real animal. Thus would the Divinity appear to their untutored minds to be a compound being like a man, partly corporeal and partly spiritual; and as soon as they imbibed such notions, though perhaps not before, they may be pronounced to have been absolute idolaters. When men had once got into this train, their gods would multiply upon them with wonderful rapidity. The moon, the planets, the fixed stars, &c., would become objects of veneration. Hence we find Moses cautioning the people of Israel against worshipping the hosts of heaven, Deut. iv, 19. Other objects, however, from which benefits were received or dangers feared, would likewise be deified; such as demons, departed heroes, &c. See IDOLATRY.

From the accounts given us by the best writers of antiquity, it seems that, though the Polytheists

believed heaven, earth, and hell, were all filled with divinities, yet there was One who was considered as supreme over all the rest, or, at most, that there were but two self-existent gods, from whom they conceived all the other divinities to have descended in a manner analogous to human generation. It appears, however, that the vulgar Pagans considered each divinity as supreme, and unaccountable within his own province, and therefore entitled to worship, which rested ultimately in himself. The philosophers, on the other hand, seem to have viewed the inferior gods as accountable for every part of their conduct to him who was their sire and sovereign, and to have paid to them only that inferior kind of devotion which the church of Rome pays to departed saints. The vulgar Pagans were sunk in the grossest ignorance, from which statesmen, priests, and poets, exerted their utmost influence to keep them from emerging; for it was a maxim, which, however absurd, was universally received, "that there were many things true in religion which it was not convenient for the vulgar to know; and some things which, though false, it was expedient that they should believe." It was no wonder, therefore, that the vulgar should be idolaters and polytheists. The philosophers, however, were still worse; they were wholly "without excuse, because that, when they knew God, they glorified him not as God; neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves wise, they became fools, and worshipped and served the creature more than the Creator, who is God, blessed for ever," Rom. i, 20, 21, 22, 25. See list of books under article IDOLATRY; *Prideaux's Con.*, v. i, p. 177, 179; *Kame's Sketches of the History of Man; Bishop Law's Theory of Religion*, p. 58, 65 to 68, 94, 296; article *Polytheism in Enc. Brit.; Farmer on the Worship of Human Spirits.*

PONTIFF, or HIGH PRIEST, a person who has the superintendance and direction of divine worship, as the offering of sacrifices and other religious solemnities. The Romans had a college of pontiffs, and over these a sovereign pontiff, instituted by Numa, whose function it was to prescribe the ceremonies each god was to be worshipped withal, compose the rituals, direct the vestals, and for a good while to perform the business of augury, till, on some superstitious occasion, he was prohibited intermeddling therewith. The Jews, too, had their pontiffs; and among the Romanists the pope is styled the *sovereign pontiff.*

PONTIFICATE is used for the state or dignity of a pontiff, or high priest; but more particularly, in modern writers, for the reign of a pope.

POPE, a name which comes from the Greek word Παπα, and signifies Father. In the East, this appellation is given to all Christian priests; and in the West, bishops were called by it in ancient times; but now for many centuries it has been appropriated to the

bishop of Rome, whom the Roman Catholics look upon as the common father of all Christians.

All in communion with the see of Rome unanimously hold that our Saviour Jesus Christ constituted St. Peter the apostle chief pastor, under himself, to watch over his whole flock here on earth, and to preserve the unity of it, giving him the power requisite for these ends. They also believe that our Saviour ordained that St. Peter should have successors, with the like charge and power to the end of time. Now, as St. Peter resided at Rome for many years, and suffered martyrdom there, they consider the bishops of Rome as his successors in the dignity and office of the universal pastor of the whole Catholic church.

The cardinals have for several ages been the sole electors of the pope. These are seventy in number, when the sacred college, as it is called, is complete. Of these, six are cardinal bishops of the six suburbicarian churches; fifty are cardinal priests, who have all titles from parish churches in Rome; and fourteen are cardinal deacons, who have their titles from churches in Rome of less note, called *diaconies*, or *deaconries*. These cardinals are created by the pope when there happen to be vacancies, and sometimes he names one or two only at a time; but commonly he defers the promotion until there be ten or twelve vacancies, or more; and then at every second such promotion the emperor, the kings of Spain and France, and of Britain, when Catholic, are allowed to present one each, to be made cardinal, whom the pope always admits if there be not some very great objection. These cardinals are commonly promoted from among such clergymen as have borne offices in the Roman court; some are assumed from religious orders; eminent ecclesiastics of other countries are likewise often honoured with this dignity. Sons of sovereign princes have frequently been members of the sacred college. Their distinctive dress is scarlet, to signify that they ought to be ready to shed their blood for the faith and church, when the defence and honour of either require it. They wear a scarlet cap and hat: the cap is given to them by the pope if they are at Rome, and is sent to them if they are absent; but the hat is never given but by the pope's own hand. These cardinals form the pope's standing council, or *consistory*, for the management of the public affairs of church and state. They are divided into different congregations for the more easy dispatch of business; and some of them have the principal offices in the pontifical court; as that of cardinal, vicar, penitentiary, chancellor, chamberlain, prefect of the signature of justice, prefect of memorials, and secretary of state. They have the title given them of eminence and most eminent.

On the demise of a pope, his pontifical seal is immediately broken by the chamberlain, and all public business is interrupted that can be delayed; messengers are dispatched to all the Catholic

sovereigns to acquaint them of the event, that they may take what measures they think proper; and that the cardinals in their dominions, if any there be, may hasten to the future election, if they choose to attend; whilst the whole attention of the sacred college is turned to the preservation of tranquillity in the city and state, and to the necessary preparations for the future election. The cardinal-chamberlain has, during the vacancy of the holy see, great authority; he coins money with his own arms on it, lodges in the pope's apartments, and is attended by the body guards. He, and the first cardinal-bishop, the first cardinal-priest, and the first cardinal-deacon, have, during that time, the government almost entirely in their hands. The body of the deceased pope is carried to St. Peter's, where funeral service is performed for him with great pomp for nine days, and the cardinals attend there every morning. In the mean time, all necessary preparations for the election are made; and the place where they assemble for that purpose, which is called the *Conclave*, is fitted up in that part of the Vatican palace which is nearest to St. Peter's church, as this has long been thought the most convenient situation. Here is formed, by partitions of wood, a number of cells, or chambers, equal to the number of cardinals, with a small distance between every two, and a broad gallery before them. A number is put on every cell, and small papers, with corresponding numbers, are put into a box: every cardinal, or some one for him, draws out one of these papers, which determines in what cell he is to lodge. The cells are lined with cloth; and there is a part of each one separated for the conclavists, or attendants, of whom two are allowed to each cardinal, and three to cardinal princes. They are persons of some rank, and generally of great confidence; but they must carry in their master's meals, serve him at table, and perform all the offices of a menial servant. Two physicians, two surgeons, an apothecary, and some other necessary officers, are chosen for the conclave by the cardinals.

On the tenth day after the pope's death, the cardinals who are then at Rome, and in a competent state of health, meet in the chapel of St. Peter's, which is called the Gregorian chapel, where a sermon on the choice of a pope is preached to them, and mass is said for invoking the grace of the Holy Ghost. Then the cardinals proceed to the conclave in procession, two by two, and take up their abode. When all is properly settled, the conclave is shut up, having boxed *wheels*, or places of communication, in convenient quarters; there are, also, strong guards placed all around. When any foreign cardinal arrives after the inclosure, the conclave is opened for his admission. In the beginning every cardinal signs a paper, containing an obligation, that, if he shall be raised to the papal chair, he will not alienate any part of the pontifical dominion; that he will not be prodigal

to his relations; and any other such stipulations as may have been settled in former times, or framed for that occasion.

We now come to the election itself; and, that this may be effectual, two-thirds of the cardinals present must vote for the same person. As this is often not easily obtained, they sometimes remain whole months in the conclave. They meet in the chapel twice every day for giving their votes; and the election may be effectuated by *scrutiny*, *accession*, or *acclamation*. Scrutiny is the ordinary method, and consists in this: every cardinal writes his own name on the inner part of a piece of paper, and this is folded up and sealed; on a second fold of the same paper a conclavist writes the name of the person for whom his master votes. This, according to agreements observed for some centuries, must be one of the sacred college. On the outer side of the paper is written a sentence at random, which the voter must well remember. Every cardinal, on entering into the chapel, goes to the altar, and puts his paper into a large chalice.

When all are convened, two cardinals number the votes; and if there be more or less than the number of cardinals present, the voting must be repeated. When this is not the case, the cardinal appointed for the purpose reads the outer sentence, and the name of the cardinal under it; so that each voter, hearing his own sentence and the name joined with it, knows that there is no mistake. The names of all the cardinals that are voted for are taken down in writing, with the number of votes for each; and when it appears that any one has two-thirds of the number present in his favour, the election is over; but when this does not happen, the voting papers are all immediately burnt without opening up the inner part. When several trials of coming to a conclusion by this method of *scrutiny* have been made in vain, recourse is sometimes had to what is called *accession*. By it, when a cardinal perceives that when one or very few votes are wanting to any one for whom he has not voted at that time, he may say that he *accedes* to the one who has near the number of votes requisite; and if his one vote suffices to make up the two-thirds, or if he is followed by a sufficient number of *acceders*, or new voters, for the said cardinal, the election is accomplished.—Lastly, a pope is sometimes elected by *acclamation;* and that is, when a cardinal, being pretty sure that he will be joined by a number sufficient, cries out in the open chapel, that such an one shall be pope. If he is properly supported, the election becomes unanimous; those who would, perhaps, oppose it, foreseeing that their opposition would be fruitless, and rather hurtful to themselves. When a pope is chosen in any of the three abovementioned ways, the election is immediately announced from the balcony in the front of St. Peter's, homage is paid to the new pontiff, and couriers are sent off with the news to all parts of Christendom. The pope appoints

a day for his coronation at St. Peter's, and for his taking possession of the patriarchal church of St. John Lateran; all which is performed with great solemnity. He is addressed by the expression of *holiness* and *most holy father*.

The Roman Catholics believe that the bishop of Rome is, under Christ, supreme pastor of the whole church, and as such is not only the first bishop in order and dignity, but has also a power and jurisdiction over all Christians, in order to preserve unity and purity of faith, and moral doctrine, and to maintain order and regularity in all churches. See SUPREMACY. Some Catholic divines are of opinion that the pope cannot err when he addresses himself to *all the faithful* on matters of doctrine. They well know that, as a private doctor, he may fall into mistakes as well as any other man; but they think that, when he teaches the whole church, Providence must preserve him from error. We have, however, already examined this sentiment under the article INFALLIBILITY, to which the reader may refer.

The see of Rome, according to Roman Catholics, is the centre of catholic unity. All their bishops communicate with the pope, and by his means with one another, and so form one body. However distant their churches may be, they all meet at Rome either in person or by their delegates, or at least by their letters. And, according to the discipline of the latter ages, though they are presented to the pope for their office from their respective countries, yet from him they must receive their bulls of consecration before they can take possession of their sees. See POPERY.

POPERY comprehends the religious doctrines and practices adopted and maintained by the church of Rome. The following summary, extracted chiefly from the decrees of the council of Trent, continued under Paul III, Julius III, and Pius IV, from the year 1545 to 1563, by successive sessions, and the creed of pope Pius IV subjoined to it, and bearing date November 1564, may not be unacceptable to the reader. One of the fundamental tenets strenuously maintained by popish writers, is, the infallibility of the church of Rome; though they are not agreed whether this privilege belongs to the pope or a general council, or to both united; but they pretend that an infallible living judge is absolutely necessary to determine controversies, and to secure peace in the Christian church. However, Protestants allege, that the claim of infallibility in any church is not justified by the authority of scripture, much less does it pertain to the church of Rome; and that it is inconsistent with the nature of religion, and the personal obligations of its professors; and that it has proved ineffectual to the end for which it is supposed to be granted, since popes and councils have disagreed in matters of importance, and they have been incapable, with the advantage of this pretended infallibility, of maintaining union and peace.

Another essential article of the popish creed is the supremacy of

the pope, or his sovereign power over the universal church. See SUPREMACY.

Farther; the doctrine of the seven sacraments is a peculiar and distinguishing doctrine of the church of Rome; these are baptism, confirmation, the eucharist, penance, extreme unction, orders, and matrimony.

The council of Trent (sess. 7, can. 1) pronounces an anathema on those who say that the sacraments are more or fewer than seven, or that any one of the above number is not truly and properly a sacrament. And yet it does not appear that they amounted to this number before the twelfth century, when Hugo de St. Victore and Peter Lombard, about the year 1144, taught that there were seven sacraments. The council of Florence, held in 1438, was the first council that determined this number. These sacraments confer grace, according to the decree of the council of Trent (sess. 7, can. 8), *ex opere operato*, by the mere administration of them: three of them, viz. baptism, confirmation, and orders, are said (c. 9) to impress an indelible character, so that they cannot be repeated without sacrilege; and the efficacy of every sacrament depends on the intention of the priest by whom it is administered (can. 11). Pope Pius expressly enjoins that all these sacraments should be administered according to the received and approved rites of the Catholic church. With regard to the eucharist, in particular, we may here observe, that the church of Rome holds the doctrine of transubstantiation; the necessity of paying divine worship to Christ under the form of the consecrated bread, or host; the propitiatory sacrifice of the mass, according to their ideas of which Christ is truly and properly offered as a sacrifice as often as the priest says mass; it practises, likewise, solitary mass, in which the priest alone, who consecrates, communicates, and allows communion only in one kind, viz. the bread to the laity. Sess. 14.

The doctrine of merits is another distinguishing tenet of popery; with regard to which the council of Trent has expressly decreed (sess. 6, can. 32) that the good works of justified persons are truly meritorious; deserving not only an increase of grace, but eternal life and an increase of glory; and it has anathematized all who deny this doctrine. Of the same kind is the doctrine of satisfactions; which supposes that penitents may truly satisfy, by the afflictions they endure under the dispensations of Providence, or by voluntary penances to which they submit, for the temporal penalties of sin to which they are subject, even after the remission of their eternal punishment. Sess. 6, can. 30, and sess. 14, can. 8 and 9. In this connexion we may mention the popish distinction of venial and mortal sins: the greatest evils arising from the former are the temporary pains of purgatory; but no man, it is said, can obtain the pardon of the latter without confessing to a priest, and performing the penances which he imposes.

The council of Trent (sess. 14,

can. 1) has expressly decreed, that every one is accursed who shall affirm that penance is not truly and properly a sacrament, instituted by Christ in the universal church, for reconciling those Christians to the Divine Majesty who have fallen into sin after baptism; and this sacrament, it is declared, consists of two parts, the matter and the form: the matter is the act of the penitent, including contrition, confession, and satisfaction; the form of it is the act of absolution on the part of the priest. Accordingly it is enjoined, that it is the duty of every man who hath fallen after baptism, to confess his sins once a year, at least, to a priest; that this confession is to be secret; for public confession is neither commanded nor expedient: and that it must be exact and particular, including every kind and act of sin, with all the circumstances attending it. When the penitent has so done, the priest pronounces an absolution, which is not conditional or declarative only, but absolute and judicial. This secret or auricular confession was first decreed and established in the fourth council of Lateran, under Innocent III, in 1215 (cap. 21). And the decree of this council was afterwards confirmed and enlarged in the council of Florence and in that of Trent; which ordains, that confession was instituted by Christ; that by the law of God it is necessary to salvation, and that it has always been practised in the Christian church. As for the penances imposed on the penitent by way of satisfaction, they have been commonly the repetition of certain forms of devotion, as paternosters, or ave marias, the payment of stipulated sums, pilgrimages, fasts, or various species of corporal discipline. But the most formidable penance, in the estimation of many who have belonged to the Romish communion, has been the temporary pains of purgatory. But under all the penalties which are inflicted or threatened in the Romish church, it has provided relief by its indulgences, and by its prayers or masses for the dead, performed professedly for relieving and rescuing the souls that are detained in purgatory.

Another article that has been long authoritatively enjoined and observed in the church of Rome is the celibacy of her clergy. This was first enjoined at Rome by Gregory VII, about the year 1074, and established in England by Anselm, archbishop of Canterbury, about the year 1175; though his predecessor Lanfranc had imposed it upon the prebendaries and clergy that lived in towns. And though the council of Trent was repeatedly petitioned by several princes and states to abolish this restraint, the obligation of celibacy was rather established than relaxed by this council; for they decreed, that marriage contracted after a vow of continence is neither lawful nor valid; and thus deprived the church of the possibility of ever restoring marriage to the clergy. For if marriage, after a vow, be in itself unlawful, the greatest authority upon earth cannot dispense with its

nor permit marriage to the clergy who have already vowed continence. See CELIBACY.

To the doctrines and practices above recited may be further added the worship of images, of which Protestants accuse the Papists. But to this accusation the Papist replies, that he keeps images by him to preserve in his mind the memory of the persons represented by them; as people are wont to preserve the memory of their deceased friends by keeping their pictures. He is taught (he says) to use them so as to cast his eyes upon the pictures or images, and thence to raise his heart to the things represented; and there to employ it in meditation, love, and thanksgiving, desire of imitation, &c., as the object requires.

These pictures or images have this advantage, that they inform the mind by one glance of what in reading might require a whole chapter; there being no other difference between them, than that reading represents leisurely, and by degrees, and a picture all at once. Hence he finds a convenience in saying his prayers with some devout pictures before him, he being no sooner distracted, but the sight of these recals his wandering thoughts to the right object; and as certainly brings something good into his mind, as an immodest picture disturbs his heart with filthy thoughts. And because he is sensible that these holy pictures and images represent and bring to his mind such objects as in his heart he loves, honours, and venerates, he cannot but upon that account love, honour, and respect the images themselves.

The council of Trent likewise decreed, that all bishops and pastors who have the cure of souls do diligently instruct their flocks *that it is good and profitable to desire the intercession of saints reigning with Christ in heaven.* And this decree the Papists endeavour to defend by the following observations. They confess that we have but one mediator of redemption; but affirm that it is acceptable to God that we should have many mediators of intercession. Moses (say they) was such a mediator for the Israelites; Job for his three friends; Stephen for his persecutors. The Romans were thus desired by St. Paul to be his mediators; so were the Corinthians, so the Ephesians (*Ep. ad* Rom. Cor. Eph.); so almost every sick man desires the congregation to be his mediators, by remembering him in their prayers. And so the Papist desires the blessed in heaven to be his mediators; that is, that they would pray to God for him. But between these living and dead mediators there is no similarity: the living mediator is present, and certainly hears the request of those who desire him to intercede for them; the dead mediator is as certainly absent, and cannot possibly hear the requests of all those who at the same instant may be begging him to intercede for them, unless he be possessed of the divine attribute of omnipresence; and he who gives that attribute to any creature is unquestionably guilty of idolatry. And as this decree is contrary to

one of the first principles of natural religion, so does it receive no countenance from scripture, or any Christian writer of the three first centuries. Other practices peculiar to the Papists, are, the religious honour and respect that they pay to sacred relics; by which they understand not only the bodies and parts of the bodies of the saints, but any of those things that appertained to them, and which they touched; and the celebration of divine service in an unknown tongue: to which purpose the council of Trent hath denounced an anathema on any one who shall say that mass ought to be celebrated only in the vulgar tongue (sess. 25, and sess. 22, can. 9). Though the council of Lateran, under Innocent III, in 1215 (can. 9), had expressly decreed, that, because, in many parts within the same city and diocese, there are many people of different manners and rites mixed together, but of one faith, the bishops of such cities or dioceses should provide fit men for celebrating divine offices, according to the diversity of tongues and rites, and for administering the sacraments.

We shall only add, that the church of Rome maintains, that unwritten traditions ought to be added to the holy scriptures, in order to supply their defect, and to be regarded as of equal authority; that the books of the Apocrypha are canonical scripture; that the Vulgate edition of the Bible is to be deemed authentic; and that the scriptures are to be received and interpreted according to that sense which the holy mother church, to whom it belongs to judge of the true sense, hath held, and doth hold, and according to the unanimous consent of the fathers.

Such are the principal and distinguishing doctrines of popery, most of which have received the sanction of the council of Trent, and that of the creed of pope Pius IV, which is received, professed, and sworn to by every one who enters into holy orders in the church of Rome; and at the close of this creed we are told, that the faith contained in it is so absolutely and indispensably necessary, that no man can be saved without it. See Antichrist; *Bowers's History of the Popes*; *Smith's Errors of the Church of Rome detected*; *Bennet's Confutation of Popery*; *Sermons at Salter's Hall against Popery*; *Bishop Burnet's Travels*, &c.; *Moore's View of Society and Manners in Italy*; *Dr. Middleton's Letters from Rome*.

POSITIVE INSTITUTES. See Institutions.

POSSESSION OF THE DEVIL. See Dæmoniacs.

POVERTY is that state or situation, opposed to riches, in which we are deprived of the conveniences of life. *Indigence* is a degree lower, where we want the necessaries, and is opposed to *superfluity*. *Want* seems rather to arrive by *accident*, implies a scarcity of provision rather than a lack of money, and is opposed to *abundance*. *Need* and *necessity* relate less to the situation of life than the other three words, but more to the relief we expect, or the remedy we seek; with this difference between

the two, that *need* seems less pressing than *necessity*.—2. *Poverty of mind* is a state of ignorance, or a mind void of religious principle, Rev. iii, 17.—3. *Poverty of spirit* consists in an inward sense and feeling of our wants and defects; a conviction of our wretched and forlorn condition by nature; with a dependance on Divine Grace and Mercy for pardon and acceptance, Matt. v, 3. It must be distinguished from a poor spiritedness, a sneaking fearfulness, which bringeth a snare. It is the effect of the operation of the Divine Spirit on the heart, John xvi, 8; is attended with submission to the Divine will; contentment in our situation; meekness and forbearance as to others, and genuine humility as to ourselves. It is a spirit approved of by God, Isa. lxvi, 2. evidential of true religion, Luke xviii, 13. and terminates in endless felicity, Matt. v, 3. Isa. lvii, 15. Ps. xxxiv, 18. *Dunlop's Ser.*, lec. 1, vol. ii; *Barclay's Dict.; South's Serm.*, vol. x, ser. 1; *No.* 464, 6 *Spec.; Robert Harris's Sermons*, sermon 3, part 3.

POWER, ability, force, strength. Power includes a particular relation to the subordinate execution of superior orders. In the word *authority* we find a sufficient energy to make us perceive a *right*. *Dominion* carries with it an idea of empire.

POWER OF GOD. See OMNIPOTENCE.

POWERS OF THE MIND are those faculties by which we think, reason, judge, &c. They are so various, says Dr. Reid, so many, so connected, and complicated in most of their operations, that there never has been any division of them proposed which is not liable to considerable objections. The most common division is that of understanding and will. Under the will we comprehend our *active powers*, and all that lead to action, or influence the mind to act; such as appetites, passions, affections. The understanding comprehends our *contemplative powers*, by which we perceive objects; by which we conceive or remember them; by which we analyze or compound them; and by which we judge and reason concerning them. Or the intellectual powers are commonly divided into simple apprehension, judgment, and reasoning. See *Reid on the Active Powers, also on the Human Mind, and the Intellectual Powers; Locke on the Understanding*. For the influence Christianity has had on the moral and intellectual powers, see *White's admirable Sermons*, ser. 9.

PRAISE, an acknowledgment made of the excellency or perfection of any person or action, with a commendation of the same. "The desire of praise," says an elegant writer, "is generally connected with all the finer sensibilities of human nature. It affords a ground on which exhortation, council, and reproof, can work a proper effect. To be entirely destitute of this passion betokens an ignoble mind, on which no moral impression is easily made; for where there is no desire of praise, there will also be no sense of re-

proach; but while it is admitted to be a natural and in many respects an useful principle of action, we are to observe that it is entitled to no more than our secondary regard. It has its boundary set, by transgressing which it is at once transformed from an innocent into a most dangerous passion. When passing its natural line, it becomes the ruling spring of conduct; when the regard which we pay to the opinions of men encroaches on that reverence which we owe to the voice of conscience and the sense of duty, the love of praise, having then gone out of its proper place, in stead of improving, corrupts; and instead of elevating, debases our nature." *Young's Love of Fame; Blair's Sermons*, ser. 6, vol. ii; *Jortin's Diss.*, diss. 4, passim; *Wilberforce's Pract. View*, ch. iv, sec. 3; *Smith's Theory of Moral Sent.*, vol. i, p. 233; *Fitzosborne's Letters*, let. 18.

PRAISE OF GOD, the acknowledging his perfections, works, and benefits. Praise and thanksgiving are generally considered as synonymous, yet some distinguish them thus. Praise properly terminates in God, on account of his natural excellencies and perfections, and is that act of devotion by which we confess and admire his several attributes; but *thanksgiving* is a more contracted duty, and imports only a grateful sense and acknowledgment of past mercies. We praise God for all his glorious acts of every kind, that regard either us or other men; for his very *vengeance*, and those judgments which he sometimes sends abroad in the earth; but we thank him, properly speaking, for the instances of his goodness alone, and for such only of these as we ourselves are some way concerned in. See THANKSGIVING; *Bishop Atterbury's Sermon on Psalm* l, 14; *Saurin's Sermons*, vol. i, ser. 14; *Tillotson's Ser.*, ser. 146, concl.

PRAYER, a request or petition for mercies; or it is "an offering up our desires to God, for things agreeable to his will, in the name of Christ, by the help of his Spirit, with confession of our sins, and thankful acknowledgment of his mercies." Nothing can be more rational or consistent than the exercise of this duty. It is a divine injunction that men should always pray, and not faint, Luke xviii, 1. It is highly proper we should acknowledge the obligations we are under to the Divine Being, and supplicate his throne for the blessings we stand in need of. It is essential to our peace and felicity, and is the happy mean of our carrying on and enjoying fellowship with God. It has an influence on our tempers and conduct, and evidences our subjection and obedience to God. We shall here consider the object, nature, kinds, matter, manner, and forms of prayer, together with its efficacy, and the objections made against it.

I. *The object of prayer* is God alone, through Jesus Christ, as the mediator. All supplications, therefore, to saints or angels, are not only useless but blasphemous. All worship of the creature, however exalted that creature is, is idolatry, and strictly prohibited

in the sacred law of God. Nor are we to pray to the Trinity as three distinct Gods; for though the Father, Son, and Holy Ghost, be addressed in various parts of the scripture, 2d Cor. xiii, 14. 2d Thess. ii, 16, 17. yet never as three Gods, for that would lead us directly to the doctrine of polytheism: the most ordinary mode the scripture points out, is, to address the Father through the Son, depending on the Spirit to help our infirmities, Eph. ii, 18. Rom. viii, 26.

II. *As to the nature of this duty:* it must be observed, that it does not consist in the elevation of the voice, the posture of the body, the use of a form, or the mere extemporary use of words, nor, properly speaking, in any thing of an exterior nature; but simply the offering up of our desires to God, Matt. xv, 8. (See the definition above). It has been generally divided into *adoration*, by which we express our sense of the goodness and greatness of God, Daniel iv, 34, 35; *confession*, by which we acknowledge our unworthiness, 1st John i, 9; *supplication*, by which we pray for pardon, grace, or any blessing we want, Matt. vii, 7; *intercession*, by which we pray for others, James v, 16; and *thanksgiving*, by which we express our gratitude to God, Phil. iv, 6. To which some add *invocation*, a making mention of one or more of the names of God; *pleading*, arguing our case with God in an humble and fervent manner; *dedication*, or surrendering ourselves to God; *deprecation*, by which we desire that evils may be averted; *blessing*, in which we express our joy in God, and gratitude for his mercies: but as all these appear to me to be included in the five first parts of prayer, I think they need not be insisted on.

III. *The different kinds of prayer* are, 1. Ejaculatory, by which the mind is directed to God on any emergency. It is derived from the word *ejaculor*, to dart or shoot out suddenly, and is therefore appropriate to describe this kind of prayer, which is made up of short sentences, spontaneously springing from the mind. The scriptures afford us many instances of ejaculatory prayer, Exod. xiv, 15. 1st Sam. i, 13. Rom. vii, 24, 25. Gen. xliii, 29. Judges xvi, 28. Luke xxiii, 42, 43. It is one of the principal excellencies of this kind of prayer, that it can be practised at all times, and in all places; in the public ordinances of religion; in all our ordinary and extraordinary undertakings; in times of affliction, temptation, and danger; in seasons of social intercourse, in worldly business, in travelling, in sickness, and pain. In fact, every thing around us, and every event that transpires, may afford us matter for ejaculation. It is worthy, therefore, of our practice, especially when we consider that it is a species of devotion that can receive no impediment from any external circumstances; that it has a tendency to support the mind, and keep it in a happy frame; fortifies us against the temptations of the world; elevates our affections to God; directs the mind into a spiritual

channel; and has a tendency to excite trust and dependence on Divine Providence.—2. *Secret* or *closet* prayer is another kind of prayer to which we should attend. It has its name from the manner in which Christ recommended it, Matt. vi, 6. He himself set us an example of it, Luke vi, 12; and it has been the practice of the saints in every age, Gen. xxviii. Gen. xxxii. Dan. vi, 10. Acts x, 9. There are some particular occasions when this duty may be practised to advantage, as when we are entering into any important situation; undertaking any thing of consequence; before we go into the world; when calamities surround us, Isa. xxvi, 20; or when ease and prosperity attend us. As closet prayer is calculated to inspire us with peace, defend us from our spiritual enemies, excite us to obedience, and promote our real happiness, we should be watchful lest the stupidity of our frame, the intrusion of company, the cares of the world, the insinuations of Satan, or the indulgence of sensual objects, prevent us from the constant exercise of this necessary and important duty.—3. *Family prayer* is also another part not to be neglected. It is true there is no absolute command for this in God's word; yet from hints, allusions, and examples, we may learn that it was the practice of our forefathers: Abraham, Gen. xviii, 19. David, 2d Sam. vi, 20. Solomon, Prov. xxii, 6. Job i, 4, 5. Joshua xxiv, 15. See also Eph. vi, 4. Prov. vi, 20. Jer. x, 25. Acts x, 2, 30. Acts xvi, 15. Family prayer, indeed, may not be essential to the character of a true Christian, but it is surely no honour to heads of families to have it said that they have no religion in their houses. If we consider what a blessing it is likely to prove to our children and our domestics; what comfort it must afford to ourselves; what utility it may prove to the community at large; how it sanctifies domestic comforts and crosses; and what a tendency it has to promote order, decency, sobriety, and religion in general, we must at once see the propriety of attending to it. The *objection* often made to family prayer is, want of time; but this is a very frivolous excuse, since the time allotted for this purpose need be but short, and may be easily redeemed from sleep or business. Others say, they have no gifts; where this is the case, a form may soon be procured and used, but it should be remembered that gifts increase by exercise, and no man can properly decide, unless he make repeated trials. Others are deterred through shame, or the fear of man: in answer to such we shall refer them to the declarations of our Lord, Matt. x, 37, 38. Mark viii, 38. As to the *season* for family prayer, every family must determine for itself; but before breakfast every morning, and before supper at night, seems most proper: perhaps a quarter of an hour or twenty minutes may be sufficient as to the time.—4. *Social prayer* is another kind Christians are called upon to attend to. It is denominated social, because it is offered by a society of Christians in their collective capacity

convened for that particular purpose, either on some peculiar and extraordinary occasions, or at stated and regular seasons. *Special* prayer-meetings are such as are held at the meeting and parting of intimate friends, especially churches and ministers; when the church is in a state of unusual deadness and barrenness; when ministers are sick, or taken away by death; in times of public calamity and distress, &c. *Stated meetings* for social prayer are such as are held weekly in some places which have a special regard to the state of the nation and churches; missionary prayer-meetings for the spread of the Gospel; weekly meetings held in most of the congregations which have a more particular reference to their own churches, ministers, the sick, feeble, and weak of the flock. Christians are greatly encouraged to this kind of prayer from the consideration of the promise, Matt. xviii, 20; the benefit of mutual supplications; from the example of the most eminent primitive saints, Mal. iii, 16. Acts xii, 12; the answers given to prayer, Acts xii, 1 to 12. Josh. x. Isaiah xxxvii, &c.; and the signal blessing they are to the churches, Phil. i, 19. 2d Cor. i, 11. These meetings should be attended with regularity; those who engage should study simplicity, brevity, scripture language, seriousness of spirit, and every thing that has a tendency to edification. We now come, lastly, to take notice of *public prayer*, or that in which the whole congregation is engaged either in repeating a set form, or acquiescing with the prayer of the minister who leads their devotions. This is both an ancient and important part of religious exercise; it was a part of the patriarchal worship, Gen. iv, 26; it was also carried on by the Jews, Exod. xxix, 43. Luke i, 10. It was a part of the temple service, Is. lvi, 7. 1st Kings viii, 59. Jesus Christ recommended it both by his example and instruction, Matt. xviii, 20. Luke iv, 16. The disciples, also, attended to it, Acts ii, 41, 42; and the scriptures in many places countenance it, Exod. xx, 24. Psal. lxiii, 1, 2. Psal. lxxxiv, 11. Psal. xxvii, 4. For the nature, necessity, place, time, and attendance on public worship, see WORSHIP.

IV. *Of the matter of prayer.* "It is necessary," says Dr. Watts, "to furnish ourselves with proper matter, that we may be able to hold much converse with God; to entertain our souls and others agreeably and devoutly in worship; to assist the exercise of our own grace and others, by a rich supply of divine thoughts and desires in prayer, that we may not be forced to make too long and indecent pauses whilst we are performing that duty; nor break off abruptly as soon as we have begun for want of matter; nor pour out abundance of words to dress up narrow and scanty sense for want of variety of devout thoughts. 1. We should labour after a large acquaintance with all things that belong to religion; for there is nothing that relates to religion

but may properly make some part of the matter of our prayer. A great acquaintance with God in his nature, perfections, works, and word; an intimate acquaintance with ourselves, and a lively sense of our own frames, wants, sorrows, and joys, will supply us with abundant furniture. We should also be watchful observers of the dealings of God with us in every ordinance, and in every providence. We should observe the working of our heart towards God, or towards the creature, and often examine our temper and our life, both in our natural, our civil, and religious actions. For this purpose, as well as upon many other accounts, it will be of great advantage to keep by us in writing some of the most remarkable providences of God, and instances of his mercy or anger towards us, and some of our most remarkable carriages towards him, whether sins, or duties, or the exercises of grace.—2. We should not content ourselves merely with generals; but if we wish to be furnished with larger supplies of matter, we must descend to particulars in our confessions, petitions, and thanksgivings. We should enter into a particular consideration of the attributes, the glories, the graces, and the relations of God. We should express our sins, our wants, and our sorrows, with a particular sense of the mournful circumstances that attend them: it will enlarge our hearts with prayer and humiliation, if we confess the aggravation that increase the guilt of our sins, viz. whether they have been committed against knowledge, against the warnings of conscience, &c. It will furnish us with large matter, if we run over the exalting and heightening circumstances of our mercies and comforts, viz. that they are great, and spiritual, and eternal, as well as temporal. Our petitions and thanksgivings, in a special manner, should be suited to the place and circumstances of ourselves, and those that we pray with, and those that we pray for.—3. It is very proper, at solemn seasons of worship, to read some part of the word of God, or some spiritual treatise written by holy men; or to converse with fellow Christians about divine things, or to spend some time in recollection or meditation of things that belong to religion: this will not only supply us with divine matter, but will compose our thoughts to a solemnity. Just before we engage in that work, we should be absent a little from the world, that our spirits may be freer for converse with God.—4. If we find our hearts, after all, very barren, and hardly know how to frame a prayer before God of ourselves, it has been oftentimes useful to take a book in our hand, wherein are contained some spiritual meditations in a petitionary form, some devout reflections, or excellent patterns of prayer; and, above all, the Psalms of David, some of the prophecies of Isaiah, some chapters in the Gospels, or any of the Epistles. Thus we may lift up our hearts to God in secret, according as the verses or paragraphs we read are suited to the case of our own souls. This

many Christians have experienced as a very agreeable help, and of great advantage in their secret retirement.—5. We must not think it absolutely necessary to insist upon all the parts of prayer in every address to God; though in our stated and solemn prayers there are but few of them that can be well left out. What we omit at one time, we may, perhaps, pursue at another with more lively affection. But let us be sure to insist most upon those things which are warmest in our hearts, especially in secret. We should let those parts of prayer have the largest share in the performance for which our spirit is best prepared, whether it be adoration, petition, confession, or thanksgiving.—6. We should suit the matter of our prayers to the special occasion of each particular duty, to the circumstances of the time, place, and persons with and for whom we pray. This will direct us to the choice of proper thoughts and language for every part of prayer.—7. We should not affect to pray long for the sake of length, or to stretch out our matter by labour and toil of thought beyond the furniture of our own spirit. Sometimes a person is betrayed by an affectation of long prayers into crude, rash, and unseemly expressions: we are tempted hereby to tautologies, to say the same thing over and over again. We are in danger of tiring those that join with us. We exceed the season that is allotted for us in prayer, especially when others are to succeed in the same work."

V. *Of the method of prayer.* "Method," continues Dr. Watts, "is necessary to guide our thoughts, to regulate our expressions, and dispose of the several parts of prayer in such an order as is most easy to be understood by those that join with us, and most proper to excite and maintain our own devotion and their's. This will be of use to secure us from confusion, prevent repetitions, and guard us against roving digressions. The general rules of method in prayer are these three: 1. Let the general and the particular heads in prayer be well distinguished, and usually let generals be mentioned first, and particulars follow.—2. Let things of the same kind, for the most part, be put together in prayer. We should not run from one part to another by starts, and sudden wild thoughts, and then return often to the same part again, going backward and forward in confusion: this bewilders the mind of him that prays, disgusts our fellow worshippers, and injures their devotion.—3. Let those things, in every part of prayer, which are the proper objects of our judgment, be first mentioned, and then those that influence and move our affections; not that we should follow such a manner of prayer as is more like preaching, as some imprudently have done, speaking many divine truths without the form or air of prayer. Yet it must be granted that there is no necessity of always confining ourselves to this, or to any other set method, no more than there is of confining ourselves to a form in prayer. Sometimes the mind is so divinely full of one particular part

of prayer, that high expressions of gratitude, and of devoting ourselves to God, break out first. I am persuaded, however, that if young Christians did not give themselves up to a loose and negligent habit of speaking every thing that comes uppermost, but attempted to learn this holy skill by a recollection of the several parts of prayer, and properly disposing their thoughts, there would be great numbers in our churches that would arrive at a good degree of the gift of prayer, and that to the great edification of our churches, as well as of their own families."

As to *expression in prayer*, it may be observed, that though prayer be the proper work of the heart, yet in this present state, in secret as well as in social prayer, the language of the lips is an excellent aid in this part of worship. Expressions are useful not only to dress our thoughts, but sometimes to form, and shape, and perfect the ideas and affections of our minds. They serve to awaken the holy passions of the soul, as well as to express them. They fix and engage all our powers in religion and worship; and they serve to regulate as well as to increase our devotion. The directions to attain a treasure of expressions are these; 1. We should labour after a fresh, particular, and lively sense of the greatness and grace of God, and of our own wants, and sins, and mercies. The passions of the mind, when they are moved, do mightily help the tongue; they give a natural eloquence to those who know not any rules of art, and they almost constrain the dumb to speak. There is a remarkable instance of this in ancient history. When Atys, the son of Crœsus the king, who was dumb from his childhood, saw his father ready to be slain, the violence of his passion broke the bonds wherewith his tongue was tied, and he cried out to save him. Let our spiritual senses be always awake and lively, then words will follow in a greater or less degree.—2. We should treasure up such expressions, especially, as we read in scripture, and such as we have found in other books of devotion, or such as we have heard fellow Christians make use of, whereby our own hearts have been sensibly moved and warmed.—3. We should be always ready to engage in holy conference and divine discourse. This will teach us to speak of the things of God. It should be our practice to recollect and talk over with one another the sermons we have heard, the books of divinity we have been conversant with, those parts of the word of God we have lately read, and especially our own experiences of divine things. Hereby we shall gain a large treasure of language to clothe our thoughts and affections.—4. We should pray for the gift of utterance, and seek the blessing of the Spirit of God upon the use of proper means to obtain a treasure of expressions for prayer; for the wise man tells us, "That the preparation of the heart in man, and the answer of the tongue, is from the Lord," Prov. xvi, 1. The rules about the choice and use of

proper expressions are these: 1. We should choose those expressions that best suit our meaning, that most exactly answer the ideas of our mind, and that are fitted to our sense and apprehension of things.—2. We should use such a way of speaking as may be most natural and easy to be understood, and most agreeable to those that join with us. We should avoid all foreign and uncommon words; all those expressions which are too philosophical, and those which savour too much of mystical divinity; all dark metaphors, or expressions that are used only by some particular violent party-men. We should likewise avoid length and obscurity in our sentences and in the placing of our words; and not interline our expressions with too many parentheses, which cloud and entangle the sense.—3. Our language should be grave and decent, which is a medium between magnificence and meanness: we should avoid all glittering language and affected style. An excessive fondness of elegance and finery of style in prayer discovers the same pride and vanity of mind as an affection of many jewels and fine apparel in the house of God: it betrays us into a neglect of our hearts, and of experimental religion, by an affectation to make the nicest speech, and say the finest things we can, instead of sincere devotion, and praying in the spirit. On the other hand, we should avoid mean and coarse and too familiar expressions; such as excite any contemptible or ridiculous ideas; such as raise any improper or irreverent thoughts in the mind, or base and impure images, for these much injure the devotion of our fellow worshippers.—4. We should seek after those ways of expression that are pathetical; such as denote the fervency of affection, and carry life and spirit with them; such as may awaken and exercise our love, our hope, our holy joy, our sorrow, our fear, and our faith, as well as express the activity of those graces. This is the way to raise, assist, and maintain devotion. We should, therefore, avoid such a sort of style as looks more like preaching, which some persons that affect long prayers have been guilty of to a great degree: they have been speaking to the people rather than speaking to God; they have wandered away from God to speak to men: but this is quite contrary to the nature of prayer, for prayer is our own address to God, and pouring out our hearts before him with warm and proper affections.—5. We should not always confine ourselves to one set form of words to express any particular request; nor take too much pains to avoid an expression merely because we used it in prayer heretofore. We need not be ever fond of a nice uniformity of words, nor of perpetual diversity of expression in every prayer: it is best to keep the middle between these two extremes. The imitation of those Christians and ministers that have the best gifts will be an excellent direction in this as well as in the former cases.

"As to the *voice* in prayer: in

the first place, our words should be all pronounced distinct, and not made shorter or longer by cutting off the last syllable, nor longer by the addition of hems and o's, of long breaths, affected groanings, and useless sounds, &c.—2. Every sentence should be spoken loud enough to be heard, yet none so loud as to affright or offend the ear. Some persons have got a habit of beginning their prayers, and even upon the most common family occasion, so loud, as to startle the company; others begin so low in a large assembly, that it looks like secret worship, and as though they forbid those that are present to join with them. Both these extremes are to be avoided by prudence and moderation.—3. We should observe a due medium between excessive swiftness and slowness of speech, for both are faulty in their kind. If we are too swift, our words will be hurried on, and be mingled in confusion; if we are too slow, this will be tiresome to the hearers, and will make the worship appear heavy and dull.

"As to *gesture* in prayer: all indecencies should be avoided. *Prostration* may be sometimes used in secret prayer, under a deep and uncommon sense of sin; but *kneeling* is the most frequent posture; and nature seems to dictate and lead us to it as an expression of humility, of a sense of our wants, a supplication for mercy, and adoration of and dependence on Him before we kneel.

"*Standing* is a posture not unfit for this worship, especially in places where we have not conveniency for the humbler gestures: but *sitting*, or other postures of rest and laziness, ought not to be indulged, unless persons are aged or infirm, or the work of prayer be drawn out so long as to make it troublesome to human nature to maintain itself always in one posture. The *head* should be kept for the most part without motion; the whole visage should be composed to gravity and solemnity. The *eye* should be kept from roving, and some think it best to keep the eyes closed. The *lifting up of the hands* is a very natural expression of our seeking help from God. As to other parts of the body, there is little need of direction. In secret devotion, sighs and groans may be allowed: but in public these things should be less indulged. If we use ourselves to various motions, or noise made by the hands or feet, or any other parts, it will tempt others to think that our minds are not very intensely engaged; or, at least, it will appear so familiar and irreverent, as we would not willingly be guilty of in the presence of our superiors here on earth."

VI. *As to forms of prayer.* We find this has been a matter of controversy among divines and Christians, whether such ought to be used, or whether extempore prayers are not to be preferred. We shall state the arguments on both sides. Those who are advocates for forms, observe, that it prevents absurd, extravagant, or impious addresses to God, as well as the *confusion* of extemporary prayer:

that forms were used under the Old Testament dispensation; and, in proof thereof, cite Numb. vi, 24, 26. Numb. x, 35, 36. On the other side it is answered, that it is neither reasonable nor scriptural to look for the pattern of Christian worship in the Mosaic dispensation, which, with all its rites and ceremonies, is abrogated and done away; that, though forms may be of use to children, and such as are very ignorant, yet *restriction* to forms, either in public or private, does not seem scriptural or lawful. If we look to the authority and example of Christ and his apostles, every thing is in favour of extempore prayer. The Lord's Prayer, it is observed, was not given to be a set form, exclusive of extemporary prayer. See LORD'S PRAYER. It is farther argued, that a form cramps the desires; inverts the true order of prayer, making our words to regulate our desires instead of our desires regulating our words; has a tendency to make us formal; cannot be suited to every one's case; that it looks as if we were not in reality convinced of our wants, when we want a form to express them; and, finally, in answer to the two first arguments, that it is seldom the case that those who are truly sensible of their condition, and pray extempore, do it in an impious and extravagant manner; and if any who have the gift of prayer really do so, and run into the extreme of enthusiasm, yet this is not the case with the generality, since an unprejudiced attention to those who pray extempore must convince us, that, if their prayers be not so elegantly composed as that of a set form, they are more appropriate, and delivered with more energy and feeling.

VII. *The efficacy of prayer.* It has been objected, that, "If what we request be fit for us, we shall have it without praying; if it be not fit for us, we cannot obtain it by praying." But it is answered, that it may be agreeable to perfect Wisdom to grant that to our prayers which it would not have been agreeable to the same Wisdom to have given us without praying for. But what virtue, you will ask, is there in prayer, which should make a favour consistent with Wisdom, which would not have been so without it? To this question, which contains the whole difficulty attending the subject, the following possibilities are offered in reply: 1. A favour granted to prayer may be more apt on that very account to produce a good effect upon the person obliged. It may hold in the Divine bounty, what experience has raised into a proverb in the collation of human benefits, that what is obtained without asking is oftentimes received without gratitude.—2. It may be consistent with the wisdom of the Deity to withhold his favours till they be asked for, as an expedient to encourage devotion in his rational creation, in order thereby to keep up and circulate a knowledge and sense of their dependency on him.—3. Prayer has a natural tendency to amend the petitioner himself; it composes the mind, humbles us under a con-

viction of what we are, and under the gracious influence of the Divine Spirit assimilates us into the Divine image. Let it suffice, therefore, to say, that, though we are certain that God cannot be operated on or moved as a fellow-creature may; that, though we cannot inform him of any thing he does not know, nor add any thing to his essential and glorious perfections by any services of our's; yet we should remember that he has appointed this as a mean to accomplish an end; that he has commanded us to engage in this important duty, 1st Thes. v, 17; that he has promised his Spirit to assist us in it, Rom. viii, 26; that the Bible abounds with numerous answers to prayer; and that the promise still relates to all who pray that answers shall be given, Matt. vii, 7. Psalm l, 15. Luke xviii, 1, &c. Phil. iv, 6, 7. James v, 16. *Wilkins*, *Henry*, *Watts on Prayer; Townsend's Nine Sermons on Prayer; Paley's Moral Phil.*, vol. ii, p. 31; *Mason's Student and Pastor*, p. 87; *Wollaston's Rel. of Nat.*, p. 122, 124; *H. Moore on Education*, ch. 1, vol. ii; *Barrow's Works*, vol. i, ser. 6; *Smith's System of Prayer; Scamp's Sermon on Family Religion.*

PREACHER, one who discourses publicly on religious subjects. See articles DECLAMATION, ELOQUENCE, MINISTER, and SERMON.

PREACHING is the discoursing publicly on any religious subject. It is impossible, in the compass of this work, to give a complete history of this article from the beginning down to the present day. This must be considered as a desideratum in theological learning. Mr. Robinson, in his second volume of Claude's Essay, has prefixed a brief dissertation on this subject, an abridgment of which we shall here insert, with a few occasional alterations.

From the sacred records we learn, that, when men began to associate for the purpose of worshipping the Deity, Enoch prophesied, Jude 14, 15. We have a very short account of this prophet and his doctrine; enough, however, to convince us that he taught the principal truths of natural and revealed religion. Conviction of sin was in his doctrine, and communion with God was exemplified in his conduct, Gen. v, 24. Heb. xi, 5, 6. From the days of Enoch to the time of Moses each patriarch worshipped God with his family: probably several assembled at new moons, and alternately instructed the whole company.—Noah, it is said, was a *preacher* of righteousness, 2d Peter ii, 5. 1st Peter iii, 19, 20. Abraham commanded his household after him to keep the way of the Lord, and to do justice and judgment, Gen. xviii, 19; and Jacob, when his house lapsed to idolatry, remonstrated against it, and exhorted them and all that were with him to put away strange gods, and go up with him to Bethel, Gen. x. Gen. xxv, 2, 3. Melchisedec, also, we may consider as the father, the prince, and the priest of his people, publishing the glad tidings of peace and salvation. Gen. xviii. Heb. vii.

Moses was a most eminent prophet and preacher, raised up by the authority of God, and by whom, it is said, *came the law.* John i, 17. This great man had much at heart the promulgation of his doctrine; he directed it to be inscribed on pillars, to be transcribed in books, and to be taught both in public and private by word of mouth, Deut. xxviii, 8. Deut. vi, 9. Deut. xxxi, 19. Deut. xvii, 18. Numb. v, 23. Deut. iv, 9. Himself set the example of each; and how he and Aaron sermonized we may see by several parts of his writings. The first discourse was heard with profound reverence and attention; the last was both uttered and received in raptures, Ex. iv, 31. Deut. xxxiii, 7, 8. Public preaching does not appear under this œconomy to have been attached to the priesthood: priests were not officially preachers; and we have innumerable instances of discourses delivered in religious assemblies by men of other tribes besides that of Levi, Ps. lxviii, 11. Joshua was an Ephraimite; but, being full of the spirit of wisdom, he gathered the tribes to Shechem, and harangued the people of God, Deut. xxxiv, 9. Joshua xxxiv. Solomon was a prince of the house of Judah, Amos a herdsman of Tekoa; yet both were preachers, and one at least was a prophet, 1st Kings ii. Amos vii, 14, 15. When the ignorant notions of Pagans, the vices of their practice, and the idolatry of their pretended worship, were in some sad periods incorporated into the Jewish religion by the princes of that nation, the prophets and all the seers protested against this apostacy, and they were persecuted for so doing. Shemaiah preached to Rehoboam, the princes, and all the people, at Jerusalem, 2d Chro. xii, 5. Azariah and Hanani preached to Asa and his army, 2d Chro. xv, 1, &c. Ch. xvi, 7. Micaiah to Ahab. Some of them opened schools, or houses of instruction, and there to their disciples they taught the pure religion of Moses. At Naioth, in the suburbs of Ramah, there was one, where Samuel dwelt; there was another at Jericho, and a third at Bethel, to which Elijah and Elisha often resorted. Thither the people went on sabbath days and at new moons, and received public lessons of piety and morality, 1st Sam. xix, 18. 2d Kings ii, 3, 5. 2d Kings iv, 2, 3. Through all this period there was a dismal confusion of the useful ordinance of public preaching. Sometimes they had no open vision, and the word of the Lord was precious or scarce: the people heard it only now and then. At other times, they were left without a teaching priest, and without law. And, at other seasons again, itinerants, both princes, priests, and Levites, were sent through all the country to carry the book of the law, and to teach in the cities. In a word, preaching flourished when pure religion grew; and when the last decayed, the first was suppressed. Moses had not appropriated preaching to any order of men: persons, places, times, and manners, were all left open and discretional. Many of the discourses were preached in

camps and courts, in streets, schools, cities, and villages, sometimes with great composure and coolness, at other times with vehement action and rapturous energy; sometimes in a plain blunt style; at other times in all the magnificent pomp of Eastern allegory. On some occasions, the preachers appeared in public with visible signs, with implements of war, yokes of slavery, or something adapted to their subject. They gave lectures on these, held them up to view, girded them on, broke them in pieces, rent their garments, rolled in the dust; and endeavoured, by all the methods they could devise agreeably to the customs of their country, to impress the minds of their auditors with the nature and importance of their doctrines. These men were highly esteemed by the pious part of the nation; and princes thought proper to keep seers and others, who were scribes, who read and expounded the law, 2d Chro. xxxiv, 29, 30. 2d Chro. xxxv, 15. Hence false prophets, bad men who found it worth while to affect to be good, crowded the courts of princes. Jezebel, an idolatress, had four hundred prophets of Baal; and Ahab, a pretended worshipper of Jehovah, had as many pretended prophets of his own profession, 2d Chron. xviii, 5.

When the Jews were carried captive into Babylon, the prophets who were with them inculcated the principles of religion, and endeavoured to possess their minds with an aversion to idolatry; and to the success of preaching we may attribute the re-conversion of the Jews to the belief and worship of one God; a conversion that remains to this day. The Jews have since fallen into horrid crimes; but they have never since this period lapsed into idolatry, Hosea, 2d and 3d chap. Ezekiel, 2d, 3d, 34th chap. There were not wanting, however, multitudes of false prophets among them, whose characters are strikingly delineated by the true prophets, and which the reader may see in the 13th chapter of Ezekiel, 56th Isaiah, 23d Jeremiah. When the seventy years of the captivity were expired, the good prophets and preachers, Zerubbabel, Joshua, Haggai, and others, having confidence in the word of God, and aspiring after their natural, civil, and religious rights, endeavoured by all means to extricate themselves and their countrymen from that mortifying state into which the crimes of their ancestors had brought them. They wept, fasted, prayed, preached, prophesied, and at length prevailed. The chief instruments were Nehemiah and Ezra: the first was governor, and reformed their civil state; the last was a scribe of the law of the God of heaven, and addressed himself to ecclesiastical matters, in which he rendered the noblest service to his country, and to all posterity. He collected and collated manuscripts of the sacred writings, and arranged and published the holy canon in its present form. To this he added a second work as necessary as the former; he revived and new modelled public preaching, and ex-

emplified his plan in his own person. The Jews had almost lost in the seventy years' captivity their original language: that was now become dead; and they spoke a jargon made up of their own language and that of the Chaldeans and other nations with whom they had been confounded. Formerly preachers had only explained subjects: now they were obliged to explain words; words which, in the sacred code, were become obsolete, equivocal, or dead. Houses were now opened, not for ceremonial worship, as sacrificing, for this was confined to the temple: but for moral obedience, as praying, preaching, reading the law, divine worship, and social duties. These houses were called synagogues: the people repaired thither morning and evening for prayer; and on sabbaths and festivals the law was read and expounded to them. We have a short but beautiful description of the manner of Ezra's first preaching, Nehem. viii. Upwards of fifty thousand people assembled in a street, or large square, near the Watergate. It was early in the morning of a sabbath day. A pulpit of wood, in the fashion of a small tower, was placed there on purpose for the preacher; and this turret was supported by a scaffold, or temporary gallery, where, in a wing on the right hand of the pulpit, sat six of the principal preachers; and in another, on the left, seven. Thirteen other principal teachers, and many Levites, were present, also, on scaffolds erected for the purpose, alternately to officiate. When Ezra ascended the pulpit, he produced and opened the book of the law, and the whole congregation instantly rose up from their seats, and stood. Then he offered up prayer and praise to God, the people bowing their heads, and worshipping the Lord with their faces to the ground; and, at the close of the prayer, with uplifted hands, they solemnly pronounced Amen, Amen. Then, all standing, Ezra, assisted at times by the Levites, read the law distinctly, gave the sense, and caused them to understand the reading. The sermons delivered so affected the hearers, that they wept excessively; and about noon the sorrow became so exuberant and immeasurable, that it was thought necessary by the governor, the preacher, and the Levites, to restrain it. Go your way, said they; eat the fat, drink the sweet, send portions unto them for whom nothing is prepared. The wise and benevolent sentiments of these noble souls were imbibed by the whole congregation, and fifty thousand troubled hearts were calmed in a moment. Home they returned, to eat, to drink, to send portions, and to make mirth, because they had understood the words that were declared unto them. Plato was alive at this time, teaching dull philosophy to cold academics; but what was he, and what was Xenophon or Demosthenes, or any of the Pagan orators, in comparison with these men? From this period to that of the appearance of Jesus Christ, public preaching was universal; synagogues were multiplied, vast numbers attended, and elders and

rulers were appointed for the purpose of order and instruction.

The most celebrated preacher that arose before the appearance of Jesus Christ was John the Baptist. He was commissioned from heaven to be the harbinger of the Messiah. He took Elijah for his model; and as the times were very much like those in which that prophet lived, he chose a doctrine and a method very much resembling those of that venerable man. His subjects were few, plain, and important. His style was vehement, images bold, his deportment solemn, his actions eager, and his morals strict; but this bright morning-star gave way to the illustrious Sun of Righteousness, who now arose on a benighted world. Jesus Christ certainly was the prince of preachers. Who but can admire the simplicity and majesty of his style, the beauty of his images, the alternate softness and severity of his address, the choice of his subjects, the gracefulness of his deportment, and the indefatigableness of his zeal? Let the reader charm and solace himself in the study and contemplation of the character, excellency, and dignity, of this best of preachers, as he will find them delineated by the evangelists.

The apostles exactly copied their divine master. They formed multitudes of religious societies, and were abundantly successful in their labours. They confined their attention to religion, and left the school to dispute, and politicians to intrigue. The doctrines they preached they supported entirely by evidence; and neither had nor required such assistance as human laws or wordly policy, the eloquence of the schools or the terror of arms, the charms of money or the tricks of tradesmen, could afford them.

The apostles being dead, every thing came to pass as they had foretold. The whole Christian system underwent a miserable change: preaching shared the fate of other institutions, and this glory of the primitive church was now gradually degenerated. Those writers whom we call the Fathers, however, held up to view by some as models of imitation, do not deserve that indiscriminate praise ascribed to them. Christianity, it is true, is found in their writings; but how sadly incorporated with Pagan philosophy and Jewish allegory! It must, indeed, be allowed, that, in general, the simplicity of Christianity was maintained, though under gradual decay, during the first three centuries. The next five centuries produced many pious and excellent preachers both in the Latin and Greek churches, though the doctrine continued to degenerate. The Greek pulpit was adorned with some eloquent orators. Basil, bishop of Cæsarea, John Chrysostom, preacher at Antioch, and afterwards patriarch (as he was called) of Constantinople, and Gregory Nazianzen, who all flourished in the fourth century, seem to have led the fashion of preaching in the Greek church: Jerom and Augustine did the same in the Latin church. For some time, preaching was common to bishops, elders, deacons, and private brethren in the primitive church:

in process, it was restrained to the bishop, and to such as he should appoint. They called the appointment ordination; and at last attached I know not what ideas of mystery and influence to the word, and of dominion to the bishop who pronounced it. When a bishop or preacher travelled, he claimed no authority to exercise the duties of his function, unless he were invited by the churches where he attended public worship. The first preachers differed much in pulpit action; the greater part used very moderate and sober gesture. They delivered their sermons all extempore, while there were notaries who took down what they said. Sermons in those days were all in the vulgar tongue. The Greeks preached in Greek, the Latins in Latin. They did not preach by the clock (so to speak), but were short or long as they saw occasion, though an hour was about the usual time. Sermons were generally both preached and heard standing; but sometimes both speaker and auditors sat, especially the aged and the infirm. The fathers were fond of allegory; for Origen, that everlasting allegorizer, had set them the example. Before preaching, the preacher usually went into a vestry to pray, and afterwards to speak to such as came to salute him. He prayed with his eyes shut in the pulpit. The first word the preacher uttered to the people, when he ascended the pulpit, was "Peace be with you," or "The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost, be with you all;" to which the assembly at first added "Amen:" and, in after times, they answered "And with thy spirit." Degenerate, however, as these days were in comparison with those of the apostles, yet they were golden ages in comparison with the times that followed, when metaphysical reasonings, mystical divinity, yea, Aristotelian categories, and reading the lives of saints, were substituted in the place of sermons. The pulpit became a stage, where ludicrous priests obtained the vulgar laugh by the lowest kind of wit, especially at the festivals of Christmas and Easter.

But the glorious reformation was the offspring of preaching, by which mankind were informed: there was a standard, and the religion of the times was put to trial by it. The avidity of the common people to read scripture, and to hear it expounded, was wonderful, and the Papists were so fully convinced of the benefit of frequent public instruction, that they who were justly called *unpreaching prelates*, and whose pulpits, to use an expression of Latimer, had been *bells without clappers* for many a long year, were obliged for shame to set up regular preaching again.

The church of Rome has produced some great preachers since the reformation, but not equal to the reformed preachers; and a question naturally arises here, which it would be unpardonable to pass over in silence, concerning the singular *effect* of the preach-

ing of the reformed, which was general, national, universal reformation.

In the darkest times of popery there had arisen now and then some famous popular preachers, who had zealously inveighed against the vices of their times, and whose sermons had produced sudden and amazing effects on their auditors: but all these effects had died away with the preachers who produced them, and all things had gone back into the old state. Law, learning, commerce, society at large, had not been improved.—Here a new scene opens; preachers arise less popular, perhaps less indefatigable and exemplary; their sermons produce less striking immediate effects; and yet their auditors go away, and agree by whole nations to reform.

Jerom Savonarola, Jerom Narni, Capistran, Connecte, and many others, had produced by their sermons great immediate efforts. When Connecte preached, the ladies lowered their head-dresses, and committed quilled caps by hundreds to the flames. When Narni taught the populace in Lent, from the pulpits of Rome, half the city went from his sermons, crying along the streets, *Lord, have mercy upon us; Christ, have mercy upon us;* so that in only one Passion week, two thousand crowns worth of ropes were sold to make scourges with; and when he preached before the pope to cardinals and bishops, and painted the crime of non-residence in its own colours, he frightened thirty or forty bishops, who heard him, instantly home to their dioceses. In the pulpit of the university of Salamanca he induced eight hundred students to quit all worldly prospects of honour, riches, and pleasures, and to become penitents in divers monasteries. Some of this class were martyrs, too. We know the fate of Savonarola, and more might be added: but all lamented the momentary duration of the effects produced by their labours. Narni himself was so disgusted with his office, that he renounced preaching, and shut himself up in his cell to mourn over his irreclaimable contemporaries; for bishops went back to court, and rope-makers lay idle again.

Our reformers taught all the good doctrines which had been taught by these men, and they added two or three more, by which they laid the axe to the root of apostacy, and produced *general* reformation. Instead of appealing to popes, and canons, and founders, and fathers, they only quoted them, and referred their auditors to the holy scriptures for *law*. Pope Leo X did not know this when he told Prierio, who complained of Luther's heresy, *Friar Martin had a fine genius!* They also taught the people what little they knew of *Christian liberty;* and so led them into a belief that they might follow their *own* ideas in religion, without the consent of a confessor, a diocesan, a pope, or a council. They went farther, and laid the stress of all religion on *justifying faith*. This obliged the people to get acquainted with Christ, the object of their faith; and thus they were led into

the knowledge of a character altogether different from what they saw in their old guides; a character which it is impossible to know, and not to admire and imitate. The old papal popular sermons had gone off like a charge of gunpowder, producing only a fright, a bustle, and a black face; but those of the *newe learninge*, as the monks called them, were small hearty seeds, which, being sown in the honest hearts of the multitude, and watered with the dew of heaven, softly vegetated, and imperceptibly unfolded blossoms and fruits of inestimable value.

These eminent servants of Christ excelled in various talents, both in the pulpit and in private. Knox came down like a thunder-storm; Calvin resembled a whole day's set rain; Beza was a shower of the softest dew. Old Latimer, in a coarse frieze gown, trudged afoot, his Testament hanging at one end of his leathern girdle, and his spectacles at the other, and without ceremony instructed the people in rustic style from a hollow tree; while the courtly Ridley in satin and fur taught the same principles in the cathedral of the metropolis. Cranmer, though a timorous man, ventured to give king Henry the Eighth a New Testament, with the label, *whoremongers and adulterers God will judge;* while Knox, who said *there was nothing in the pleasant face of a lady to affray him*, assured the queen of Scots, that, "if there were any spark of the spirit of God, yea, of honesty and wisdom in her, she would not be offended with his affirming in his sermons, that the diversions of her court were diabolical crimes,—evidences of impiety or insanity." These men were not all accomplished scholars; but they all gave proof enough that they were honest, hearty, and disinterested in the cause of religion.

All Europe produced great and excellent preachers, and some of the more studious and sedate reduced their art of public preaching to a system, and taught rules of a good sermon. Bishop Wilkins enumerated, in 1646, upwards of sixty who had written on the subject. Several of these are valuable treatises, full of edifying instructions; but all are on a scale too large, and, by affecting to treat of the whole office of a minister, leave that capital branch, public preaching, unfinished and vague.

One of the most important articles of pulpit science, that which gives life and energy to all the rest, and without which all the rest are nothing but a vain parade, is either neglected or exploded in all these treatises. It is essential to the ministration of the Divine Word by public preaching, that preachers be allowed to form principles of their own, and that their sermons contain their real sentiments, the fruits of their own intense thought and meditation. Preaching cannot be in a good state in those communities, where the shameful traffic of buying and selling manuscript sermons is carried on. Moreover, all the animating encouragements that arise from a free unbiassed choice of the people, and from their uncontaminated disinterested applause, should

be left open to stimulate a generous youth to excel. Command a man to utter what he has no inclination to propagate, and what he does not even believe; threaten him, at the same time, with all the miseries of life, if he dare to follow his own ideas, and to promulge his own sentiments, and you pass a sentence of death on all he says. He does declaim; but all is languid and cold, and he lays his system out as an undertaker does the dead.

Since the reformers, we have had multitudes who have entered into their views with disinterestedness and success; and, in the present times, both in the church and among Dissenters, names could be mentioned which would do honour to any nation; for though there are too many who do not fill up that important station with proportionate piety and talents, yet we have men who are conspicuous for their extent of knowledge, depth of experience, originality of thought, fervency of zeal, consistency of deportment, and great usefulness in the Christian church. May their numbers still be increased, and their exertions in the cause of truth be eminently crowned with the Divine blessing! See *Robinson's Claude*, vol. ii, preface; and books recommended under article MINISTER.

PREADAMITE, a denomination given to the inhabitants of the earth conceived by some people to have lived before Adam.

Isaac de la Pereyra, in 1655, published a book to evince the reality of Preadamites, by which he gained a considerable number of proselytes to the opinion; but the answer of Demarets, professor of theology at Groningen, published the year following, put a stop to its progress, though Pereyra made a reply.

His system was this. The Jews he calls *Adamites*, and supposes them to have issued from Adam; and gives the title *Preadamites* to the Gentiles, whom he supposes to have been a long time before Adam. But this being expressly contrary to the first words of Genesis, Pereyra had recourse to the fabulous antiquities of the Egyptians and Chaldæans, and to some idle rabbins, who imagined there had been another world before that described by Moses. He was apprehended by the inquisition in Flanders, and very roughly used, though in the service of the dauphin. But he appealed from their sentence to Rome, whither he went in the time of Alexander VII, and where he printed a retraction of his book of Preadamites.

The arguments against the Preadamites are these. The sacred history of Moses assures us that Adam and Eve were the first persons that were created on the earth, Gen. i, 26. Gen. ii, 7. Our Saviour confirmed this when he said, "From the beginning of the creation God made them male and female," Mark x, 6. It is undeniable that he speaks this of Adam and Eve, because in the next verse he uses the same words as those in Gen. ii. 24. "Therefore shall a man leave his father and mother, and cleave unto his wife." It is also clear from Gen. iii, 20. where it is said, that

"Adam called his wife's name Eve, because she was the *mother of all living;*" that is, she was the source and root of all men and women in the world; which plainly intimates that there was no other woman that was such a mother. Finally, Adam is expressly called twice, by the apostle Paul, the *first man*, 1st Cor. xv, 45, 47.

PRECEPT, a rule given by a superior: a direction or command.

PREDESTINARIANS, those who believe in predestination. See PREDESTINATION.

PREDESTINATION is the decree of God, whereby he hath for his own glory fore-ordained whatever comes to pass. The verb predestinate is of Latin original *(prædestino)*, and signifies in that tongue to deliberate beforehand with one's self how one shall act; and, in consequence of such deliberation, to constitute, fore-ordain, and predetermine, where, when, how, and by whom any thing shall be done, and to what end it shall be done. So the Greek word προορίζω, which exactly answers to the English word predestinate, and is rendered by it, signifies to resolve before-hand with one's self what shall be done, and before the thing resolved on is actually effected; to appoint it some certain use, and direct it to some determinate end. This doctrine has been the occasion of considerable disputes and controversies among divines. On the one side it has been observed, that it is impossible to reconcile it with our ideas of the justice and goodness of God, that it makes God to be the author of sin; destroys moral distinction, and renders all our efforts useless. Predestinarians deny these consequences, and endeavour to prove this doctrine from the consideration of the perfections of the Divine nature, and from scripture testimony. If his knowledge, say they, be infinite and unchangeable, he must have known every thing from eternity. If we allow the attribute of *prescience*, the idea of a decree must certainly be believed also; for how can an action that is really to come to pass be foreseen if it be not determined? God knew every thing from the beginning; but this he could not have known if he had not so determined it. If, also, God be infinitely wise, it cannot be conceived that he would leave things at random, and have no plan. He is a God of order, and this order he observes as strictly in the moral as in the natural world, however confused things may appear to us. To conceive otherwise of God is to degrade him, and is an insult to his perfections. If he, then, be wise and unchangeable, no new idea or purpose can arise in his mind; no alteration of his plan can take place upon condition of his creatures acting in this or that way. To say that this doctrine makes him the author of sin is not justifiable. We all allow omnipotence to be an attribute of Deity, and that by this attribute he could have prevented sin from entering into the world, had he chosen it; yet we see he did not. Now he is no more the author of sin in one case than the other. May we not ask, Why does he suffer those inequalities of Providence? Why permit whole

nations to lie in idolatry for ages? Why leave men to the most cruel barbarities? Why punish the sins of the fathers in the children? In a word, Why permit the world at large to be subject to pains, crosses, losses, evils of every kind, and that for so many thousands of years? And, yet, will any dare call the Deity unjust? The fact is, our finite minds know but little of the nature of Divine justice, or any other of his attributes. But, supposing there are difficulties in this subject (and what subject is without?), the scripture abounds with passages which at once prove the doctrine, Matt. xxv, 34. Rom. viii, 29, 30. Eph. i, 3, 6, 11. 2d Tim. i, 9. 2d Thess. ii, 13. 1st Pet. i, 1, 2. John vi, 37. John xvii, 2 to 24. Rev. xiii, 8. Rev. xvii, 8. Dan. iv, 35. 1st Thess. v, 19. Matt. xi, 26. Exod. iv, 21. Prov. xvi, 4. Acts xiii, 48. The moral uses of this doctrine are these. 1. It hides pride from man. —2. Excludes the idea of chance. —3. Exalts the grace of God.—4. Renders salvation certain.—5. Affords believers great consolation. See DECREES OF GOD; NECESSITY; *King*, *Toplady*, *Cooper*, *and Tucker*, *on Predestination; Burnet on* 17 *Art.; Whitby and Gill on the Five Points; Wesley's Pred. considered; Hill's Logica Wesleinsis; Edwards on the Will; Polhill on the Decrees; Edwards's Veritas Redux; Saurin's Sermons*, vol. v, ser. 13; *Dr. Williams's Sermon on Predestination.*

PRE-EXISTENCE OF JESUS CHRIST, is his existence before he was born of the Virgin Mary. That he really did exist before is plain from John iii, 13. John vi, 50, &c. John xvii. John viii, 58. 1st John i, 4; but there are various opinions respecting this existence. Some acknowledge, that in Jesus Christ there is a divine nature, a rational soul, and a human body. His body, they think, was formed in the Virgin's womb; his human soul, they suppose, was the first and most excellent of all the works of God; was brought into existence before the creation of the world, and subsisted in happy union in heaven with the second person in the Godhead, till his incarnation. These divines differ from those called Arians, for the latter ascribe to Christ only a created deity, whereas the former hold his true and proper divinity: they differ from the Socinians, who believe no existence of Christ before his incarnation: they differ from the Sabellians, who only own a trinity of names: they differ, also, from the generally received opinion, which is, that the human soul began to exist in his mother's womb, in exact conformity to that likeness unto his brethren, of which St. Paul speaks, Heb. ii, 17. The writers in favour of the pre-existence of Jesus Christ's human soul recommend their thesis by these arguments.

1. Christ is represented as his Father's messenger, or angel, being distinct from his Father, sent by his Father long before his incarnation, to perform actions which seem to be too low for the dignity of pure Godhead. The appearances of Christ to the patriarchs are described like the appearances of an angel, or man

really distinct from God; yet such a one, in whom God, or Jehovah, had a peculiar indwelling, or with whom the Divine nature had a personal union.

2. Christ, when he came into the world, is said, in several passages of scripture, to have divested himself of some glory which he had before his incarnation. Now if there had existed before this time nothing but his divine nature, this divine nature could not properly divest itself of any glory. *I have glorified thee on earth; I have finished the work thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.—Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich*, John xvii, 4, 5. 2d Cor. viii, 9. It cannot be said of God that he became poor: he is infinitely self-sufficient; he is necessarily and eternally rich in perfections and glories. Nor can it be said of Christ as man, that he was rich, if he were never in a richer state before, than while he was on earth.

It seems needful that the soul of Christ should pre-exist, that it might have an opportunity to give its previous actual consent to the great and painful undertaking of atonement for our sins. It was the human soul of Christ that endured the weakness and pain of his infant state, all the labours and fatigues of life, the reproaches of men, and the sufferings of death. The divine nature is incapable of suffering. The covenant of redemption between the Father and the Son is therefore represented as being made before the foundation of the world. To suppose that simple Deity or the divine essence, which is the same in all the three personalities, should make a covenant with itself is inconsistent.

Christ is the angel to whom God was in a peculiar manner united, and who in this union made all the divine appearances related in the Old Testament.

God is often represented in scripture as appearing in a visible manner, and assuming a human form. See Gen. iii, 8. xvii, 1. xxviii, 12. xxxii, 24. Exod. ii, 2. and a variety of other passages.

The Lord Jehovah, when he came down to visit men, carried some ensign of divine majesty: he was surrounded with some splendid appearance. Such a light often appeared at the door of the tabernacle, and fixed its abode on the ark, between the cherubims. It was by the Jews called the *Shekinah*, i. e. *the habitation of God.* Hence he is described as *dwelling in light, and clothed with light as with a garment.* In the midst of this brightness there seems to have been sometimes a human shape and figure. It was probably of this heavenly light that Christ divested himself when he was made flesh. With this he was covered at his transfiguration in the Mount, when *his garments were white as the light;* and at his ascension into heaven, when a bright cloud received, or invested him: and when he appeared to John, Rev. i, 13. and it was with this he prayed his Father would glorify him.

Sometimes the great and blessed God appeared in the form of a man or angel. It is evident that the true God resided in this man or angel; because, on account of this union to proper Deity, the angel calls himself God, the Lord God. He assumes the most exalted names and characters of Godhead. And the spectators, and sacred historians, it is evident, considered him as true and proper God: they paid him the highest worship and obedience. He is properly styled *the angel of God's presence.*—*The* (messenger or) *angel of the covenant*, Isa. lxxii. Mal. iii, i.

The same angel of the Lord was the particular God and King of the Israelites. It was he who made a covenant with the patriarchs, who appeared to Moses in the burning bush, who redeemed the Israelites from Egypt, who conducted them through the wilderness, who gave the law at Sinai, and transacted the affairs of the ancient church.

The angels who have appeared since our blessed Saviour became incarnate, have never assumed the names, titles, characters, or worship, belonging to God. Hence we may infer that the angel who, under the Old Testament, assumed divine titles, and accepted religious worship, was that peculiar angel of God's presence, in whom God resided, or who was united to the Godhead in a peculiar manner; even the pre-existent soul of Christ, who afterwards took flesh and blood upon him, and was called Jesus Christ on earth.

Christ represents himself as one with the Father: *I and the Father are one*, John x, 30. xiv, 10, 11. There is, we may hence infer, such a peculiar union between God and the man Christ Jesus, both in his pre-existent and incarnate state, that he may be properly called *God-man* in one complex person.

Among those expressions of scripture which discover the pre-existence of Christ, there are several from which we may derive a certain proof of his divinity. Such are those places in the Old Testament, where the angel who appeared to the ancients is called *God, the Almighty God, Jehovah, the Lord of Hosts, I am that I am*, &c.

Dr. Watts supposes, that the doctrine of the pre-existence of the soul of Christ explains dark and difficult scriptures, and discovers many beauties and proprieties of expression in the word of God, which on any other plan lie unobserved. For instance, in Col. i, 15, &c. Christ is described as the image of the invisible God, the first-born of every creature. His being *the image of the invisible God cannot refer merely to his divine nature;* for that is as invisible in the Son as in the Father: therefore it seems to refer to his pre-existent soul in union with the Godhead. Again: when man is said to be created in the image of God, Gen. i, 2. it may refer to the God-man, to Christ in his pre-existent state. God says, *Let us make man in our image, after our likeness.* The word is redoubled, perhaps to intimate that Adam was made in the likeness of the human soul of Christ, as well

as that he bore something of the image and resemblance of the divine nature.

On the other side it is affirmed, that this doctrine of the pre-existence of the human soul of Christ weakens and subverts that of his personality. 1. A pure intelligent spirit, say they, the first, the most ancient, and the most excellent of creatures, created before the foundation of the world, so exactly resembles the second person of the Arian trinity, that it is impossible to shew the least difference, except in name.—2. The pre-existent intelligence supposed in this doctrine is so confounded with those other intelligences called angels, that there is great danger of mistaking this human soul for an angel, and so of making the person of Christ to consist of three natures.—3. If Jesus Christ had nothing in common like the rest of mankind except a body, how could this semi-conformity make him a *real* man?—4. The passages quoted in proof of the pre-existence of the human soul of Jesus Christ are of the same sort with those which others allege in proof of the pre-existence of all human souls.—5. This opinion, by ascribing the dignity of the work of redemption to this sublime human soul, detracts from the deity of Christ, and renders the last as passive as the first active.—6. This notion is contrary to scripture. St. Paul says, in all things it behoved him to be made like his brethren: he partook of all our infirmities, except sin. St. Luke says, he increased in stature and in wisdom, Heb. ii, 17. Luke ii, 52. See articles JESUS CHRIST, and INDWELLING SCHEME; *Robinson's Claude*, p. 214, 311, vol. i; *Watts's Works*, vol. v., p. 274, 385; *Gill's Body of Div.*, vol. ii, p. 51; *Robinson's plea*, p. 140; *Fleming's Christology; Simpson's Apology for the Trin.*, p. 190; *Hawker's Ser. on the Divinity of Christ*, p. 44, 45.

PREMONSTRANTES, or PRÆMONSTRATENSES, a religious order of regular canons, instituted in 1120 by S. Norbert, and thence called Norbertines. The rule they followed was that of St. Augustine, with some slight alterations, and an addition of certain severe laws, whose authority did not long survive their founder.

They came first into England A. D. 1146. Their first monastery, called *New-house*, was erected in Lincolnshire, by Peter de Saulia, and dedicated to St. Martial. In the reign of Edward I this order had twenty-seven monasteries in England.

PRESBYTER. See next article; and articles DEACON, ELDER.

PRESBYTERIANS. The title Presbyterian comes from the Greek word Πρεσβυτερος, which signifies senior or elder, intimating that the government of the church in the New Testament was by presbyteries, that is, by association of ministers and ruling elders, possessed all of equal powers, without any superiority among them, either in office or order. The presbyterians believe, that the authority of their ministers to preach the Gospel, to administer the sacraments of baptism and the Lord's supper, and to feed the flock of Christ, is derived from the Holy

Ghost by the imposition of the hands of the presbytery; and they oppose the independent scheme of the common rights of Christians by the same arguments which are used for that purpose by the Episcopalians. They affirm, however, that there is no order in the church as established by Christ and his apostles superior to that of presbyters; that all ministers being ambassadors of Christ, are equal by their commission; that *presbyter* and *bishop*, though different words, are of the same import; and that prelacy was gradually established upon the primitive practice of making the *moderator* or speaker of the presbytery a permanent officer.

These positions they maintain against the Episcopalians by the following scriptural arguments.—They observe, "That the apostles planted churches by ordaining bishops and deacons in every city; that the ministers which in one verse are called bishops, are in the next perhaps denominated presbyters; that we no where read in the New Testament of bishops, presbyters, and deacons, in any one church; and that, therefore, we are under the necessity of concluding *bishop* and *presbyter* to be two names for the same church officer. This is apparent from Peter's exhortation to the *elders* or *presbyters* who were among the Jewish Christians. 'The *elders* (presbyters) which are among you I exhort, who am also an *elder*, and a witness of the sufferings of Christ, and aslo a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the *oversight* thereof (επισκοπουντες acting as *bishops* thereof), not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being LORDS over God's heritage, but being ensamples to the flock,' 1st Pet. v, 2, 9. From this passage it is evident that the presbyters not only fed the flock of God, but also governed that flock with episcopal powers; and that the apostle himself, as a church officer, was nothing more than a presbyter or elder. The identity of the office of bishop and presbyter is still more apparent from Heb. xiii, 7, 17. and 1st Thess. v, 12; for the bishops are there represented as governing the flock, speaking to them the word of God, watching for their souls, and discharging various offices, which it is impossible for any man to perform to more than one congregation.

"From the last cited text it is evident that the bishops (προϊσταμενους) of the Thessalonian churches had the pastoral care of no more souls than they could hold personal communion with in God's worship; for they were such as all the people were to *know*, *esteem*, and *love*, as those that not only were *over them*, but also 'closely laboured among them, and admonished them.' But diocesan bishops, whom ordinarily the hundredth part of their flock never hear nor see, cannot be those bishops by whom that flock is admonished; nor can they be what Peter requires the bishops of the Jewish converts to be, *ensamples to the flock*. It is the opinion of Dr. Hammond, who was a very learn-

ed divine, and a zealot for episcopacy, that the *elders* whom the apostle James desires (Jas. v. 14) the sick to call for were of the highest permanent order of ecclesiastical officers; but it is self-evident that those elders cannot have been diocesan bishops, otherwise the sick must have been often without the reach of the remedy proposed to them.

"There is nothing in scripture upon which the Episcopalian is more ready to rest his cause than the alleged episcopacy of Timothy and Titus, of whom the former is said to have been bishop of Ephesus, and the latter bishop of Crete; yet the Presbyterian thinks it as clear as the noon-day sun, that the presbyters of Ephesus were supreme governors, under Christ, of the Ephesian churches, at the very time that Timothy is pretended to have been their proper diocesan.

"In Acts xx, 17, &c., we read, that 'from Miletus Paul sent to Ephesus, and called the elders (presbyters) of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons. And now, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers (επισκοπους *bishops*), to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that, by the space of three years, I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace,' &c.

"From this passage it is evident that there was in the city of Ephesus a plurality of pastors of equal authority, without any superior pastor or bishop over them; for the apostle directs his discourse to them all in common, and gives them equal power over the whole flock. Dr. Hammond, indeed, imagines, that the elders whom Paul called to Miletus were the *bishops of Asia*, and that he sent for them to Ephesus, because that city was the metropolis of the province. But, were this opinion well founded, it is not conceivable that the sacred writer would have called them the elders of the church of *Ephesus*, but the elders of the *church in general*, or the elders of the *churches in Asia*. Besides, it is to be remembered, that the apostle was in such haste to be at Jerusalem, that the sacred historian measures his time by *days*; whereas it must have required several months to call together the bishops or elders of all the cities of Asia; and he might certainly have gone to meet them at Ephesus

in less time than would be requisite for their meeting in that city, and proceeding thence to him at Miletus. They must therefore have been either the joint pastors of one congregation, or the pastors of different congregations in one city; and as it was thus in Ephesus, so it was in Philippi; for we find the apostle addressing his epistle 'to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.' From the passage before us it is likewise plain that the presbyters of Ephesus had not only the *name* but the whole *power* of bishops given to them by the Holy Ghost; for they are enjoined to do the whole work of bishops—ποιμαινειν την εκκλησιαν του θεου—which signifies, to *rule* as well as *feed* the church of God. Whence we see that the apostle makes the power of *governing* inseparable from that of *preaching* and *watching;* and that, according to him, all who are preachers of God's word, and watchmen of souls, are necessarily rulers or governors of the church, without being accountable for their management to any prelate, but only to their Lord Christ, from whom their power is derived.

"It appears, therefore, that the apostle Paul left in the church of Ephesus, which he had planted, no other successors to himself than *presbyter-bishops*, or Presbyterian ministers, and that he did not devolve his power upon any prelate. Timothy, whom the Episcopalians allege to have been the first bishop of Ephesus, was present when this settlement was made, Acts xx, 5; and it is surely not to be supposed that, had he been their bishop, the apostle would have devolved the whole episcopal power upon the presbyters before his face. If ever there were a season fitter than another for pointing out the duty of this supposed bishop to his diocese, and his presbyters duty to him, it was surely when Paul was taking his final leave of them, and discoursing so pathetically concerning the duty of *overseers*, the coming of ravenous wolves, and the consequent hazard of the flock. In this farewell discourse he tells them that 'He had not shunned to declare unto them all the counsel of God.' But with what truth could this have been said, if obedience to a diocesan bishop had been any part of their duty either at the time of the apostle's speaking, or at any future period? He foresaw that ravenous wolves would enter in among them, and that even some of themselves should arise speaking perverse things; and if, as the Episcopalians allege, diocesan episcopacy was the remedy provided for those evils, is it not strange, passing strange, that the inspired preacher did not foresee that Timothy, who was standing beside him, was destined to fill that important office; or, if he did foresee it, that he omitted to recommend him to his future charge, and to give him proper instructions for the discharge of his duty?

"But if Timothy was not bishop of Ephesus, what, it may be asked, was his office in that city? for that he resided there for some time, and was by the apostle in-

vested with authority to ordain and rebuke presbyters, are facts about which all parties are agreed, and which, indeed, cannot be controverted by any reader of Paul's epistles. To this the Presbyterian replies, with confidence, that the power which Timothy exercised in the church of Ephesus was that of an evangelist, Tim. ii, 4, 5. and not a fixed prelate. But, according to Eusebius, the work of an evangelist was, 'to lay the foundations of the faith in barbarous nations, and to constitute among them pastors; after which he passed on to other countries.' Accordingly we find that Timothy was resident for a time at Philippi and Corinth (Phil. ii, 19. 1st Cor. iv, 17. 1st Cor. xvi, 10, 11) as well as at Ephesus, and that he had as much authority over those churches as over that of which he is said to have been the fixed bishop. 'Now, if Timotheus come, see that he may be with you without fear, for he worketh the work of the Lord, as I also do. Let no man, therefore, despise him.' This text might lead us to suppose that Timothy was bishop of Corinth as well as of Ephesus; for it is stronger than that upon which his episcopacy of the latter church is chiefly built. The apostle says, 1st Tim. i, 3, 'I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine.' But, had Timothy been the fixed bishop of that city, there would surely have been no necessity for *beseeching* him to abide with his flock. It is to be observed, too, that the first epistle to Timothy, which alone was written to him during his residence at Ephesus, was of a date prior to Paul's meeting with the elders of that church at Miletus; for in the epistle he hopes to come to him shortly; whereas he tells the elders at Miletus that they should see his face no more. This being the case, it is evident that Timothy was left by the apostle at Ephesus only to supply his place during his temporary absence at Macedonia; and that he could not possibly have been constituted fixed bishop of that church, since the episcopal powers were afterwards committed to the presbyters by the Holy Ghost in his presence.

"The identity of the office of bishop and presbyter being thus clearly established, it follows, that the presbyterate is the highest permanent office in the church, and that every faithful pastor of a flock is successor to the apostles in every thing in which they were to have any successors. In the apostolic office there were indeed some things peculiar and extraordinary, such as their immediate call by Christ, their infallibility, their being witnesses of our Lord's resurrection, and their unlimited jurisdiction over the whole world. These powers and privileges could not be conveyed by imposition of hands to any successors, whether called presbyters or bishops; but as rulers or office-bearers in particular churches, we have the confession of 'the very chiefest apostles,' Peter and John, that they were nothing more than

presbyters or parish ministers. This being the case, the dispute, which has been so warmly agitated concerning the validity of Presbyterian ordination, may be soon decided; for if the ceremony of ordination be at all essential, it is obvious that such a ceremony performed by presbyters must be valid, as there is no higher order of ecclesiastics in the church by whom it can be performed. Accordingly we find, that Timothy himself, though said to be a bishop, was ordained by the laying on of the hands of a presbytery. At that ordination, indeed, St. Paul presided, but he could preside only as *primus in paribus;* for we have seen that, as permanent officers in the church of Christ, the apostles themselves were no more than presbyters. If the apostles' hands were imposed for any other purpose, it must have been to communicate those *charismata*, or miraculous gifts of the Holy Spirit, which were then so frequent; but which no modern presbyter or bishop will pretend to give, unless his understanding be clouded by the grossest ignorance, or perverted by the most franctic enthusiasm."

The members of the church of Scotland are strict Presbyterians. Their mode of ecclesiastical government was brought thither from Geneva by John Knox, the famous Scotch reformer, and who has been styled the apostle of Scotland.

Their *doctrines* are Calvinistic, as may be seen in the confession of faith, and the larger and shorter catechisms; though it is supposed that the clergy, when composing instructions either for their respective parishes, or the public at large, are no more fettered by the confession than the clergy of the church of England are by the thirty-nine articles. Many in both communities, it seems, take a more extensive latitude than their formulas allow them.

As to the *church government* among the Scotch Presbyterians, no one is ignorant, that, from the first dawn of the reformation among us till the era of the revolution, there was a perpetual struggle between the court and the people for the establishment of an episcopal or a presbyterian form: the former model of ecclesiastical polity was patronised by the house of Stuart on account of the support which it gave to the prerogatives of the crown; the latter was the favourite of the majority of the people, perhaps not so much on account of its superior claim to apostolical institution, as because the laity are mixed with the clergy in church judicatories, and the two orders, which under episcopacy are kept so distinct, incorporated, as it were, into one body. In the Scottish church, every regulation of public worship, every act of discipline, and every ecclesiastical censure, which in other churches flows from the authority of a diocesan bishop, or from a convocation of the clergy, is the joint work of a certain number of clergymen and laymen acting together with equal authority, and deciding every question by a plu-

rality of voices. The laymen who thus form an essential part of the ecclesiastical courts of Scotland are called *ruling elders*, and hold the same office, as well as the same name, with those brethren (Acts xv), who joined with the apostles and elders at Jerusalem in determining the important question concerning the necessity of imposing upon the Gentile converts the ritual observances of the law of Moses. These lay-elders Paul enjoined Timothy (1st Tim. v, 17) to account worthy of double honour, if they should rule well, and discharge the duties for which they were separated from the multitude of their brethren. In the church of Scotland every parish has two or three of those lay-elders, who are grave and serious persons chosen from among the heads of families, of known orthodoxy, and steady adherence to the worship, discipline, and government of the church. Being solemnly engaged to use their utmost endeavours for the suppression of vice and the cherishing of piety and virtue, and to exercise discipline faithfully and diligently, the minister, in the presence of the congregation, sets them apart to their office by solemn prayer; and concludes the ceremony, which is sometimes called ordination, with exhorting both elders and people to their respective duties.

The kirk session, which is the lowest ecclesiastical judicatory, consists of the minister and those elders of the congregation. The minister is *ex officio* moderator, but has no negative voice over the decision of the session; nor, indeed, has he a right to vote at all, unless when the voices of the elders are equal and opposite. He may, indeed, enter his protest against their sentence, if he think it improper, and appeal to the judgment of the presbytery; but this privilege belongs equally to every elder, as well as to every person who may believe himself aggrieved by the proceedings of the session. The deacons, whose proper office it is to take care of the poor, may be present in every session, and offer their counsel on all questions that come before it; but, except in what relates to the distribution of alms, they have no decisive vote with the minister and elders.

The next judicatory is the *presbytery*, which consists of all the pastors within a certain district, and one ruling elder from each parish, commissioned by his brethren to represent, in conjunction with the minister, the session of that parish. The presbytery treats of such matters as concern the particular churches within its limits; as the examination, admission, ordination, and censuring of ministers; the licensing of probationers, rebuking of gross or contumacious sinners, the directing the sentence of excommunication, the deciding upon references and appeals from kirk sessions, resolving cases of conscience, explaining difficulties in doctrine or discipline; and censuring, according to the word of God, any heresy or erroneous doctrine which hath either been publicly or privately maintained within the bounds of its jurisdiction. Some of them

have frankly acknowledged that they cannot altogether approve of that part of her constitution which gives an equal vote, in questions of heresy, to an illiterate mechanic and his enlightened pastor. We are persuaded (say they) that it has been the source of much trouble to many a pious clergyman, who, from the laudable desire of explaining the scriptures, and declaring to his flock all the counsel of God, has employed a variety of expressions of the same import to illustrate those articles of faith, which may be obscurely expressed in the established standards. The fact, however, is, that in presbyteries the only prerogatives which the pastors have over the ruling elders are, the power of ordination by imposition of hands, and the privilege of having the moderator chosen from their body.

From the judgment of the presbytery there lies an appeal to the *provincial synod*, which ordinarily meets twice in the year, and exercises over the presbyteries within the province a jurisdiction similar to that which is vested in each presbytery over the several kirk sessions within its bounds. Of these synods there are in the church of Scotland fifteen, which are composed of the members of the several presbyteries within the respective provinces which give names to the synods.

The highest authority in the church of Scotland is the *general assembly*, which consists of a certain number of ministers and ruling elders delegated from each presbytery, and of commissioners from the universities and royal boroughs. A presbytery in which there are fewer than twelve parishes sends to the general assembly two ministers and one ruling elder; if it contain between twelve and eighteen ministers, it sends three of these, and one ruling elder; if it contain between eighteen and twenty-four ministers, it sends four ministers, and two ruling elders; and of twenty-four ministers, when it contains so many, it sends five, with two ruling elders. Every royal borough sends one ruling elder, and Edinburgh two, whose election must be attested by the kirk sessions of their respective boroughs. Every university sends one commissioner from its own body. The commissioners are chosen annually six weeks before the meeting of the assembly; and the ruling elders are often men of the first eminence in the kingdom for rank and talents. In this assembly, which meets once a year, the king presides by his commissioner, who is always a nobleman, but he has no voice in their deliberations. The order of their proceedings is regular, though sometimes the number of members creates a confusion; which the moderator, who is chosen from among the ministers to be, as it were, the speaker of the house, has not sufficient authority to prevent. Appeals are brought from all the other ecclesiastical courts in Scotland to the general assembly; and in questions purely religious no appeal lies from its determinations. See *Hall's View of a Gospel Church; Enc. Brit., art. Pres-*

byterians; Brown's Vindication of the Presbyterian Form of Church Government; Scotch Confession and Directory. For the other side of the question, and against Presbyterian church government, see articles BROWNISTS, CHURCH CONGREGATIONAL, EPISCOPACY, and INDEPENDENTS.

PRESBYTERIANS ENGLISH. The appellation Presbyterian is in England appropriated to a body of Dissenters, who have not any attachment to the Scotch mode of church government any more than to episcopacy among us; and therefore the term presbyterian is here improperly applied. How this misapplication came to pass cannot be easily determined; but it has occasioned many wrong notions, and should therefore be rectified. English Presbyterians, as they are called, adopt nearly the same mode of church government with the Independents. Their chief difference from the Independents is, that they are less attached to Calvinism.

PRESBYTERY REFORMED.—The reformed presbytery in Scotland trace their origin as far back as the reformation, and consider themselves as the only pure Presbyterians since the revolution. They profess to adhere to the solemn league and covenant agreed to by the nation before the restoration, in which they abjure popery and prelacy, and resolve to maintain and defend the doctrines, worship, discipline, and government of the church, as approved by the parliament and assembly at Westminster, and by the general assembly of the church and parliament of Scotland, 1645-9. It seems, they object not so much to a religious establishment, but to the religious establishment as it exists; they object not to an alliance of the church with the state, but to the alliance of the church with an uncovenanted king and government. Their number, it is said, amounts to about four thousand persons.

PRESCIENCE OF GOD is his foreknowledge, or that knowledge which God has of things to come. The doctrine of predestination is founded on the prescience of God, and on the supposition of all futurity being present to him. Properly speaking, indeed, prescience supposes that of predestination; for if we allow that God from all eternity foresaw all things, he must thus have foreseen them in consequence of his permitting or fore-appointing them. Hence events are not certain merely because foreknown; but foreknown because antecedently certain on account of pre-determining reasons. See FOREKNOWLEDGE, PREDESTINATION.

PRESCRIPTION, in theology, was a kind of argument pleaded by Tertullian and others in the third century against erroneous doctors. This mode of arguing has been despised by some, both because it has been used by Papists, and because they think that truth has no need of such a support. Others, however, think that if it can be shewn that any particular doctrine of Christianity was held in the earliest ages, even approaching the apostolic, it must have

very considerable weight; and, indeed, that it has so, appears from the universal appeals of all parties to those early times in support of their particular opinions. Besides, the thing is in itself natural; for if a man finds a variety of opinions in the world upon important passages in scripture, where shall he be so apt to get the true sense as from contemporary writers or others who lived very near the apostolic age? And if such a man shall find any doctrine or interpretation to have been universally believed in the first ages, or, as Vicentius Lirinensis words it, *semper ubique et ab omnibus*, he will unquestionably be disposed to think such early and universal consent, or such prescription, of very considerable weight in determining his opinion.

PRESUMPTION, as it relates to the mind, is a supposition formed before examination. As it relates to the conduct or moral action, it implies arrogance and irreverence. As it relates to religion in general, it is a bold and daring confidence in the goodness of God, without obedience to his will. *Presumptuous sins* must be distinguished from sins of infirmity, or those failings peculiar to human nature, Ecc. vii, 20. 1st John i, 8, 9; from sins done through ignorance, Luke xii, 48; and from sins into which men are hurried by sudden and violent temptation, Gal. vi, 1. The ingredients which render sin presumptuous are, knowledge, John xv, 22; deliberation and contrivance, Prov. vi, 14. Psal. xxxvi, 4; obstinacy, Jer. xliv, 16. Deut. i, 13; inattention to the remonstrances of conscience, Acts vii, 51; opposition to the dispensations of Providence, 2d Chron. xxviii, 22; and repeated commission of the same sin, Psa. lxxviii, 17. Presumptuous sins are numerous; such as profane swearing, perjury, theft, adultery, drunkenness, sabbath-breaking, &c. These may be more particularly considered as presumptuous sins, because they are generally committed against a known law, and so often repeated. Such sins are most heinous in their nature, and most pernicious in their effects. They are said to be a reproach to the Lord, Num. xv, 3; they harden the heart, 1st Tim. iv. 2; draw down judgments from heaven, Numb. xv, 31; even when repented of, are seldom pardoned without some visible testimony of God's displeasure, 2d Sam. xii, 10. See *R. Walker's Ser.*, vol. i, ser. 3; *South's Ser.*, vol. vii, ser. 10. 11, and 12; *Tillotson's Ser.*, ser. 147; *Saurin's Ser.*, ser. 11, vol. i, Robinson's translation; *Bp. Hopkins on the Nature, Danger, and Cure of Presumptuous Sins.* See his Works.

PRIDE is inordinate and unreasonable self-esteem, attended with insolence, and rude treatment of others. "It is sometimes," says a good writer, "confounded with vanity, and sometimes with dignity; but to the former passion it has no resemblance, and in many circumstances it differs from the latter. Vanity is the parent of loquacious boasting; and the person subject to it, if his pretences be admitted, has no inclination to insult the company. The proud

man, on the other hand, is naturally silent, and, wrapt up in his own importance, seldom speaks but to make his audience feel their inferiority." Pride is the high opinion that a poor little contracted soul entertains of itself. Dignity consists in just, great, and uniform actions, and is the opposite to meanness. —2. Pride manifests itself by praising ourselves, adoring our persons, attempting to appear before others in a superior light to what we are; contempt and slander of others; envy at the excellencies others possess; anxiety to gain applause; distress and rage when slighted; impatience of contradiction, and opposition to God himself.—3. The evil effects of pride are beyond computation. It has spread itself universally in all nations, among all characters; and as it was the first sin, as some suppose, that entered into the world, so it seems to be the last to be conquered. It may be considered as the parent of discontent, ingratitude, covetousness, poverty, presumption, passion, extravagance, bigotry, war, and persecution. In fact, there is hardly an evil perpetrated but what pride is connected with it in a proximate or remote sense.—4. To suppress this evil, we should consider what we are. "If we could trace our descents," says Seneca, "we should find all slaves to come from princes, and all princes from slaves. To be proud of knowledge, is to be blind in the light; to be proud of virtue, is to poison ourselves with the antidote; to be proud of authority, is to make our rise our downfal." The imperfection of our nature, our scanty knowledge, contracted powers, narrow conceptions, and moral inability, are strong motives to excite us to humility. We should consider, also, what punishments this sin has brought on mankind. See the cases of Pharaoh, Haman, Nebuchadnezzar, Herod, and others. How particularly it is prohibited, Prov. xvi, 18. 1st Pet. v, 5. James iv, 6. Prov. xxix, 23; what a torment it is to its possessor, Esther v, 13; how soon all things of a sublunary nature will end; how disgraceful it renders us in the sight of God, angels, and men; what a barrier it is to our felicity and communion with God; how fruitful it is of discord; how it precludes our usefulness, and renders us really contemptible. See HUMILITY.

PRIEST, a person set apart for the performance of sacrifice, and other offices and ceremonies of religion. Before the promulgation of the law of Moses, the first-born of every family, the fathers, the princes, and the kings, were priests. Thus Cain and Abel, Noah, Abraham, Melchizedec, Job, Isaac, and Jacob, offered themselves their own sacrifices. Among the Israelites, after their departure from Egypt, the priesthood was confined to one tribe, and it consisted of three orders, the *high*-priest, *priests*, and *Levites*. The priesthood was made hereditary in the family of Aaron, and the first-born of the oldest branch of that family, if he had no legal blemish, was always the high-priest. This divine appointment was observed with considerable accuracy till the Jews fell un-

der the dominion of the Romans, and had their faith corrupted by a false philosophy. Then, indeed, the high-priesthood was sometimes set up to sale, and, instead of continuing for life, as it ought to have done, it seems, from some passages in the New Testament, to have been nothing more than an annual office. There is sufficient reason, however, to believe, that it was never disposed of but to some descendant of Aaron capable of filling it, had the older branches been extinct. [For the consecration and offices of the Jewish priesthood, we refer our readers to the books of Moses.] In the time of David, the inferior priests were divided into twenty-four companies, who were to serve in rotation, each company by itself, for a week. The order in which the several courses were to serve was determined by lot; and each course was, in all succeeding ages, called by the name of its original chief.

It has been much disputed, whether, in the Christian church, there be any such officer as a *priest*, in the proper sense of the word. If the word priest be taken to denote a person commissioned by divine authority to offer up a real sacrifice to God, we may justly deny that there is a priest upon earth. Under the Gospel, there is but one priest, which is Christ; and but one sacrifice, that of the cross. The church of Rome, however, erroneously believe their *priests* to be empowered to offer up to the Divine Majesty a real proper sacrifice, as were the priests under the Old Testament. Ecclesiastical history informs us, that, in the second century, some time after the reign of the emperor Adrian, when the Jews, by the second destruction of Jerusalem, were bereaved of all hopes of the restoration of their government to its former lustre, the notion that the ministers of the Christian church succeeded to the character and prerogatives of the Jewish priesthood was industriously propagated by the Christian doctors; and that, in consequence, the bishops claimed a rank and character similar to that of the Jewish high-priest; the presbyters to that of the priests; and the deacons to that of the Levites. One of the pernicious effects of this groundless comparison and pretension seems to have been the introduction of the idea of a real sacrifice in the Christian church, and of sacrificing priests.

In the church of England, the word *priest* is retained to denote the second order in her hierarchy, but we believe with very different significations, according to the different opinions entertained of the Lord's supper. Some few of her divines, of great learning, and of undoubted protestantism, maintain that the Lord's supper is a *commemorative* and *eucharistical sacrifice*. These consider all who are authorised to administer that sacrament as in the strictest sense *priests*. Others hold the Lord's supper to be a *feast* upon the *one* sacrifice, once offered on the cross; and these, too, must consider themselves as clothed with some kind of priesthood. Great numbers, however, of the English

clergy, perhaps the majority, agree with the church of Scotland, in maintaining that the Lord's supper is a rite of no other moral import than the mere commemoration of the death of Christ. These cannot consider themselves as *priests* in the rigid sense of the word, but only as *presbyters*, of which the word *priest* is a contraction of the same import with *elder*. See LORD'S SUPPER.

PRIMACY, the highest post in the church. The Romanists contend that St. Peter, by our Lord's appointment, had a primacy or sovereign authority and jurisdiction over the apostles. This, however, is denied by the Protestants, and that upon just grounds. Dr. Barrow observes (Works, vol. i, p. 557), that there are several sorts of primacy which may belong to a person in respect of others. 1. A primacy of worth or personal excellency.—2. A primacy of reputation and esteem.—3. A primacy of order or bare dignity and precedence.—4. A primacy of power and jurisdiction. As for the first of these, a primacy of worth, we may well grant it to Peter, admitting that probably he did exceed the rest of his brethren in personal endowments and capacities; particularly in quickness of apprehension, boldness of spirit, readiness of speech, charity to our Lord, and zeal for his service.—2. As to a primacy of repute, which St. Paul means when he speaks of those who had a special reputation, of those who seemed to be pillars of the supereminent apostles, 2d Gal. ii, 6, 9. 2d Cor. xi, 5. 2d Cor. xii, 11. this advantage cannot be refused him, being a necessary consequent of those eminent qualities resplendent in him, and of the illustrious performances achieved by him beyond the rest. This may be inferred from that renown which he hath had from the beginning; and likewise from his being so constantly ranked in the first place before the rest of his brethren.—3. As to a primacy of order or bare dignity importing that commonly in all meetings and proceedings, the other apostles did yield him the precedence, may be questioned, for this does not seem suitable to the gravity of such persons, or their condition and circumstances, to stand upon ceremonies of respect; for our Lord's rules seem to exclude all semblance of ambition, all kind of inequality and distance between his apostles. But yet this primacy may be granted as probable upon divers accounts of use and convenience; it might be useful to preserve order, and to promote expedition, or to prevent confusion, distraction, and dilatory obstruction in the management of things.—4. As to a primacy importing a superiority in command, power, or jurisdiction, this we have great reason to deny upon the following considerations. 1. For such a power it was needful that a commission from God, its founder, should be granted in absolute and perspicuous terms; but no such commission is extant in scripture.—2. If so illustrious an office was instituted by our Saviour, it is strange, that no where in the evangelical or apostolical history there should be any express mention of that institution.—

3. If St. Peter had been instituted sovereign of the apostolical senate, his office and state had been in nature and kind very distinct from the common office of the other apostles, as the office of a king from the office of any subject; and probably would have been signified by some distinct name, as that of arch-apostle, arch-pastor, the vicar of Christ, or the like; but no such name or title was assumed by him, or was by the rest attributed to him.—4. There was no office above that of an apostle, known to the apostles or primitive church, Eph. iv, 11. 1st Cor. xii, 28.—5. Our Lord himself declared against this kind of primacy, prohibiting his apostles to affect, to seek, to assume or admit a superiority of power one above another, Luke xxii, 14 to 24. Mark ix, 35.—6. We do not find any peculiar administration committed to St. Peter, nor any privilege conferred on him which was not also granted to the other apostles, John xx, 23. Mark xvi, 15.—7. When Peter wrote two catholic epistles, there does not appear in either of them any intimation or any pretence to this arch-apostolical power.—8. In all relations which occur in scripture about controversies incident of doctrine or practice, there is no appeal made to St. Peter's judgment or allegation of it as decisive, no argument is built on his authority.— . St. Peter no where appears intermeddling as a judge or governor paramount in such cases; yet where he doth himself deal with heretics and disorderly persons, he proceedeth not as a pope decreeing; but as an apostle, warning, arguing, and persuading against them.—10. The consideration of the apostles proceeding in the conversion of people, in the foundation of churches, and in administration of their spiritual affairs, will exclude any probability of St. Peter's jurisdiction over them. They went about their business not by order or licence from St. Peter, but according to special direction of God's spirit.—11. The nature of the apostolic ministry, their not being fixed in one place of residence, but continually moving about the world; the state of things at that time, and the manner of St. Peter's life, render it unlikely that he had such a jurisdiction over the apostles as some assign him.—12. It was indeed most requisite that every apostle should have a complete, absolute, independent authority in managing the duties and concerns of the office, that he might not any wise be obstructed in the discharge of them, not clogged with a need to consult others, not hampered with orders from those who were at a distance.—13. The discourse and behaviour of St. Paul towards St. Peter doth evidence that he did not acknowledge any dependence on him, or any subjection to him, Gal. ii, 11.—14. If St. Peter had been appointed sovereign of the church, it seems that it should have been requisite that he should have outlived all the apostles; for otherwise, the church would have wanted a head, or there must have been an inextricable controversy who that head was. But St. Peter died long before St. John, as

all agree, and perhaps before divers other of the apostles.

From these arguments we must evidently see what little ground the church of Rome hath to derive the supremacy of the pope from the supposed primacy of St. Peter.

PRIMATE, an archbishop who is invested with a jurisdiction over other bishops. See ARCHBISHOP.

PRIMITIVE CHRISTIANS, those who lived in the first ages of Christianity, especially the apostles and immediate followers of our Lord.

PRINCIPLE, an essential truth from which others are derived: the ground or motive of action. See DISPOSITION and DOCTRINE.

PRIOR, the head of a convent; next in dignity to an abbot.

PRISCILLIANISTS, the followers of Priscillian, in the fourth century. It appears from authentic records, that the difference between their doctrine and that of the Manicheans was not very considerable. For they denied the reality of Christ's birth and incarnation; maintained that the visible universe was not the production of the Supreme Deity, but of some dæmon or malignant principle; adopted the doctrine of æons, or emanations from the Divine nature; considered human bodies as prisons formed by the author of evil to enslave celestial minds; condemned marriage, and disbelieved the resurrection of the body. Their rule of life and manners was rigid and severe; the accounts, therefore, which many have given of their lasciviousness and intemperance deserve not the least credit, as they are totally destitute of evidence and authority. That the Priscillianists were guilty of dissimulation upon some occasions, and deceived their adversaries by cunning stratagems, is true; but that they held it as a maxim, that lying and perjury were lawful, is a most notorious falsehood, without even the least shadow of probability.

PROBITY, honesty, sincerity, or veracity. "It consists in the habit of actions useful to society, and in the constant observance of the laws which justice and conscience impose upon us. The man who obeys all the laws of society with an exact punctuality is not, therefore, a man of probity: laws can only respect the external and definite parts of human conduct; but probity respects our more private actions, and such as it is impossible in all cases to define; and it appears to be in morals what charity is in religion. Probity teaches us to perform in society those actions which no external power can oblige us to perform, and is that quality in the human mind from which we claim the performance of the *rights*, commonly called *imperfect*."

PROCESSION, a ceremony, in the Romish church, consisting of a formal march of the clergy and people, putting up prayers, &c., and in this manner visiting some church, &c. They have processions of the *host*, or *sacrament*; *of our Saviour to mount Calvary*; *of the Rosary*, &c.

Processions are said to be of Pagan original. The Romans, when the empire was distressed, or after some victory, used constantly

to order processions, for several days together, to be made to the temples, to beg the assistance of the gods, or to return them thanks.

The first processions mentioned in ecclesiastical history are those set on foot at Constantinople by St. Chrysostom. The Arians of that city, being forced to hold their meetings without the town went thither night and morning, singing anthems. Chrysostom, to prevent their perverting the Catholics, set up counter-processions, in which the clergy and people marched by night, singing prayers and hymns, and carrying crosses and flambeaus. From this period the custom of processions was introduced among the Greeks, and afterwards among the Latins; but they have subsisted longer, and been more frequently used in the Western than in the Eastern church.

PROCESSION OF THE HOLY GHOST, a term made use of in reference to the Holy Ghost as proceeding from the Father, or from the Father and the Son. It seems to be founded on that passage in John xv, 26. "When the Comforter is come whom I will send unto you from the Father, even the Spirit of Truth which *proceedeth* from the Father, He shall testify of me." The procession of the Holy Ghost, it is said, is expressly taught by Christ in very strong terms in this text. This procession, it is alleged, is here evidently distinguished from his mission; for it is said, "Whom I will *send* to you from the Father, even the Spirit of Truth which *proceeds* from the Father" If his mission and procession were the same thing, there would be a tautology in the words, his mission, according to that interpretation being mentioned twice in the same verse. Dr. Watts, however, observes, that this procession of the Holy Ghost from the Father respects not his nature or substance, but his mission only; and that no distinct and clear ideas can be formed of this procession; consequently it must be given up as popish, scholastic, inconceivable, and indefensible. But, it is answered, what clear idea can be given us of the originate, self-existent, eternal being of the Father? Shall we, therefore, deny him to be without beginning or end, and to be self-existent, because we know not how he is so? If not, why must we give up the procession of the Spirit, because we know not the mode of it? We can no more explain the manner how the Spirit proceeds from the Father, than we can explain the eternal generation and hypostatical union of the two natures of the Son. We may say to the objector, as Gregory Nazianzen formerly did to his adversary, "Do you tell me how the Father is unbegotten, and I will attempt to tell you how the Son is begotten, and the Spirit proceeds."

The clearest and fullest account of this procession, next to that in the above-mentioned text, is that in 1st Cor. ii, 12. "The Spirit which is of God;" that is (say the advocates for this doctrine), the Spirit which is the same in nature and essence with the Father, and so

is said to be of him, or out of him, not as to local separation, but with respect to identity of nature.

About the eighth and ninth centuries there was a very warm dispute between the Greek and Latin churches, whether the Spirit proceeded from the Father only, or from the Father and the Son; and the controversy arose to such a height, that they charged one another with heresy and schism, when neither side well understood what they contended for. The Latin church, however, has not scrupled to say that the Spirit proceeds from the Father and the Son: but the Greek church chooses to express it thus; the Spirit proceeds from the Father by or through the Son, or he receives of the Son, Gal. iv, 6. See HOLY GHOST; *Bishop Pearson on the Creed*, p. 324; *Watts's Works*, 8vo. ed. p. 199, vol. v; *Hurrion on the Holy Spirit*, p. 204; *Ridgley's Div.*, qu. 11; *Dr. Lightfoot's Works*, vol. i, p. 482.

PROFANE, a term used in opposition to *holy*, and in general is applied to all persons who have not the sacred character, and to things which do not belong to the service of religion.

PROFESSION, among the Romanists, denotes the entering into a religious order, whereby a person offers himself to God by a vow of inviolably observing obedience, chastity, and poverty.

Christians are required to make a *profession* of their faith, 1. Boldly, Rom. i, 16.—2. Explicitly, Matt. v, 16.—3. Constantly, Heb. x, 23.—4. Yet not ostentatiously, but with humility and meekness.

PROFESSOR, a term commonly used, in the religious world, to denote any person who makes an open acknowledgment of the religion of Christ, or who outwardly manifests his attachment to Christianity. All real Christians are professors, but all professors are not real Christians. In this, as in all other things of worth and importance, we find counterfeits. There are many who become professors, not from principle, from investigation, from love to the truth; but from interested motives, prejudice of education, custom, influence of connexions, novelty, &c. as Saul, Jehu, Judas, Demas, the foolish virgins, &c. See article CHRISTIAN; *Jay's Sermons*, ser. 9; *Mead's almost Christian; Bellamy's true Religion delineated; Shepherd's Sincere Convert, and on the Parable of the ten Virgins; Secker's non-such Professor.*

PROMISE is a solemn asseveration, by which one pledges his veracity that he shall perform, or cause to be performed, the thing which he mentions.

The obligation of promises arises from the necessity of the well-being and existence of society. "Virtue requires," as Dr. Doddridge observes, "that promises be fulfilled. The promisee, i. e. the person to whom the promise is made, acquires a property in virtue of the promise. The uncertainty of property would evidently be attended with great inconvenience. By failing to fulfil my promise, I either shew that I was not sincere in making it, or that I have little constancy or re-

solution, and either way injure my character, and consequently my usefulness in life. *Promises, however, are not binding*, 1. If they were made by us before we came to such exercise of reason as to be fit to transact affairs of moment; or if by any distemper or sudden surprise we are deprived of the exercise of our reason at the time when the promise is made.—2. If the promise made was on a false presumption, in which the promiser, after the most diligent enquiry, was imposed upon, especially if he were deceived by the fraud of the promisee.—3. If the thing itself be vicious; for virtue cannot require that vice should be committed.—4. If the accomplishment of the promise be so hard and intolerable, that there is reason to believe that, had it been foreseen, it would have been an excepted case.—5. If the promise be not accepted, or if it depend on conditions not performed." See *Doddridge's Lec.*, lec. 69; *Grot. de Jure*, lib. ii, c. 11; *Paley's Mor. Phil.*, ch. 5, vol. i; *Grove's Mor. Phil.*, vol. ii, p. 2, c. 12; *Watts's Ser.*, ser. 20.

PROMISES OF GOD are the kind declarations of his word, in which he hath assured us he will bestow blessings upon his people. The promises contained in the sacred scriptures may be considered, 1. Divine as to their origin.—2. Suitable as to their nature.—3. Abundant as to their number.—4. Clear as to their expression.—5. —Certain as to their accomplishment. The consideration of them should, 1. Prove an antidote to despair.—2. A motive to patience. —3. A call for prayer.—4. A spur to perseverance. See *Clark on the Promises*, a book that Dr. Watts says "he could dare put into the hands of every Christian, among all their divided sects and parties in the world."

PROPHECY, a word derived from προφήτεια, and in its original import signifies the prediction of future events. It is thus defined by Witsius: "A knowledge and manifestation of secret things, which a man knows not from his own sagacity, nor from the relation of others, but by an extraordinary revelation of God from heaven." In the Old and New Testaments the word is not always confined to the foretelling of future events. In several instances it is of the same import with preaching, and denotes the faculty of illustrating and applying to present practical purposes the doctrines of prior revelation. Thus, in Nehemiah it is said, "Thou hast appointed prophets to preach," ch. vi, ver. 7; and whoever speaketh unto men to edification, and exhortation, and comfort, is by St. Paul called a *prophet*, 1st Cor. xiv, 3. Hence it was that there were schools of prophets in Israel, where young men were instructed in the truths of religion, and fitted to exhort and comfort the people. It is prophecy, however, according to the first definition given above, we shall here consider.

Prophecy (with the power of working miracles) may be considered as the highest evidence that can be given of a supernatural communion with the Deity. Hence, among the professors of almost

every religious system, there have been numberless pretenders to the gift of prophecy. Pagans had their oracles, augurs, and soothsayers; modern idolaters their necromancers and diviners; and the Jews, Christians, and Mahometans, their prophets. The pretensions of Pagans and impostors, have, however, been justly exposed; while the Jewish and Christian prophecies carry with them evident marks of their validity Hence St. Peter observes, "We have a more sure word of prophecy, whereunto we do well to take heed, as unto a light that shineth in a dark place; for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost," 2d Pet. ii, 19, 21. Scripture prophecy, therefore, hath God for its origin. It did not arise from the genius of the mind, the temperament of the body, the influence of the stars, &c. but from the sovereign will of God. The ways by which the Deity made known his mind were various; such as by dreams, visions, angels, symbolic representations, impulses on the mind, Num. xii, 6. Jer. xxxi, 26. Dan. viii, 16, 17.

As to the *language* of prophecy: "It is," says Mr. Gray, "remarkable for its magnificence. Each prophetic writer is distinguished for peculiar beauties; but their style in general may be characterized as strong, animated, and impressive. Its ornaments are derived not from accumulation of epithet, or laboured harmony; but from the real grandeur of its images, and the majestic force of its expressions. It is varied with striking propriety, and enlivened with quick but easy transitions. Its sudden bursts of eloquence, its earnest warmth, its affecting exhortations and appeals, afford very interesting proofs of that lively impression, and of that inspired conviction, under which the prophets wrote; and which enabled them, among a people not distinguished for genius, to surpass, in every variety of composition, the most admired productions of Pagan antiquity. If the imagery employed by the sacred writers appears sometimes to partake of a coarse and indelicate cast, it must be recollected, that the Eastern manners and languages required the most forcible representations; and that the masculine and indignant spirit of the prophets led them to adopt the most energetic and descriptive expressions. No style is, perhaps, so highly figurative as that of the prophets. Every object of nature and of art which could furnish allusions is explored with industry; every scene of creation, and every page of science, seems to have unfolded its rich varieties, to the sacred writers, who, in the spirit of Eastern poetry, delight in every kind of metaphorical embellishment. Thus, by way of illustration, it is obvious to remark, that earthly dignities and powers are symbolized by the celestial bodies; the effects of moral evil are shewn under the storms and convulsions of nature; the pollutions of sin are represented by external impurities; and the beneficial influence of right.eous-

ness is depicted by the serenity and confidence of peaceful life. This allegorical language being founded in ideas universally prevalent, and adhered to with invariable relation and regular analogy, has furnished great ornament and elegance to the sacred writings. Sometimes, however, the inspired penmen drew their allusions from local and temporary sources of metaphor; from the peculiar scenery of their country; from the idolatries of heathen nations; from their own history and circumstances; from the service of their temple, and the ceremonies of their religion; from manners that have faded, and customs that have elapsed. Hence many appropriate beauties have vanished. Many descriptions and many representations, that must have had a solemn importance among the Jews, are now considered, from a change of circumstances, in a degraded point of view. Hence, likewise, here and there a shade of obscurity. In general, however, the language of scripture, though highly sublime and beautiful, is easy and intelligible to all capacities."

2. *Of the use and intent of prophecy.*

As prophecy is so striking a proof of a supernatural communion with the Deity, and is of so early a date, we may rest assured it was given for wise and important ends. "It cannot be supposed," says bishop Sherlock, "that God delivered prophecies only to satisfy or employ the curiosity of the inquisitive, or that he gave his Spirit to men merely to enable them to give forth predictions for the amusement and entertainment of the world: there must be some end worthy of the author." Now, what end could this be but to keep alive in the minds of those to whom it was given a sense of religion, and a hope of a future deliverance from the curse of the fall through Jesus Christ? "The uses of prophecy," says Dr. Jortin, "besides gradually opening and unfolding the things relating to the Messias, and the blessings which by him should be conferred upon mankind, are many, great, and manifest.

"1. It served to secure the belief of a God, and of a Providence.

"As God is invisible and spiritual, there was cause to fear, that, in the first and ruder ages of the world, when men were busier in cultivating the earth than in cultivating arts and sciences, and in seeking the necessaries of life than in the study of morality, they might forget their Creator and Governor; and, therefore, God maintained amongst them the great article of faith in him, by manifestations of himself; by sending angels to declare his will; by miracles, and by prophecies.

"2. It was intended to give men the profoundest veneration for that amazing knowledge from which nothing was concealed, not even the future actions of creatures, and the things which as yet were not. How could a man hope to hide any counsel, any design, or thought, from such a Being?

"3. It contributed to keep up devotion and true religion, the religion of the heart, which con-

sists partly in entertaining just and honourable notions of God, and of his perfections, and which is a more rational and a more acceptable service than rites and ceremonies.

"4. It excited men to rely upon God, and to love him, who condescended to hold this mutual intercourse with his creatures, and to permit them to consult him, as one friend asks advice of another.

"5. It was intended to keep the people, to whom God revealed himself, from idolatry; a sin to which the Jews would be inclined, both from the disposition to it which they had acquired in Egypt, and from the contagion of bad example.

"The people of Israel were strictly forbidden to consult the diviners and the gods of other nations, and to use any enchantments and wicked arts; and that they might have no temptation to it, God permitted them to apply to him and to his prophets, even upon small occasions; and he raised up amongst them a succession of prophets, to whom they might have resort for advice and direction. These prophets were reverenced abroad as well as at home, and consulted by foreign princes; and, in the times of the captivity, they were honoured by great kings, and advanced to high stations."

As it respects us, prophecy connected with miracles affords a considerable evidence of the truth of revelation, as well as of a superintending Providence. This evidence, too, is a growing evidence. "The Divine design, uniformly pursued through a series of successive generations, opens with a greater degree of clearness, in proportion to the lapse of time and the number of events. An increase of age is an addition to its strength; and the nearer we approach the point towards which the dispensations of God unvaryingly tend, the more clearly shall we discern the wonderful regularity, consistency, and beauty of this stupendous plan for universal good. Of the great use of prophecies which have been fulfilled, as a direct and strong argument to convert unbelievers to Christianity, and to establish Christians in the faith, we have the most ample proofs. Our Lord himself made very frequent appeals to prophecy, as evidence of his Divine mission: he referred the Jews to their own scriptures, as most fully and clearly bearing witness of himself. Upon them he grounded the necessity of his sufferings; upon them he settled the faith of the disciples at Emmaus, and of the apostles at Jerusalem. The same source supplied the eloquence of St. Peter and St. Paul, and the means with which Apollos 'mightily convinced the Jews.' This was a powerful instrument of persuasion in the succeeding ages of the church, when used by the primitive apologists. Upon this topic were employed the zeal and diligence not only of Justin Martyr, but Tertullian, Cyprian, and Augustine. It would never have been so frequently employed, if it had not been well adapted to the desired end; and

that it did most completely answer this end, by the conversion of unbelievers, is evident from the accounts of scripture, and the records of the primitive church.

"Prophecy keeps the attention of Christians alive to the truth and importance of their holy religion; to its truth, because prophecy and Christianity had one and the same origin, both being derived from the same Fountain of Perfection: it keeps them alive to its importance, because prophecy shews that the Supreme Being has vouchsafed through a long succession of ages to prepare mankind, by gradual revelations of his will, for future blessings; and has proved, by sending chosen messengers to usher in this final dispensation, that 'the testimony of Jesus is the spirit of prophecy.' It confirms the general belief of a God, and points out to a careless world the plain traces of his watchful Providence. It displays the counsels of inspiration, incessantly directing the course of events, without violating the order of reason and of human action. Such knowledge is too wonderful for us! such power is above our comprehension! But the *fact* is placed before our eyes. We see, or may see, a regular train of prophecies tending towards one *declared end*, accurately fulfilled and fulfilling amidst all the confusion and opposition of this tumultuous world; and we see that these prophecies are clear, both in prediction and accomplishment, in proportion to their importance in fixing our belief in the providence of God, and in the great truths of Divine revelation. Thus it appears that the chief design of prophecy is to bear constant witness to religious truth: but though to convince gainsayers of this truth is justly considered as its principal use, it has another very important object, to which it well becomes us to pay attention, from motives of gratitude, as well as from fear of incurring the blame which scripture invariably imputes to those who neglect to take advantage of the light afforded them. It is designed to protect believers in the word of God from the dangers arising from the prevalent corruptions, errors, and vices of the age in which they live. The due consideration of prophecy will administer consolation amidst present distress, and enliven faith and elevate hope, whilst passing through those dark depressing scenes, which, without this gracious aid, might lead through the intricacies of doubt to the gloom of despair."

Objections, however, have been raised against the prophecies from their obscurity. But to this it is answered, that they have often a first, or partial, and an ultimate completion, of which the former may be generally considered as an earnest of the latter. It is principally this double sense of prophecy which renders it obscure; for though the predictions of the prophets were sometimes positive and exactly descriptive, and delivered with an accurate and definite designation of names and times, prophecy was not generally designed to be clear before its accomplishment. It is, however, always suf-

ficiently exact in its descriptions to authenticate its pretensions to a Divine authority; to produce, when it comes to pass, an acknowledgment of its unerring certainty; and to demonstrate the wisdom and power of God. As bishop Newton observes, prophecies are the only species of writing which is designed more for the instruction of future ages than of the times wherein they are written. In this respect, as the world groweth older, it groweth wiser. Time, that detracts something from the evidence of other writers, is still adding something to the credit and authority of the prophets. Future ages will comprehend more than the present, as the present understands more than the past; and the perfect accomplishment will produce a perfect knowledge of all the prophecies.

3. *Of the fulfilment of prophecy.* Our limits will not permit us to give a copious account of the various prophecies which have been remarkably fulfilled; but whoever has examined profane history with any degree of attention, and compared it with the predictions of scripture, must, if he be not blinded by prejudice and hardened by infidelity, be convinced of the truth of prophecy by its exact accomplishment. It is in vain to say that these prophecies were delivered since the events have taken place; for we see the prophecies, the latest whereof were delivered about 1700 years ago, and some of them above 3000 years ago, fulfilling at this very time; and cities, and countries, and kingdoms, in the very same condition, and all brought about in the very same manner, and with the very same circumstances, as the prophets had foretold. "We see," says bishop Newton, "the descendants of Shem and Japheth *ruling* and *enlarged* in Asia and Europe, and perhaps in America, and 'the curse of servitude' still attending the wretched descendants of Ham in Africa. We see the posterity of Ishmael 'multiplied exceedingly,' and become 'a great nation' in the Arabians; yet living like 'wild men,' and shifting from place to place in the wilderness; 'their hand against every man, and every man's hand against them;' and still *dwelling* an independent and free people, 'in the presence of all their brethren,' and in the presence of all their enemies. We see the family of Esau totally extinct, and that of Jacob subsisting at this day; 'the sceptre departed from Judah,' and the people living no where in authority, every where in subjection; the Jews still 'dwelling alone among the nations, while 'the remembrance of Amalek' is 'utterly put out from under heaven.' We see the Jews severely punished for their infidelity and disobedience to their great prophet like unto Moses; 'plucked from off their own land, and removed into all the kingdoms of the earth; oppressed and spoiled evermore;' and made 'a proverb and a by-word among all nations.' We see 'Ephraim so broken as to be no more a people,' while the whole nation is comprehended under the name of Judah; the Jews wonderfully preserved as a distinct people,

while their great conquerors are every where destroyed; their land lying desolate, and themselves cut off from being the people of God, while the Gentiles are advanced in their room. We see Nineveh so completely destroyed, that the place thereof is not and cannot be known; Babylon made 'a desolation for ever, a possession for the bittern, and pools of water;' Tyre become 'like the top of a rock, a place for fishers to spread their nets upon;' and Egypt 'a base kingdom, the basest of the kingdoms,' and still tributary and subject to strangers. We see, of the four great empires of the world, the fourth and last, which was greater and more powerful than any of the former, divided in the western part thereof into ten lesser kingdoms; and among them a power 'with a triple crown diverse from the first,' with 'a mouth speaking very great things,' and with 'a look more stout than his fellows, speaking great words against the Most High, wearing out the saints of the Most High, and changing times and laws.' We see a power 'cast down the truth to the ground, and prosper, and practise, and destroy the holy people, not regarding the God of his fathers, nor the desire of wives, but honouring Mahuzzim,' gods-protectors, or saints-protectors, 'and causing' the priests of Mahuzzim 'to rule over many, and to divide the land for gain.' We see the Turks 'stretching forth their hand over the countries,' and particularly 'over the land of Egypt, the Libyans at their steps,' and the Arabians still 'escaping out of their hand.' We see the Jews 'led away captive into all nations, and Jerusalem trodden down of the Gentiles,' and likely to continue so 'until the times of the Gentiles be fulfilled,' as the Jews are by a constant miracle preserved a distinct people for the completion of other prophecies relating to them. We see one 'who opposeth and exalteth himself' above all laws, divine and human, 'sitting as God in the church of God, and shewing himself that he is God, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness.' We see a great *apostacy* in the Christian church, which consists chiefly in the worship of *demons*, angels, or departed saints, and is promoted 'through the hypocrisy of liars, forbidding to marry, and commanding to abstain from meats.' We see the seven churches of Asia lying in the same forlorn and desolate condition that the angel had signified to St. John, their 'candlestick removed out of its place,' their churches turned into mosques, their worship into superstition. In short, we see the characters of 'the beast and the false prophet,' and 'the whore of Babylon,' now exemplified in every particular, and in a city that is seated 'upon seven mountains;' so that, if the bishop of Rome had sat for his picture, a greater resemblance and likeness could not have been drawn.

"For these things we have the attestation of past and the experience of present times; and we

cannot well be deceived, if we will only believe our own eyes and observation. We actually see the completion of many of the prophecies in the state of men and things around us; and we have the prophecies themselves recorded in books, which books have been read in public assemblies these 1700 or 2000 years, have been dispersed into several countries, have been translated into several languages, and quoted and commented upon by different authors of different ages and nations, so that there is no room to suspect so much as a possibility of forgery or illusion."

4. *Rules for understanding the prophecies.*

In order to understand the prophecies, and to form a right judgment of the argument for the truth of Christianity, we must not consider them singly and apart, but as a grand whole, or a chain reaching through several thousand years, delivered at different times, yet manifestly subservient to one and the same end. This end is no other than the establishment of the universal empire of truth and righteousness under the dominion of Jesus Christ. We are not, indeed, to suppose that *each* of the prophecies recorded in the Old Testament *expressly* points out and *clearly* characterizes Jesus Christ; yet, taken as a whole, this grand system refers to him; for the testimony of Jesus is the spirit of prophecy. "All the revolutions of Divine Providence have him for their scope and end. Is an empire, or kingdom, erected, that empire, or kingdom, is erected with a view, directly or indirectly, to the kingdom of the Messiah. Is an empire, or kingdom, subverted or overthrown, that empire, or kingdom, is overthrown in subserviency to the glory of his kingdom and empire, which shall know neither bounds nor end, but whose limits shall be no other than the limits of the universe, and whose end no other than the days of eternity. Jesus Christ, then, is the only person that ever existed in whom all the prophecies meet as in a centre." In order, therefore, to oppose error and confront the infidel, we must study the prophecies not as independent of each other, but as connected: for "the argument from prophecy," says bishop Hurd, "is not to be formed from the consideration of single prophecies, but from all the prophecies taken together, and considered as making one system; in which, from the mutual dependence and connexion of its parts, preceding prophecies prepare and illustrate those which follow; and these, again, reflect light on the foregoing: just as in any philosophical system, that which shows the solidity of it is the harmony and correspondence of the whole, not the application of it in particular instances.

"Hence, though the evidence be but small from the completion of any one prophecy taken separately, yet that evidence, being always something, the amount of the whole evidence resulting from a great number of prophecies, all relative to the same design, may be considerable; like many scattered rays, which, though each be

weak in itself, yet, concentered into one point, shall form a strong light, and strike the sense very powerfully. Still more; this evidence is not simply a growing evidence, but is indeed multiplied upon us, from the number of reflected lights which the several component parts of such a system reciprocally throw upon each; till, at length, the conviction rise unto a high degree of moral certainty."

Farther; in order to understand the prophecies, we must endeavour to find out the true *subject* of prophecy, that is, precisely what the prophets speak of, and the *characters* that are applied to that subject. The literal sense should be always kept in view, and a knowledge of oriental customs attained. The beginning and end of the prophetic sermons must be carefully observed. The time, as near as possible, of the prediction should be ascertained. An acquaintance with the method of salvation by Christ will greatly assist us in this work. The mind must be unprejudiced, and we should be well acquainted with the scriptures at large. These rules, with dependance on the Divine teaching, will assist us in understanding the prophecies. See *Bishop Newton's Dissertations on the Prophecies; Bishop Sherlock's Use and Intent of Prophecy; Bishop Hurd's Sermons on the Prophecies; Sir Isaac Newton's Observations on the Prophecies of Daniel and the Apocalypse; Gray's Key to the Old Testament; Simson's Key to the Prophecies; Illustrations of Prophecy; Kett's History the Interpreter of Prophecy.* See also the works of *Mede*, *Smith*, *Gill*, *Hallifax*, *Apthorp*, and *Faber*, on the subject.

PROPHESYINGS, religious exercises of the clergy in the reign of queen Elizabeth, instituted for the purpose of promoting knowledge and piety. The ministers of a particular division at a set time met together in some church of a market or other large town, and there each in their order explained, according to their abilities, some portion of scripture allotted to them before. This done, a moderator made his observations on what had been said, and determined the true sense of the place, a certain space of time being fixed for dispatching the whole. These institutions, like all others, however, it seems, were abused, by irregularity, disputations, and divisions. Archbishop Grindal endeavoured to regulate the prophesyings, and cover them from the objections that the court made against them, by enjoining the ministers to observe decency and order, by forbidding them to meddle with politics and church government, and by prohibiting all nonconformist ministers and laymen from being speakers. The queen, however, was resolved to suppress them; and having sent for the archbishop, told him she was informed that the rites and ceremonies of the church were not duly observed in these prophesyings; that persons not lawfully called to be ministers exercised in them; that the assemblies themselves were illegal, not being al-

lowed by public authority; that the laity neglected their secular affairs by repairing to these meetings, which filled their heads with notions, and might occasion disputes and seditions in the state; that it was good for the church to have but few preachers, three or four in a county being sufficient. She farther declared her dislike of the *number* of these exercises, and therefore commanded him peremptorily to put them down. The archbishop, however, instead of obeying the commands of his royal mistress, thought that she had made some infringement upon his office, and wrote the queen a long and earnest letter, declaring that his conscience would not suffer him to comply with her commands. The queen was so inflamed with this letter, that the archbishop was sequestered from his office, and he never afterwards recovered the queen's favour. Thus ended the prophesyings; "an useful institution," says Neale, "for promoting Christian knowledge and piety, at a time when both were at a very low ebb in the nation. The queen put them down for no other reason but because they enlightened the people's minds in the scripture, and encouraged their enquiries after truth; her majesty being always of opinion that knowledge and learning in the laity would only endanger their peaceable submission to her absolute will and pleasure."

PROPHET, a person who foretels future events. It is particularly applied to such inspired persons among the Jews as were commissioned by God to declare his will and purposes to that people. See PROPHECY.

False Prophets. See IMPOSTORS; and *Josephus's Hist. of the Jews.*

Sons of the Prophets, an appellation given to young men who were educated in the schools or colleges under a proper master, who was commonly, if not always, an inspired prophet in the knowledge of religion, and in sacred music, and thus were qualified to be public preachers, 1st Sam. x. 1st Sam. xi. 2d Sam. xix. 2d Kings ii.

PROPITIATION, a sacrifice offered to God to assuage his wrath, and render him propitious. Among the Jews, there were both ordinary and public sacrifices, as holocausts, &c., offered by way of thanksgiving; and extraordinary ones, offered by persons guilty of any crime, by way of propitiation. The Romish church believe the mass to be a sacrifice of propitiation for the living and the dead. The reformed churches allow of no propitiation but that one offered by Jesus on the cross, whereby Divine justice is appeased, and our sins forgiven, Rom. iii, 25. 1st John ii, 2.

As it respects the unbloody propitiatory sacrifice of the mass above-mentioned, little need be said to confute such a doctrine. Indeed, it is owned in the church of Rome, that there is no other foundation for the belief of it than an unwritten tradition. There is no hint in the scripture of Christ's offering his body and blood to his Father at his institution of the eucharist. It is also a manifest con-

tradiction to St. Paul's doctrine, who teaches, that, without shedding of blood, there is no remission; therefore there can be no remission of sins in the mass. The sacrifice of Christ, according to the same apostle, is not to be repeated. A second oblation would be superfluous; consequently the pretended true and proper sacrifice of the mass must be superfluous and useless.

The propitiation made by Jesus Christ is that which atones for and covers our guilt, as the mercy-seat did the tables of the law; or it may be defined thus: "It is the averting the punishment due to any one, by undergoing the penalty in the room of the guilty." Thus Jesus Christ is called the propitiation or atonement, as his complete righteousness appeases his Father, and satisfies his law and justice for all our transgressions. See ATONEMENT, and books under that article.

PROPORTION OF FAITH. See ANALOGY OF FAITH.

PROSELYTE, a new convert to some religion or religious sect. Among the Hebrews, proselytes were distinguished into two sorts: the first called proselytes of the gate, because suffered to live among them, and were those who observed the moral law only, and the rules imposed on the children of Noah; the second were called proselytes of justice, who engaged to receive circumcision, and the whole law of Moses, and enjoyed all the privileges of a native Hebrew.

PROSEUCHE, from προσευχη, signifies prayer; but it is taken for the places of prayer of the Jews, and was pretty near the same as their synagogues. But the synagogues were originally in the cities, and were covered places; whereas, for the most part, the proseuches were out of the cities, and on the banks of rivers, having no covering, except, perhaps, the shade of some trees or covered galleries, Acts xvi, 13.

PROTESTANT, a name first given in Germany to those who adhered to the doctrine of Luther, because, in 1529, they protested against a decree of the emperor Charles V, and the diet of Spires; declaring that they appealed to a general council. The same has also been given to those of the sentiments of Calvin; and is now become a common denomination for all those of the reformed churches. See art. REFORMATION; *Fell's four Letters on genuine Protestantism; Chillingworth's Religion of the Protestants; Robertson's Hist. of Charles V*, vol. ii, p. 249, 250.

PROVIDENCE, the superintendance and care which God exercises over creation. The arguments for the providence of God are generally drawn from the light of nature; the being of a God; the creation of the world; the wonderfully disposing and controlling the affairs and actions of men; from the absolute necessity of it; from the various blessings enjoyed by his creatures; the awful judgments that have been inflicted; and from the astonishing preservation of the Bible and the church through every age, notwithstanding the attempts of earth and hell against them. Providence has been

divided into immediate and mediate, ordinary and extraordinary, common and special, universal and particular. *Immediate* providence is what is exercised by God himself, without the use of any instrument or second cause; *mediate* providence is what is exercised in the use of means; *ordinary* providence is what is exercised in the common course of means, and by the chain of second causes; *extraordinary* is what is out of the common way, as miraculous operations; *common* providence is what belongs to the whole world; *special*, what relates to the church; *universal* relates to the general upholding and preserving all things; *particular* relates to individuals in every action and circumstance. This last, however, is denied by some. But, as a good writer observes, "the opinion entertained by some that the providence of God extends no farther than to a general superintendence of the laws of nature, without interposing in the particular concerns of individuals, is contrary both to reason and to scripture. It renders the government of the Almighty altogether loose and contingent, and would leave no ground for reposing any trust under its protection; for the majority of human affairs would then be allowed to fluctuate in a fortuitous course, without moving in any regular direction, and without tending to any one scope. The uniform doctrine of the sacred writings is, that throughout the universe nothing happens without God; that his hand is ever active, and his decree or permission intervenes in all; that nothing is too great or unwieldy for his management, and nothing so minute and inconsiderable as to be below his inspection and care. While he is guiding the sun and moon in their course through the heavens; while in this inferior world he is ruling among empires, *stilling the ragings of the waters and the tumults of the people*, he is at the same time watching over the humble good man, who, in the obscurity of his cottage, is serving and worshipping him."

"In what manner, indeed, Providence interposes in human affairs; by what means it influences the thoughts and councils of men, and, notwithstanding the influence it exerts, leaves to them the freedom of choice, are subjects of dark and mysterious nature, and which have given occasion to many an intricate controversy. Let us remember, that the manner in which God influences the motion of all the heavenly bodies, the nature of that secret power by which he is ever directing the sun and the moon, the planets, stars, and comets, in their course through the heavens, while they appear to move themselves in a free course, are matters no less inexplicable to us than the manner in which he influences the councils of men. But though the mode of Divine operation remains unknown, the fact of an over-ruling influence is equally certain in the moral as it is in the natural world. In cases where the fact is clearly authenticated, we are not at liberty to call its truth in question, merely because we understand not the

manner in which it is brought about. Nothing can be more clear, from the testimony of scripture, than that God takes part in all that happens among mankind; directing and over-ruling the whole course of events so as to make every one of them answer the designs of his wise and righteous government. We cannot, indeed, conceive God acting as the governor of the world at all, unless his government were to extend to all the events that happen. It is upon the supposition of a particular providence that our worship and prayers to him are founded. All his perfections would be utterly insignificant to us, if they were not exercised, on every occasion, according as the circumstances of his creatures required. The Almighty would then be no more than an unconcerned spectator of the behaviour of his subjects, regarding the obedient and the rebellious with an equal eye.

"The experience of every one also, must, more or less, bear testimony to it. We need not for this purpose have recourse to those sudden and unexpected vicissitudes which have sometimes astonished whole nations, and drawn their attention to the conspicuous hand of heaven. We need not appeal to the history of the statesman and the warrior; of the ambitious and the enterprizing. We confine our observation to those whose lives have been most plain and simple, and who had no desire to depart from the ordinary train of conduct. In how many instances have we found, that we are held in subjection to a higher Power, on whom depends the accomplishment of our wishes and designs? Fondly we had projected some favourite plan: we thought that we had forecast, and provided for all that might happen; we had taken our measures with such vigilant prudence, that on every side we seemed to ourselves perfectly guarded and secure; but, lo! some little event hath come about, unforeseen by us, and in its consequences at the first seemingly inconsiderable, which yet hath turned the whole course of things into a new direction, and blasted all our hopes. At other times our counsels and plans have been permitted to succeed: we then applauded our own wisdom, and sat down to feast on the happiness we had attained. To our surprise we found that happiness was not there, and that God's decree had appointed it to be only vanity. We labour for prosperity, and obtain it not. Unexpected, it is sometimes made to drop upon us as of its own accord. The happiness of man depends on secret springs too nice and delicate to be adjusted by human art: it requires a favourable combination of external circumstances with the state of his own mind. To accomplish on every occasion such a combination, is far beyond his power; but it is what God can at all times effect; as the whole series of external causes are arranged according to his pleasure, and the hearts of all men are in his hands, *to turn them wheresoever he wills as rivers of water.* From the imperfection of our knowledge to ascertain what is good for us, and from

the defect of our power to bring about that good when known, arise all those disappointments which continually testify that the *way of man is not in himself;* that he is not the master of his own lot; that, though he may *devise*, it is God who *directs;* God, who can make the smallest incident an effectual instrument of his providence for overturning the most laboured plans of men.

"Accident, and chance, and fortune, are words which we often hear mentioned, and much is ascribed to them in the life of man. But they are words without meaning; or, as far as they have any signification, they are no other than names for the unknown operations of Providence; for it is certain that in God's universe nothing comes to pass causelessly, or in vain. Every event has its own determined direction. That chaos of human affairs and intrigues where we can see no light, that mass of disorder and confusion which they often present to our view, is all clearness and order in the sight of Him who is governing and directing all, and bringing forward every event in its due time and place. *The Lord sitteth on the flood. The Lord maketh the wrath of man to praise him*, as he maketh the *hail and the rain obey his word. He hath prepared his throne in the heavens; and his kingdom ruleth over all. A man's heart deviseth his way, but the Lord directeth his steps.*" See *Charnock, Flavel, Hopkins, Sherlock, and Collings on Providence; Gill's Body of Div.; Ridgley's Body of Div.*, qu. 18; *Blair's Ser.*, ser. 18, vol. v; *Forsyth's Piece on Providence, Enc. Brit.; Wollaston's Religion of Nature delineated*, sec. 5; *Thomson's Seasons, Winter*, conclusion.

PRUDENCE is the act of suiting words and actions according to the circumstance of things, or rules of right reason. Cicero thus defines it: "Est rerum expetendarum fugiendarum scientia."—"The knowledge of what is to be desired or avoided." Grove thus: "Prudence is an ability of judging what is best in the choice both of ends and means." Mason thus: "Prudence is a conformity to the rules of reason, truth, and decency, at all times, and in all circumstances. It differs from wisdom only in degree; wisdom being nothing but a more consummate habit of prudence; and prudence a lower degree or weaker habit of wisdom." It is divided into, 1. *Christian* prudence, which directs to the pursuit of that blessedness which the Gospel discovers by the use of Gospel means.—2. *Moral* prudence has for its end peace and satisfaction of mind in this world, and the greatest happiness after death.—3. *Civil* prudence is the knowledge of what ought to be done in order to secure the outward happiness of life, consisting in prosperity, liberty, &c.—4. *Monastic*, relating to any circumstances in which a man is not charged with the care of others.—5. *Œconomical* prudence regards the conduct of a family.—6. *Political* refers to the good government of a state.

The idea of prudence, says one, includes εὐβουλια, or due consultation; that is, concerning such

things as demand consultation in a right manner, and for a competent time, that the resolution taken up may be neither too precipitate nor too slow; and συνεσις, or a faculty of discerning proper means when they occur. To the perfection of prudence these three things are further required, viz. δεινοτης, or a natural sagacity; Αγχινοια, presence of mind, or a ready turn of thought; and Εμπειρια, or experience.

Plato styles prudence the leading virtue; and Cicero observes, "that not one of the virtues can want prudence;" which is certainly most true, since without prudence to guide them, piety would degenerate into superstition, zeal into bigotry, temperance into austerity, courage into rashness, and justice itself into folly. See *Watts's Ser.*, ser. 28; *Grove's Moral Phil.*, vol. ii, ch. 2; *Mason's Christian Mor.*, vol. i, ser. 4; *Evans's Christian Temper*, ser. 38.

PSALMODY, the art or act of singing psalms. Psalmody was always esteemed a considerable part of devotion, and usually performed in the standing posture; and as to the manner of pronunciation, the plain song was sometimes used, being a gentle inflection of the voice, not much different from reading, like the chant in cathedrals; at other times more artificial compositions were used, like our anthems.

As to the persons concerned in singing, sometimes a single person sung alone; sometimes the whole assembly joined together, which was the most ancient and general practice. At other times the psalms were sung alternately, the congregation dividing themselves into two parts, and singing verse about, in their turns. There was also a fourth way of singing, pretty common in the fourth century, which was when a single person began the verse, and the people joined with him in the close: this was often used for variety in the same service, with alternate psalmody. See SINGING.

PSATYRIANS, a sect of Arians who, in the council of Antioch, held in the year 360, maintained that the Son was not like the Father as to will; that he was taken from nothing, or made of nothing; and that in God's generation was not to be distinguished from creation.

PURGATORY is a place in which the just who depart out of this life are supposed to expiate certain offences which do not merit eternal damnation. Broughton has endeavoured to prove that this notion has been held by Pagans, Jews, and Mahometans, as well as by Christians; and that, in the days of the Maccabees, the Jews believed that sin might be expiated by sacrifice after the death of the sinner. The arguments advanced by the Papists for purgatory are these: 1. Every sin, how slight soever, though no more than an idle word, as it is an offence to God, deserves punishment from him, and will be punished by him hereafter, if not cancelled by repentance here.—2. Such small sins do not deserve eternal punishment.—3. Few depart this life so pure as to be totally exempt from spots of this nature, and

from every kind of debt due to God's justice.—4. Therefore few will escape without suffering something from his justice for such debts as they have carried with them out of this world, according to that rule of Divine justice by which he treats every soul hereafter according to its works, and according to the state in which he finds it in death. From these propositions, which the Papist considers as so many self-evident truths, he infers that there must be some third place of punishment; for since the infinite goodness of God can admit nothing into heaven which is not clean and pure from all sin, both great and small, and his infinite justice can permit none to receive the reward of bliss who as yet are not out of debt, but have something in justice to suffer, there must, of necessity, be some place or state, where souls departing this life, pardoned as to the external guilt or pain, yet obnoxious to some temporal penalty, or with the guilt of some venial faults, are purged and purified before their admittance into heaven. And this is what he is taught concerning purgatory, which, though he know not where it is, of what nature the pains are, or how long each soul is detained there, yet he believes that those who are in this place are relieved by the prayers of their fellow members here on earth, as also by alms and masses offered up to God for their souls. And as for such as have no relations or friends to pray for them, or give alms or procure masses for their relief, they are not neglected by the church, which makes a general commemoration of all the faithful departed in every mass and in every one of the canonical hours of the divine office. Besides the above arguments, the following passages are alleged as proofs: 2d Maccabees xii, 43, 44, 45. Matt. xii, 31, 32. 1st Cor. iii, 15. 1st Pet. iii, 19. But it may be observed, 1. That the books of Maccabees have no evidence of inspiration, therefore quotations from them are not to be regarded.—2. If they were, the texts referred to would rather prove that there is no such place as purgatory, since Judas did not expect the souls departed to reap any benefit from his sin-offering till the resurrection. The texts quoted from the scriptures have no reference to this doctrine, as may be seen by consulting the context, and any just commentator thereon.—3. Scripture, in general, speaks of departed souls going immediately at death to a fixed state of happiness or misery, and gives us no idea of purgatory, Isa. lvii, 2. Rev. xiv, 13. Luke xvi, 22. 2d Cor. v, 8.—4. It is derogatory from the doctrine of Christ's satisfaction. If Christ died for us, and redeemed us from sin and hell, as the scripture speaks, then the idea of farther meritorious suffering detracts from the perfection of Christ's work, and places merit still in the creature; a doctrine exactly opposite to scripture. See *Doddridge's Lec.*, lec. 270; *Limborch's Theol.* l. 6, ch. 10, § 10, 22; *Earl's Sermon, in the Sermons against Popery*, vol. ii, No. 1; *Burnett on the Art.* 22; *Fleury's Catechism*, vol. ii, p. 250.

PURIFICATION, a ceremony which consists in cleansing any thing from pollution or defilement. Purifications are common to Jews, Pagans, and Mahometans. See IMPURITY.

PURITANS, a name given in the primitive church to the Novatians, because they would never admit to communion any one, who, from dread of death, had apostatized from the faith: but the word has been chiefly applied to those who were professed favourers of a farther degree of reformation and purity in the church before the act of uniformity, in 1662. After this period, the term nonconformists became common, to which succeeds the appellation Dissenter.

"During the reign of queen Elizabeth, in which the royal prerogative was carried to its utmost limits, there were found many daring spirits who questioned the right of the sovereign to prescribe and dictate to her subjects what principles of religion they should profess, and what forms they ought to adhere to. The ornaments and habits worn by the clergy in the preceding reign, when the Romish religion and rites were triumphant, Elizabeth was desirous of preserving in the Protestant service. This was the cause of great discontent among a large body of her subjects: multitudes refused to attend at those churches where the habits and ceremonies were used; the conforming clergy they treated with contumely; and, from the superior purity and simplicity of the modes of worship to which they adhered, they obtained the name of *Puritans*. The queen made many attempts to repress every thing that appeared to her as an innovation in the religion established by her authority, but without success: by her almost unlimited authority she readily checked open and avowed opposition, but she could not extinguish the principles of the Puritans, 'by whom alone,' according to Mr. Hume, 'the precious spark of liberty had been kindled and was preserved, and to whom the English owe the whole freedom of their constitution.' Some secret attempts that had been made by them to establish a separate congregation and discipline had been carefully repressed by the strict hand which Elizabeth held over all her subjects. The most, therefore, that they could effect was, to assemble in private houses, for the purpose of worshipping God according to the dictates of their own consciences. These practices were at first connived at, but afterwards every mean was taken to suppress them, and the most cruel methods were made use of to discover persons who were disobedient to the royal pleasure."

The severe persecutions carried on against the Puritans during the reigns of Elizabeth and the Stuarts, served to lay the foundation of a new empire in the western world. Thither as into a wilderness they fled from the face of their persecutors, and, being protected in the free exercise of their religion, continued to increase, till in about a century and a half they became an independent nation.

The different principles, however, on which they had originally divided from the church establishment at home, operated in a way that might have been expected when they came to the possession of the civil power abroad. Those who formed the colony of Massachusett's Bay, having never relinquished the principles of a national church and of the power of the civil magistrate in matters of faith and worship, were less tolerant than those who settled at New-Plymouth, at Rhode Island, and at Providence Plantations. The very men (and they were good men too) who had just escaped the persecutions of the English prelates, now in their turn persecuted others who dissented from them, till at length the liberal system of toleration established in the parent country at the revolution, extending to the colonies, in a good measure put an end to these proceedings.

Neither the Puritans before the passing of the Bartholomew Act in 1662, nor the Nonconformists after it, appear to have disapproved of the articles of the established church in matters of *doctrine*. The number of them who did so, however, was very small. While the great body of the bishops and clergy had from the days of archbishop Laud abandoned their own articles in favour of Arminianism, they were attached to the principles of the first reformers; and by their labours and sufferings the spirit of the reformation was kept alive in the land. But after the revolution one part of the Protestant Dissenters, chiefly Presbyterians, first veered towards Arminianism, then revived the Arian controversy, and by degrees many of them settled in Socinianism. At the same time another part of them, chiefly Independents and Baptists, earnestly contending for the doctrines of grace, and conceiving, as it would seem, that the danger of erring lay entirely on one side, first veered towards High Calvinism, then forebore the unregenerate to repent, believe or do any thing practicably good, and by degrees many of them, it is said, settled in Antinomianism.

Such are the principles which have found place amongst the descendants of the Puritans. At the same time, however, it must be acknowledged that a goodly number of each of the three denominations have adhered to the doctrine and spirit of their forefathers; and have proved the efficacy of their principles by their concern to be holy in all manner of conversation. See articles BROWNISTS, INDEPENDENTS, and NONCONFORMISTS, in this work. See also list of books under the last-mentioned article.

PURITY, the freedom of any thing from foreign admixture; but more particularly it signifies the temper directly opposed to criminal sensualities, or the ascendency of irregular passions. [See CHASTITY.] Purity implies, 1. A fixed habitual abhorrence of all forbidden indulgences of the flesh.—2. All past impurities, either of heart or life, will be reflected on with shame and sorrow.—3. The heart will be freed, in a great measure, from impure and irregular desires.—4. It will discover itself by a

cautious fear of the least degree of impurity.—5. It implies a careful and habitual guard against every thing which tends to pollute the mind. See *Evans's Sermons on the Christian Temper*, ser. 23; and *Watts's Sermons*, ser. 27.

PURPOSE OF GOD. See DECREE.

PUSILLANIMITY is a feebleness of mind, by which it is terrified at mere trifles or imaginary dangers, unauthorised by the most distant probability.

Q

QUAKERS, a sect which took its rise in England about the middle of the seventeenth century, and rapidly found its way into other countries in Europe, and into the English settlements in North America. The members of this society, we believe, called themselves, at first, *Seekers*, from their seeking the truth; but after the society was formed, they assumed the appellation of Friends. The name of Quakers was given to them by their enemies, and though an epithet of reproach, seems to be stamped upon them indelibly. George Fox is supposed to be their first founder; but, after the restoration, Penn and Barclay gave to their principles a more regular form.

The doctrines of the society have been variously represented; and some have thought and taken pains to prove them favourable to Socinianism. But, according to Penn, they believe in the Holy Three, or the Trinity of Father, Word, and Spirit, agreeable to the scripture. In reply to the charge that they deny Christ to be God, Penn says, "that it is a most untrue and uncharitable censure—that they truly and expressly own him to be so according to the scripture." To the objection that they deny the human nature of Christ, he answers, "We never taught, said, or held so gross a thing, but believe him to be truly and properly man like us, sin only excepted." The doctrines of the fall and the redemption by Christ are, according to him, believed firmly by them; and he declares "that they own Jesus Christ as their sacrifice, atonement, and propitiation."

But we shall here state a further account of their principles and discipline as extracted from a summary transmitted to me from one of their most respectable members.

They tell us, that, about the beginning of the seventeenth century, a number of men, dissatisfied with all the modes of religious worship then known in the world, withdrew from the communion of every visible church, to seek the Lord in retirement. Among these was their *honourable elder*, *George Fox*, who being quickened by the immediate touches of Divine love, could not satisfy his apprehensions of duty to God without directing the people where to find the like consolation and instruction. In the course of his travels, he met

with many seeking persons in circumstances similar to his own, and these readily received his testimony. They then give us a short account of their sufferings and different settlements; they also vindicate Charles II from the character of a persecutor; acknowledging that, though they suffered much during his reign, he gave as little countenance as he could to the severities of the legislature. They even tell us that he exerted his influence to rescue their friends from the unprovoked and cruel persecutions they met with in New-England; and they speak with becoming gratitude of the different acts passed in their favour during the reigns of William and Mary, and George I. They then proceed to give us the following account of their doctrine:

"We agree, with other professors of the Christian name, in the belief of one eternal God, the Creator and Preserver of the universe; and in Jesus Christ his Son, the Messiah and Mediator of the New Covenant, Heb. xii, 24.

"When we speak of the gracious display of the love of God to mankind, in the miraculous conception, birth, life, miracles, death, resurrection, and ascension of our Saviour, we prefer the use of such terms as we find in scripture; and, contented with that knowledge which Divine Wisdom hath seen meet to reveal, we attempt not to explain those mysteries which remain under the veil; nevertheless we acknowledge and assert the divinity of Christ, who is the wisdom and power of God unto salvation, 1st Cor. i, 24.

"To Christ alone we give the title of the Word of God, John i, 1. and not to the scriptures, although we highly esteem these sacred writings, in subordination to the Spirit (2d Pet. i, 21) from which they were given forth; and we hold, with the apostle Paul, that they are able to make wise unto salvation, through faith, which is in Christ Jesus, 2d Tim. iii, 15.

"We reverence those most excellent precepts which are recorded in scripture to have been delivered by our great Lord, and we firmly believe that they are practicable, and binding on every Christian; and that in the life to come every man will be rewarded according to his works, Matthew xvi, 27. And farther; it is our belief, that, in order to enable mankind to put in practice these sacred precepts, many of which are contradictory to the unregenerate will of man, John i, 9. every man coming into the world is endued with a measure of the light, grace, or good spirit of Christ; by which, as it is attended to, he is enabled to distinguish good from evil, and to correct the disorderly passions and corrupt propensities of his nature, which mere reason is altogether insufficient to overcome. For all that belongs to man is fallible, and within the reach of temptation; but this Divine grace, which comes by him who hath overcome the world, John xvi, 33. is, to those who humbly and sincerely seek it, an all-sufficient and present help in time of need. By this the snares of the enemy are detected, his allurements avoided, and deliverance is

experienced through faith in its effectual operation; whereby the soul is translated out of the kingdom of darkness, and from under the power of Satan, unto the marvellous light and kingdom of the Son of God.

"Being thus persuaded that man, without the Spirit of Christ inwardly revealed, can do nothing to the glory of God, or to effect his own salvation, we think this influence especially necessary to the performance of the highest act of which the human mind is capable; even the worship of the Father of Lights and of Spirits, in spirit and in truth: therefore we consider as obstructions to pure worship, all forms which divert the attention of the mind from the secret influence of this unction from the Holy One, 1st John ii, 20, 27. Yet, although true worship is not confined to time and place, we think it incumbent on Christians to meet often together, Heb. x, 25. in testimony of their dependance on the heavenly Father, and for a renewal of their spiritual strength: nevertheless, in the performance of worship, we dare not depend for our acceptance with him on a formal repetition of the words and experiences, of others; but we believe it to be our duty to lay aside the activity of the imagination, and to wait in silence to have a true sight of our condition bestowed upon us; believing even a single sigh (Rom. viii, 26) arising from such a sense of our infirmities, and of the need we have of Divine help, to be more acceptable to God than any performances, however specious, which originate in the will of man.

"From what has been said respecting worship, it follows that the ministry we approve must have its origin from the same source; for that which is needful for man's own direction, and for his acceptance with God, Jer. xxiii, 30 to 32. must be eminently so to enable him to be helpful to others. Accordingly we believe that the renewed assistance of the light and power of Christ is indispensably necessary for all true ministry; and that this holy influence is not at our command, or to be procured by study, but is the free gift of God to chosen and devoted servants. Hence arises our testimony against preaching for hire, in contradiction to Christ's positive command, 'Freely ye have received, freely give,' Matt. x, 8. and hence our conscientious refusal to support such ministry by tithes, or other means.

"As we dare not encourage any ministry but that which we believe to spring from the influence of the Holy Spirit, so neither dare we attempt to restrain this influence to persons of any condition in life, or to the male sex alone; but, as male and female are one in Christ, we allow such of the female sex as we believe to be endued with a right qualification for the ministry to exercise their gifts for the general edification of the church; and this liberty we esteem a peculiar mark of the Gospel dispensation, as foretold by the prophet Joel, Joel ii, 28, 29. and noticed by the apostle Peter, Acts ii, 16, 17.

"There are two ceremonies in use among most professors of the

Christian name,—water-baptism, and what is termed the Lord's supper. The first of these is generally esteemed the essential means of initiation into the church of Christ; and the latter of maintaining communion with him. But as we have been convinced that nothing short of his redeeming power, inwardly revealed, can set the soul free from the thraldom of sin, by this power alone we believe salvation to be effected. We hold, that, as there is one Lord and one faith, Eph. iv, 5. so his baptism is one, in nature and operation; that nothing short of it can make us living members of his mystical body; and that the baptism with water, administered by his forerunner John, belonged, as the latter confessed, to an inferior dispensation, John iii, 30.

"With respect to the other rite, we believe that communion between Christ and his church is not maintained by that, nor any other external performance, but only by a real participation of his divine nature (1st Pet. ii, 4) through faith; that this is the supper alluded to in the Revelation, Rev. viii, 20. 'Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me;' and that, where the substance is attained, it is unnecessary to attend to the shadow, which doth not confer grace, and concerning which, opinions so different, and animosities so violent, have arisen.

"Now, as we thus believe that the grace of God, which comes by Jesus Christ, is alone sufficient for salvation, we can neither admit that it is conferred on a few only whilst others are left without it, nor, thus asserting its universality, can we limit its operation to a partial cleansing of the soul from sin, even in this life. We entertain worthier notions both of the power and goodness of our heavenly Father, and believe that he doth vouchsafe to assist the obedient to experience a total surrender of the natural will to the guidance of his pure unerring Spirit; through whose renewed assistance they are enabled to bring forth fruits unto holiness, and to stand perfect in their present rank, Matt. v, 48. Eph. iv, 13. Col. iv, 12.

"There are not many of our tenets more generally known than our testimony against oaths, and against war. With respect to the former of these, we abide literally by Christ's positive injunction, delivered in his sermon on the Mount, 'Swear not at all,' Matt. v, 34. From the same sacred collection of the most excellent precepts of moral and religious duty, from the example of our Lord himself, Matt. v, 39, 44, &c. Matt. xxvi, 52, 53. Luke xxii, 51. John xviii, 11. and from the correspondent convictions of his Spirit in our hearts, we are confirmed in the belief that wars and fightings are, in their origin and effects, utterly repugnant to the Gospel, which still breathes peace and good-will to men. We also are clearly of the judgment, that if the benevolence of the Gospel were generally prevalent in the minds of men, it would effec-

tually prevent them from oppressing, much more from enslaving, their brethren (of whatever colour or complexion), for whom, as for themselves, Christ died; and would even influence their conduct in their treatment of the brute creation, which would no longer groan, the victims of their avarice, or of their false ideas of pleasure.

"Some of our tenets have in former times, as hath been shewn, subjected our friends to much suffering from government, though to the salutary purposes of government our principles are a security. They inculcate submission to the laws in all cases wherein conscience is not violated. But we hold, that, as Christ's kingdom is not of this world, it is not the business of the civil magistrate to interfere in matters of religion, but to maintain the external peace and good order of the community. We therefore think persecution, even in the smallest degree, unwarrantable. We are careful in requiring our members not to be concerned in illicit trade, nor in any manner to defraud the revenue.

"It is well known that the society, from its first appearance, has disused those names of the months and days, which, having been given in honour of the heroes or false gods of the heathen, originated in their flattery or superstition; and the custom of speaking to a single person in the plural number, as having arisen also from motives of adulation. Compliments, superfluity of apparel and furniture, outward shews of rejoicing and mourning, and the observation of days and times, we esteem to be incompatible with the simplicity and sincerity of a Christian life; and public diversions, gaming, and other vain amusements of the world, we cannot but condemn. They are a waste of that time which is given us for nobler purposes; and divert the attention of the mind from the sober duties of life, and from the reproofs of instruction, by which we are guided to an everlasting inheritance.

"To conclude: although we have exhibited the several tenets which distinguish our religious society as objects of our belief, yet we are sensible that a true and living faith is not produced in the mind of man by his own effort, but is the free gift of God in Christ Jesus, Eph. ii, 8. nourished and increased by the progressive operation of his spirit in our hearts, and our proportionate obedience, John vii, 17. Therefore, although for the preservation of the testimonies given us to bear, and for the peace and good order of the society, we deem it necessary that those who are admitted into membership with us should be previously convinced of those doctrines which we esteem essential, yet we require no formal subscription to any articles, either as a condition of membership, or a qualification for the service of the church. We prefer the judging of men by their fruits, and depending on the aid of Him, who, by his prophet, hath promised to be 'a spirit of judgment to him that sitteth in judgment,' Isa. xxviii, 6. Without this, there is a danger of receiving numbers into outward communion,

without any addition to that spiritual sheep-fold, whereof our blessed Lord declared himself to be both the door and the shepherd, John x, 7, 11; that is, such as know his voice, and follow him in the paths of obedience.

"In the practice of discipline, we think it indispensable that the order recommended by Christ himself be invariably observed, Matt. xviii, 15 to 17.

"To effect the salutary purposes of discipline, meetings were appointed at an early period of the society, which, from the times of their being held, were called quarterly meetings. It was afterwards found expedient to divide the districts of those meetings, and to meet more frequently: from whence arose monthly meetings, subordinate to those held quarterly. At length, in 1669, a yearly meeting was established, to superintend, assist, and provide rules for the whole, previously to which general meetings had been occasionally held.

"A monthly meeting is usually composed of several particular congregations, situated within a convenient distance from each other. Its business is to provide for the subsistence of the poor, and for the education of their offspring; to judge of the sincerity and fitness of persons appearing to be convinced of the religious principles of the society, and desiring to be admitted into membership; to excite due attention to the discharge of religious and moral duty; and to deal with disorderly members. Monthly meetings also grant to such of their members as remove into other monthly meetings certificates of their membership and conduct; without which they cannot gain membership in such meetings. Each monthly meeting is required to appoint certain persons, under the name of overseers, who are to take care that the rules of our discipline be put in practice; and when any case of complaint, or disorderly conduct, comes to their knowledge, to see that private admonition, agreeably to the Gospel rule before mentioned, be given, previously to its being laid before the monthly meeting.

"When a case is introduced, it is usual for a small committee to be appointed to visit the offender, to endeavour to convince him of his error, and to induce him to forsake and condemn it. If they succeed, the person is by minute declared to have made satisfaction for the offence; if not, he is disowned as a member of the society.

"In disputes between individuals, it has long been the decided judgment of the society, that its members should not sue each other at law. It therefore enjoins all to end their differences by speedy and impartial arbitration, agreeably to rules laid down. If any refuse to adopt this mode, or, having adopted it, to submit to the award, it is the direction of the yearly meeting that such be disowned.

"To monthly meetings also belongs the allowing of marriages; for our society hath always scrupled to acknowledge the exclusive authority of the priests in the solemnization of marriage. Those

who intend to marry appear together, and propose their intention to the monthly meeting; and if not attended by their parents and guardians, produce a written certificate of their consent, signed in the presence of witnesses. The meeting then appoints a committee to enquire whether they be clear of other engagements respecting marriage; and if at a subsequent meeting, to which the parties also come and declare the continuance of their intention, no objections be reported, they have the meeting's consent to solemnize their intended marriage. This is done in a public meeting for worship, towards the close whereof the parties stand up, and solemnly take each other for husband and wife. A certificate of the proceedings is then publicly read, and signed by the parties, and afterwards by the relations and others as witnesses. Of such marriage the monthly meeting keeps a record; as also of the births and burials of its members. A certificate of the date, of the name of the infant, and of its parents, signed by those present at the birth, is the subject of one of these last-mentioned records; and an order for the interment, countersigned by the grave-maker of the other. The naming of children is without ceremony. Burials are also conducted in a simple manner. The body, followed by the relations and friends, is sometimes, previously to interment, carried to a meeting; and at the grave a pause is generally made: on both which occasions it frequently falls out that one or more friends present have somewhat to express for the edification of those who attend; but no religious rite is considered as an essential part of burial.

"Several monthly meetings compose a quarterly meeting. At the quarterly meeting are produced written answers from the monthly meetings to certain queries respecting the conduct of their members, and the meeting's care over them. The accounts thus received are digested into one, which is sent, also in the form of answers to queries, by representatives to the yearly meeting. Appeals from the judgment of monthly meetings are brought to the quarterly meetings, whose business also it is to assist in any difficult case, or where remissness appears in the care of the monthly meetings over the individuals who compose them.—There are seven yearly meetings, viz. 1. London, to which come representatives from Ireland;—2. New England;—3. New York;—4. Pennsylvania and New Jersey;—5. Maryland;—6. Virginia;—7. The Carolinas and Georgia.

"The yearly meeting has the general superintendance of the society in the country in which it is established; and, therefore, as the accounts which it receives discover the state of inferior meetings, as particular exigencies require, or as the meeting is impressed with a sense of duty, it gives forth its advice, makes such regulations as appear to be requisite, or excites to the observance of those already made; and sometimes appoints committees to visit those quarterly meetings which appear to be in need of immediate advice. Ap-

peals from the judgment of quarterly meetings are here finally determined; and a brotherly correspondence, by epistles, is maintained with other yearly meetings.

"In this place it is proper to add, that, as we believe women may be rightly called to the work of the ministry, we also think that to them belongs a share in the support of our Christian discipline; and that some parts of it, wherein their own sex is concerned, devolve on them with peculiar propriety; accordingly they have monthly, quarterly, and yearly meetings of their own sex, held at the same time and in the same place with those of the men; but separately, and without the power of making rules: and it may be remarked, that, during the persecutions which in the last century occasioned the imprisonment of so many of the men, the care of the poor often fell on the women, and was by them satisfactorily administered.

"In order that those who are in the situation of ministers may have the tender sympathy and counsel of those of either sex, who, by their experience in the work of religion, are qualified for that service, the monthly meetings are advised to select such, under the denomination of elders. These, and ministers approved by their monthly meetings, have meetings peculiar to themselves, called meetings of ministers and elders; in which they have an opportunity of exciting each other to a discharge of their several duties, and of extending advice to those who may appear to be weak, without any needless exposure. Such meetings are generally held in the compass of each monthly, quarterly, and yearly meeting. They are conducted by rules prescribed by the yearly meeting, and have no authority to make any alteration or addition to them. The members of them unite with their brethren in the meetings for discipline, and are equally accountable to the latter for their conduct.

"It is to a meeting of this kind in London, called the second-day's morning meeting, that the revisal of manuscripts concerning our principles, previously to publication, is entrusted by the yearly meeting held in London; and also the granting, in the intervals of the yearly meeting, of certificates of approbation to such ministers as are concerned to travel in the work of the ministry in foreign parts, in addition to those granted by their monthly and quarterly meetings. When a visit of this kind doth not extend beyond Great Britain, a certificate from the monthly meeting of which the minister is a member is sufficient: if to Ireland, the concurrence of the quarterly meeting is also required. Regulations of similar tendency obtain in other yearly meetings.

"The yearly meeting of London, in the year 1675, appointed a meeting to be held in that city, for the purpose of advising and assisting in cases of suffering for conscience-sake, which hath continued with great use to the society to this day. It is composed of friends, under the name of correspondents, chosen by the several

quarterly meetings, and who reside in or near the city. The same meetings also appoint members of their own in the country as correspondents, who are to join their brethren in London on emergency. The names of all these correspondents, previously to their being recorded as such, are submitted to the approbation of the yearly meeting. Those of the men who are approved ministers are also members of this meeting, which is called the meeting for sufferings; a name arising from its original purpose, which is not yet become entirely obsolete.

"The yearly meeting has entrusted the meeting for sufferings with the care of printing and distributing books, and with the management of its stock; and, considered as a standing committee of the yearly meeting, it hath a general care of whatever may arise, during the intervals of that meeting, affecting the society, and requiring immediate attention, particularly of those circumstances which may occasion an application to government.

"There is not, in any of the meetings which have been mentioned, any president, as we believe that Divine Wisdom alone ought to preside; nor hath any member a right to claim pre-eminence over the rest. The office of clerk, with a few exceptions, is undertaken voluntarily by some member; as is also the keeping of the records. Where these are very voluminous, and require a house for their deposit (as is the case in London, where the general records of the society in Great Britain are kept), a clerk is hired to have the care of them; but except a few clerks of this kind, and persons who have the care of meeting-houses, none receive any stipend or gratuity for their services in our religious society." See a pamphlet, entitled *A Summary of the History, Doctrine, and Discipline of the Quakers; Sewell's and Ruttys Hist. of the Quakers; Besse's Sufferings of the Quakers; Penn's Works; Barclay's Apology for the Quakers; Neal's Hist. of the Puritans; Claridge's Life and Posthumous Works; Bevan's Defence of the Doctrines of the Quakers; Adams's View of Religions; Tuke's Principles of Religion as professed by the Quakers.*

QUIETISTS, a sect famous towards the close of the seventeenth century. They were so called from a kind of absolute rest and inaction, which they supposed the soul to be in when arrived at that state of perfection which they called the *unitive life;* in which state they imagined the soul wholly employed in contemplating its God, to whose influence it was entirely submissive, so that he could turn and drive it where and how he would.

Molinos, a Spanish priest, is the reputed author of Quietism; though the Illuminati, in Spain, had certainly taught something like it before. Molinos had numerous disciples in Italy, Spain, France, and the Netherlands. One of the principal patrons and propagators of Quietism in France was Marie Bouvieres de la Motte Guyon, a woman of fashion, and remarkable for her piety. Her

religious sentiments made a great noise in the year 1687, and were declared unsound by several learned men, especially Bossuet, who opposed them in the year 1697. Hence arose a controversy between the prelate last mentioned and Fenelon, archbishop of Cambray, who seemed disposed to favour the system of Guyon, and who, in 1697, published a book containing several of her tenets. Fenelon's book, by means of Bossuet, was condemned in the year 1699, by Innocent XII; and the sentence of condemnation was read by Fenelon himself at Cambray, who exhorted the people to respect and obey the papal decree. Notwithstanding this seeming acquiescence, the archbishop persisted to the end of his days in the sentiments, which, in obedience to the order of the pope, he retracted and condemned in a public manner.

A sect similar to this appeared at Mount *Athos*, in Thessaly, near the end of the fourteenth century, called *Hesychasts*, meaning the same with Quietists. They were a branch of the Mystics, or those more perfect monks, who, by long and intense contemplation, endeavoured to arrive at a tranquillity of mind free from every degree of tumult and perturbation.

QUIETNESS, in a moral sense, is opposed to disorderly motion, to turbulency, to contention, to pragmatical curiosity, to all such exorbitant behaviour, whereby the right of others is infringed, their peace disturbed, their just interest or welfare any ways prejudiced. It is a calm, steady, regular way of proceeding within the bounds and measures prescribed by reason, justice, and charity, modesty, and sobriety. It is of such importance, that we find it enjoined in the sacred scripture; and we are commanded to study and pursue it with the greatest diligence and care, 1st Thess. iv, 11. The great Dr. Barrow has two admirable sermons on this subject in the first volume of his Works. He justly observes, 1. That quietness is just and equal.—2. It indicates humility, modesty, and sobriety of mind.—3. It is beneficial to the world, preserving the general order of things.—4. It preserves concord and amity.—5. It begets tranquillity and peace.—6. It is a decent and lovely thing, indicating a good disposition, and producing good effects.—7. It adorneth any profession, bringing credit and respect thereto.—8. It is a safe practice, keeping us from needless incumbrances and hazards; whereas, pragmaticalness, interfering with the business and concern of others, often raises dissensions, involves in guilt, injures others, shews our vanity and pride, and exposes to continual trouble and danger.

QUINTILIANS, a sect that appeared in Phrygia, about 189; thus called from their prophetess Quintilia. In this sect the women were admitted to perform the sacerdotal and episcopal functions. They attributed extraordinary gifts to Eve for having first eaten of the tree of knowledge; told great things of Mary, the sister of Moses, as having been a prophetess, &c. They added, that Philip the Deacon had four daughters, who

were all prophetesses, and were of their sect. In these assemblies it was usual to see the virgins entering in white robes, personating prophetesses. The errors of the Quintilians were at first looked upon as folly and madness; but, as they appeared to gain ground, the council of Laodicea, in 320, condemned it.

R

RANTERS, a denomination which arose in the year 1645. They set up the light of nature under the name of Christ in men. With regard to the church, scripture, ministry, &c., their sentiments were the same as the Seekers. See SEEKERS.

RASHNESS consists in undertaking an action, or pronouncing an opinion, without a due examination of the grounds, motives, or arguments, that ought first to be weighed.

REALISTS, a term made use of to denote those Trinitarians who are the most orthodox in opposition to the Socinian and Sabellian schemes. It was also the name of a sect of school philosophers, formed in opposition to the Nominalists. The former believed that universals are realities, and have an actual existence out of the mind; while the latter contended that they exist only in the mind, and are only ideas.

REASON, a faculty or power of the mind, whereby it draws just conclusions from true and clear principles. Many attempts have been made to prove reason inimical to revelation; but nothing can be more evident than that it is of considerable use in knowing, distinguishing, proving, and defending the mysteries of revelation; although it must not be considered as a perfect standard by which all the mysteries of religion must be measured before they are received by faith. "In things," says Dr. Watts, "which are plainly and expressly asserted in scripture, and that in a sense which contradicts not other parts of scripture, or natural light, our reason must submit, and believe the thing, though it cannot find the modus or manner of its being: so in the doctrines of the Trinity and Incarnation, which are above the reach of our reason in this present state. But we cannot, nor must we, be led to take the words of scripture in such a sense as expressly and evidently contradicts all sense and reason, as transubstantiation: for the two great lights of God, reason and revelation, never contradict each other, though one be superior to the other.

"Therefore reason has a great deal to do in religion, viz. to find out the rule (of faith), to compare the parts of this rule with one another, to explain the one by the other, to give the grammatical and logical sense of the expressions, and to exclude self-contradictory interpretations, as well as interpretations contrary to reason. But it is not to set itself up as a judge of those truths ex-

pressed therein, which are asserted by a superior and infallible Dictator, God himself; but reason requires and commands even the subjection of all its own powers to a truth thus divinely assisted; for it is as possible and as proper that God should propose doctrines to our understanding which it cannot comprehend, as duties to our practice which we cannot see the reason of; for he is equally superior to our understanding and will, and he puts the obedience of both to a trial." See RELIGION and REVELATION, and books there recommended; also, *Porteus's Sermons*, ser. 5, vol. i; *Jenyns's Internal Evidence*, p. 122; *Ryland's Contemplations*, vol. i, p. 83; *Theological Miscellany*, vol. ii, p. 533; *an Essay on the Use and Abuse of Reason in Matters of Religion, by Witsius, and translated by Carter; Dr. Watts's Strength and Weakness of Human Reason.*

RECLUSE, among the Papists, a person shut up in a small cell of an hermitage or monastery, and cut off not only from all conversation with the world, but even with the house. This is a kind of voluntary imprisonment from a motive either of devotion or penance.

RECONCILIATION, the restoring to favour or friendship those who were at variance. It is more particularly used in reference to the doctrine of the atonement. Thus God is said to reconcile us to himself by Jesus Christ, 2d Cor. v, 18. Our state by nature is that of enmity, dissatisfaction, and disobedience. But by the sufferings and merit of Christ we are reconciled and brought near to God. The blessings of reconciliation are pardon, peace, friendship, confidence, holiness, and eternal life. The judicious Guyse gives us an admirable note on this doctrine, which I shall here transcribe. "When the scripture speaks of reconciliation *by Christ*, or *by his cross, blood*, or *death*, it is commonly expressed by *God's reconciling us to himself*, and *not* by *his being reconciled to us;* the reason of which seems to be, because God is the *offended* party, and we are the *offenders*, who, as such, have need to be reconciled to him: and the price of reconciliation, by the blood of Christ, is paid to him, and not to us. *Grotius* observes, that, in heathen authors, *men's being reconciled to their gods* is always understood to signify appeasing the anger of their gods. Condemned rebels may be said to be reconciled to their sovereign, when he, on one consideration or another, pardons them; though, perhaps, they still remain rebels in their hearts against him. And when our Lord ordered the offending *to go and be reconciled to his* offended *brother*, Matt. v, 23, 24. the plain meaning is, that he should go and try to appease his anger, obtain his forgiveness, and regain his favour and friendship, by humbling himself to him, asking his pardon, or satisfying him for any injury that he might have done him. In like manner, *God's reconciling us to himself* by the cross of Christ does not signify, as the *Socinians* contend, our being reconciled by *conversion* to a religious turn in our hearts to God, but it is a reconciliation that results from God's

graciously providing and accepting an atonement for us, that he might not inflict the punishment upon us which we deserved, and the law condemned us to, but might be at peace with us, and receive us into favour on Christ's account. For this reconciliation, by the *cross of Christ*, is in a way of atonement or satisfaction to Divine justice for sin; and, with respect hereunto, we are said to be *reconciled to God by the death of his Son while we were enemies*, which is of much the same import *with Christ's dying for the ungodly*, and *while we were yet sinners*, Rom. v. 6, 8, 10. And *our being reconciled to God*, by approving and accepting of his method of reconciliation by Jesus Christ, and, on that encouragement, turning to him, is distinguished from *his reconciling us to himself, and not imputing our trespasses to us*, on account of *Christ's having been made sin for us, that we might be made the righteousness of God in him*, 2d Cor. v, 18, 21. This is called Christ's *making reconciliation for iniquity, and making reconciliation for the sins of the people*, Dan. ix. 24. Heb. ii, 17. and answers to the ceremonial and typical reconciliation which was made by the blood of the sacrifices under the law, *to make atonement and reconciliation for* Israel, 2d Chron. xxix, 24. Ezek. xlv, 15, 17. and which was frequently styled *making atonement for sin*, and *an atonement for their souls*. Now as all the legal sacrifices of atonement, and the truly expiatory sacrifices of Christ, were offered not to the *offenders*, but to *God*, to reconcile him to them, what can *reconciliation* by the *death, blood*, or *cross of Christ* mean, but that the law and justice of God were thereby satisfied, and all obstructions, on his part, to peace and friendship towards sinners are removed, that he might not pursue his righteous demands upon them, according to the holy resentments of his nature and will, and the threatenings of his law, for their sins; but might mercifully forgive them, and take them into a state of favour with himself, upon their *receiving the atonement*, or (καταλλαγην) *reconciliation* (Rom. v, 11) by faith, after the offence that sin had given him, and the breach it had made upon the original friendship between him and them?" See articles ATONEMENT, MEDIATOR, and PROPITIATION; *Grot. de Satisf.*, cap. 7; *Dr. Owen's Answer to Biddle's Catechism; Guyse's Note on Coloss.* i, 20; *Charnock's Works*, vol. ii, p. 241; *John Reynolds on Reconciliation.*

RECTITUDE, or UPRIGHTNESS, is the choosing and pursuing those things which the mind, upon due enquiry and attention, clearly perceives to be good, and avoiding those that are evil.

RECTOR, a term applied to several persons whose offices are very different, as, 1. The rector of a parish is a clergyman that has the charge and care of a parish and possesses all the tithes, &c.—2. The same name is also given to the chief elective officer in several foreign universities, and also to the head master of large schools.—3. Rector is also used in several convents for the superior office

who governs the house. The Jesuits gave this name to the superiors of such of their houses as were either seminaries or colleges.

RECUSANTS, such persons as acknowledge the pope to be the supreme head of the church, and refuse to acknowledge the king's supremacy; who are hence called Popish recusants.

REDEMPTION, in theology, denotes our recovery from sin and death by the obedience and sacrifice of Christ, who, on this account, is called *The Redeemer*, Isaiah lix, 20. Job xix, 25. Our English word redemption, says Dr. Gill, is from the Latin tongue, and signifies buying again; and several words, in the Greek language of the New Testament, are used in the affair of our redemption, which signify the obtaining of something by paying a proper price for it: sometimes the simple verb αγοραζω, to buy, is used: so the redeemed are said to be bought unto God by the blood of Christ, and to be bought from the earth, and to be bought from among men, and to be bought with a price; that is, with the price of Christ's blood, 1st Cor. vi, 20. Hence the church of God is said to be purchased with it, Acts xx, 28. Sometimes the compound word εξαγοραζω is used; which signifies to buy again, or out of the hands of another, as the redeemed are bought out of the hands of justice, as in Gal. iii, 13. and Gal. iv, 5. In other places, λυτροω is used, or others derived from it, which signifies the deliverance of a slave or captive from thraldom, by paying a ransom price for him: so the saints are said to be redeemed not with silver or gold, the usual price paid for a ransom, but with a far greater one, the blood and life of Christ, which he came into this world to give as a ransom price for many, and even himself, which is αντιλυτρον, an answerable, adequate, and full price for them, 1st Pet. i, 18. The *evils* from which we are redeemed or delivered are the curse of the law, sin, Satan, the world, death, and hell. The *moving cause* of redemption is the love of God, John iii, 16. The *procuring cause*, Jesus Christ, 1st Pet. i, 18, 19. The *ends* of redemption are, that the justice of God might be satisfied; his people reconciled, adopted, sanctified, and brought to glory. The *properties* of it are these: 1. It is agreeable to all the perfections of God.—2. What a creature never could obtain, and therefore entirely of free grace.—3. It is special and particular.—4. Full and complete.—And, 5, lastly, It is eternal as to its blessings. See articles PROPITIATION, RECONCILIATION, SATISFACTION; and *Edwards's History of Redemption; Cole on the Sovereignty of God; Lime Street Lect.*, lect. 5; *Watts's Ruin and Recovery; Dr. Owen on the Death and Satisfaction of Christ; Gill's Body of Divinity.*

REFORMATION, in general, an act of reforming or correcting an error or abuse in religion, discipline, or the like. By way of eminence, the word is used for that great alteration and reformation

in the corrupted system of Christianity, began by Luther in the year 1517.

Before the period of the reformation, the pope had in the most audacious manner declared himself the sovereign of the whole world. All the parts of it which were inhabited by those who were not Christians he accounted to be inhabited by *nobody;* and if Christians took it into their heads to possess any of those countries, he gave them full liberty to make war upon the inhabitants without any provocation, and to treat them with no more humanity than they would have treated wild beasts. The countries, if conquered, were to be parcelled out according to the pope's pleasure; and dreadful was the situation of that prince who refused to obey the will of the holy pontiff. In consequence of this extraordinary authority which the pope had assumed, he at last granted to the king of Portugal all the countries to the eastward of Cape Non in Africa, and to the king of Spain all the countries to the westward of it. In this was completed in his person the character of *Antichrist sitting in the temple of God, and shewing himself as God.* He had long before assumed the supremacy belonging to the Deity himself in spiritual matters; and now he assumed the same supremacy in worldly matters also, giving the extreme regions of the earth to whom he pleased.

Every thing was quiet, every heretic exterminated, and the whole Christian world supinely acquiesced in the enormous absurdities which were inculcated upon them; when, in 1517, the empire of superstition began to decline, and has continued to do so ever since. The person who made the first attack on the extravagant superstitions then prevailing was Martin Luther, the occasion of which is fully related under the article LUTHERANS.

The reformation began in the city of Wittemberg, in Saxony, but was not long confined either to that city or province. In 1520, the Franciscan friars, who had the care of promulgating indulgences in Switzerland, were opposed by Zuinglius, a man not inferior in understanding and knowlege to Luther himself. He proceeded with the greatest vigour, even at the very beginning, to overturn the whole fabric of popery: but his opinions were declared erroneous by the universities of Cologne and Louvain. Notwithstanding this, the magistrates of Zurich approved of his proceedings; and that whole canton, together with those of Bern, Basil, and Chaffausen, embraced his opinions.

In Germany, Luther continued to make great advances, without being in the least intimidated by the ecclesiastical censures which were thundered against him from all quarters, he being continually protected by the German princes, either from religious or political motives, so that his adversaries could not accomplish his destruction as they had done that of others. Melancthon, Carlostadius, and other men of eminence, also greatly forwarded the work of

Luther; and in all probability the popish hierarchy would have soon come to an end, in the northern parts of Europe at least, had not the emperor Charles V given a severe check to the progress of reformation in Germany.

During the confinement of Luther in a castle near Warburg, the reformation advanced rapidly; almost every city in Saxony embracing the Lutheran opinions. At this time an alteration in the established forms of worship was first ventured upon at Wittemberg, by abolishing the celebration of private masses, and by giving the cup as well as the bread to the laity in the Lord's supper. In a short time, however, the new opinions were condemned by the university of Paris, and a refutation of them was attempted by Henry VIII, of England. But Luther was not to be thus intimidated. He published his animadversions on both with as much acrimony as if he had been refuting the meanest adversary; and a controversy managed by such illustrious antagonists drew a general attention, and the reformers daily gained new converts both in France and England.

But while the efforts of Luther were thus every where crowned with success, the divisions began to prevail which have since so much agitated the reformed churches.—The first dispute was between Luther and Zuinglius concerning the manner in which the body and blood of Christ were present in the eucharist. Both parties maintained their tenets with the utmost obstinacy; and, by their divisions, first gave their adversaries an argument against them, which to this day the Catholics urge with great force; namely, that the Protestants are so divided, that it is impossible to know who are right or wrong; and that there cannot be a stronger proof than these divisions that the whole doctrine is false. To these intestine divisions were added the horrors of a civil war, occasioned by oppression on the one hand, and enthusiasm on the other. See ANABAPTISTS.

These proceedings, however, were checked. Luther and Melancthon were ordered by the elector of Saxony to draw up a body of laws relating to the form of ecclesiastical government, the method of public worship, &c., which was to be proclaimed by heralds throughout his dominions. He, with Melancthon, had translated part of the New Testament in 1522; on the reading of which the people were astonished to find how different the laws of Christ were to those which they had imposed by the pope, and to which they had been subject. The princes and the people saw that Luther's opinions were founded on truth. They openly renounced the papal supremacy, and the happy morn of the reformation was welcomed by those who had long sat in superstitious darkness.

This open resolution so exasperated the patrons of popery, that they intended to make war on the Lutherans, who prepared for defence. In 1526, a diet was assembled at Spire, when the emperor's ambassadors were desired to use their utmost endeavours to suppress all disputes about reli-

gion, and to insist upon the rigorous execution of the sentence which had been pronounced against Luther at Worms. But this opinion was opposed, and the diet proved favourable to the reformation. But this tranquillity which they in consequence enjoyed did not last long. In 1529, a new diet was formed, and the power which had been granted to princes of managing ecclesiastical affairs till the meeting of a general council was now revoked, and every change declared unlawful that should be introduced into the doctrine, discipline, or worship, of the established religion, before the determination of the approaching council was known. This decree was considered as iniquitous and intolerable by several members of the diet; and when they found that all their arguments and remonstrances were in vain, they entered a solemn protest against the decree on the 19th of April, and appealed to the emperor and a future council. Hence arose the denomination of *Protestants*, which from that time has been given to those who separate from the church of Rome.

Charles V was in Italy, to whom the dissenting princes sent ambassadors to lay their grievances before him; but they met with no encouraging reception from him. The pope and the emperor were in close union at this time, and they had interviews upon the business. The pope thought the emperor to be too clement, and alleged that it was his duty to execute vengeance upon the heretical faction. To this, however, the emperor paid no regard, looking upon it as unjust to condemn, unheard, a set of men who had always approved themselves good citizens. The emperor, therefore, set out for Germany, having already appointed a diet of the empire to be held at Augsburg, where he arrived, and found there a full assembly of the members of the diet. Here the gentle and pacific Melancthon had been ordered to draw up a confession of their faith, which he did, and expressed his sentiments and doctrine with the greatest elegance and perspicuity; and thus came forth to view the famous *confession of Augsburg*.

This was attempted to be refuted by the divines of the church of Rome, and a controversy took place, which the emperor endeavoured to reconcile, but without success: all hopes of bringing about a coalition seemed utterly desperate. The votaries of the church of Rome, therefore, had recourse to the powerful arguments of imperial edicts and the force of the secular arm; and, on the 19th of November, a decree was issued by the emperor's orders every way injurious to the reformers. Upon which they assembled at Smalcald, where they concluded a league of mutual defence against all aggressors, by which they formed the Protestant states into one body, and resolved to apply to the kings of France and England, to implore them to patronize their new confederacy. The king of France, being the avowed rival of the emperor, determined secretly to cherish those

sparks of political discord; and the king of England, highly incensed against Charles, in complaisance to whom the pope had long retarded, and now openly opposed, his long solicited divorce, was equally disposed to strengthen a league which might be rendered formidable to the emperor. Being, however, so taken up with the scheme of divorce, and of abolishing the papal jurisdiction in England, he had but little leisure to attend to them. Meanwhile Charles was convinced that it was not a time to extirpate heresy by violence; and at last terms of pacification were agreed upon at Nuremburg, and ratified solemnly in the diet at Ratisbon; and affairs so ordered by Divine Providence, that the Protestants obtained terms which amounted almost to a toleration of their religion.

Soon after the conclusion of the peace at Nuremberg, died John elector of Saxony, who was succeeded by his son John Frederic, a prince of invincible fortitude and magnanimity, but whose reign was little better than one continued train of disappointments and calamities. The religious truce, however, gave new vigour to the reformation. Those who had hitherto been only secret enemies to the Roman pontiff, now publicly threw off his yoke; and various cities and provinces of Germany enlisted themselves under the religious standards of Luther. On the other hand, as the emperor had now no other hope of terminating the religious disputes but by the meeting of a general council, he repeated his requests to the pope for that purpose. The pontiff (Clement VII), whom the history of past councils filled with the greatest uneasiness, endeavoured to retard what he could not with decency refuse. At last, in 1533, he made a proposal, by his legate, to assemble a council at Mantua, Placentia, or Bologna; but the Protestants refused their consent to the nomination of an Italian council, and insisted that a controversy which had its rise in the heart of Germany should be determined within the limits of the empire. The pope, by his usual artifices, eluded the performance of his own promise; and, in 1534, was cut off by death, in the midst of his stratagems. His successor Paul III seemed to shew less reluctance to the assembling a general council, and, in the year 1535, expressed his inclination to convoke one at Mantua; and, in the year following, actually sent circular letters for that purpose through all the states and kingdoms under his jurisdiction. This council was summoned by a bull issued out on the second of June, 1536, to meet at Mantua the following year: but several obstacles prevented its meeting; one of the most material of which was, that Frederick duke of Mantua had no inclination to receive at once so many guests, some of them very turbulent, into the place of his residence. On the other hand, the Protestants were firmly persuaded, that, as the council was assembled in Italy, and by the authority of the pope alone, the latter must have had an undue influence in that assembly; of consequence,

that all things must have been carried by the votaries of Rome. For this reason they assembled at Smalcald in the year 1537, where they solemnly protested against this partial and corrupt council; and, at the same time, had a new summary of their doctrine drawn up by Luther, in order to present it to the assembled bishops, if it should be required of them. This summary, which had the title of *The Articles of Smalcald*, is commonly joined with the creeds and confessions of the Lutheran church.

After the meeting of the general council in Mantua was thus prevented, many schemes of accommodation were proposed both by the emperor and the Protestants; but, by the artifices of the church of Rome, all of them came to nothing. In 1541, the emperor appointed a meeting at Worms on the subject of religion, between persons of piety and learning, chosen from the contending parties. This conference, however, was, for certain reasons, removed to the diet that was to be held at Ratisbon the same year, and in which the principal subject of deliberation was a memorial presented by a person unknown, containing a project of peace. But the conference produced no other effect than a mutual agreement of the contending parties to refer their matters to a general council, or, if the meeting of such a council should be prevented, to the next German diet.

This resolution was rendered ineffectual by a variety of incidents, which widened the breach, and put off to a farther day the deliberations which were designed to heal it. The pope ordered his legate to declare to the diet of Spire, assembled in 1542, that he would, according to the promise he had already made, assemble a general council, and that Trent should be the place of its meeting, if the diet had no objection to that city. Ferdinand, and the princes who adhered to the cause of the pope, gave their consent to this proposal; but it was vehemently objected to by the Protestants, both because the council was summoned by the authority of the pope only, and also because the place was within the jurisdiction of the pope; whereas they desired a free council, which should not be biassed by the dictates nor awed by the proximity of the pontiff. But this protestation produced no effect. Paul III persisted in his purpose, and issued out his circular letters for the convocation of the council, with the approbation of the emperor. In justice to this pontiff, however, it must be observed, that he shewed himself not to be averse to every reformation. He appointed four cardinals, and three other persons eminent for their learning, to draw up a plan for the reformation of the church in general, and of the church of Rome in particular. The reformation proposed in this plan was, indeed, extremely superficial and partial; yet it contained some particulars which could scarcely have been expected from those who composed it.

All this time the emperor had been labouring to persuade the Protestants to consent to the

meeting of the council at Trent; but, when he found them fixed in their opposition to this measure, he began to listen to the sanguinary measures of the pope, and resolved to terminate the disputes by force of arms. The elector of Saxony and landgrave of Hesse, who were the chief supporters of the Protestant cause, upon this took proper measures to prevent their being surprised and overwhelmed by a superior force; but, before the horrors of war commenced, the great reformer Luther died in peace at Ayselben, the place of his nativity, in 1546.

The emperor and the pope had mutually resolved on the destruction of all who should dare to oppose the council of Trent. The meeting of it was to serve as a signal for taking up arms; and accordingly its deliberations were scarcely begun, in 1546, when the Protestants perceived undoubted signs of the approaching storm, and a formidable union betwixt the emperor and pope, which threatened to crush and overwhelm them at once. This year, indeed, there had been a new conference at Ratisbon upon the old subject of accommodating differences in religion; but, from the manner in which the debates were carried on, it plainly appeared that these differences could only be decided in the field of battle. The council of Trent, in the mean time, promulgated their decrees; while the reformed princes, in the diet of Ratisbon, protested against their authority, and were on that account proscribed by the emperor, who raised an army to reduce them to obedience.

The elector of Saxony and the landgrave of Hesse led their forces into Bavaria against the emperor, and cannonaded his camp at Ingoldstadt. It was supposed that this would bring on an engagement, which would probably have been advantageous to the cause of the reformed; but this was prevented chiefly by the perfidy of Maurice duke of Saxony, who invaded the dominions of his uncle. Divisions were also fomented among the confederate princes by the dissimulation of the emperor; and France failed in paying the subsidy which had been promised by its monarch: all which so discouraged the heads of the Protestant party, that their army soon dispersed, and the elector of Saxony was obliged to direct his march homewards. But he was pursued by the emperor, who made several forced marches with a view to destroy his enemy before he should have time to recover his vigour. The two armies met near Muhlberg, on the Elbe, on the 24th of April, 1547; and, after a bloody action, the elector was entirely defeated, and himself taken prisoner. Maurice, who had so basely betrayed him, was now declared elector of Saxony; and, by his entreaties, Philip, landgrave of Hesse, the other chief of the Protestants, was persuaded to throw himself on the mercy of the emperor, and to implore his pardon. To this he consented, relying on the promise of Charles for obtaining forgiveness, and being re-

stored to liberty; but, notwithstanding these expectations, he was unjustly detained prisoner, by a scandalous violation of the most solemn convention.

The affairs of the Protestants now seemed to be desperate. In the diet of Augsburg, which was soon after called, the emperor required the Protestants to leave the decision of these religious disputes to the wisdom of the council which was to meet at Trent. The greatest part of the members consented to this proposal, being convinced by the powerful argument of an imperial army, which was at hand to dispel the darkness from the eyes of such as might otherwise have been blind to the force of Charles's reasoning. However, this general submission did not produce the effect which was expected from it. A plague which broke out, or was said to do so, in the city, caused the greatest part of the bishops to retire to Bologna, by which means the council was in effect dissolved; nor could all the entreaties and remonstrances of the emperor prevail upon the pope to re-assemble it without delay. During this interval, therefore, the emperor judged it necessary to fall upon some method of accommodating the religious differences, and maintaining peace until the council so long expected should be finally obtained. With this view he ordered Julius Pelugius, bishop of Naumberg, Michael Sidonius, a creature of the pope, and John Agricola, a native of Ayselben, to draw up a formulary which might serve as a rule of faith and worship till the council should be assembled; but as this was only a temporary expedient, and had not the force of a permanent or perpetual institution, it thence obtained the name of the *Interim*.

This project of Charles was formed partly with a design to vent his resentment against the pope, and partly to answer other political purposes. It contained all the essential doctrines of the church of Rome, though considerably softened by the artful terms which were employed, and which were quite different from those employed before and after this period by the council of Trent. There was even an affected ambiguity in many of the expressions, which made them susceptible of different senses, and applicable to the sentiments of both communions. The consequence of all this was, that the imperial creed wss reprobated by both parties. [See INTERIM.] In the year 1549, the pope (Paul III) died; and was succeeded by Julius III, who, at the repeated solicitations of the emperor, consented to the re-assembling of a council at Trent. A diet was again held at Augsburg, under the cannon of an imperial army, and Charles laid the matter before the princes of the empire. Most of those present gave their consent to it, and amongst the rest, Maurice elector of Saxony; who consented on the following conditions: 1. That the points of doctrine which had already been decided there should be re-examined.—2. That this examination should be made in presence of the Protestant divines.—3. That the Saxon Protest-

ants should have a liberty of voting as well as of deliberating in the council.—4. That the pope should not pretend to preside in the assembly, either in person or by his legates. This declaration of Maurice was read in the diet, and his deputies insisted upon its being entered into the registers, which the archbishop of Mentz obstinately refused. The diet was concluded in 1551; and, at its breaking up, the emperor desired the assembled princes and states to prepare all things for the approaching council, and promised to use his utmost endeavours to procure moderation and harmony, impartiality and charity, in the transactions of that assembly.

On the breaking up of the diet, the Protestants took such steps as they thought most proper for their own safety. The Saxons employed Melancthon, and the Wirtembergers Brengius, to draw up confessions of faith to be laid before the new council. The Saxon divines, however, proceeded no farther than Nuremberg, having received secret orders from Maurice to stop there; for the elector, perceiving that Charles had formed designs against the liberties of the German princes, resolved to take the most effectual measures for crushing his ambition at once. He therefore entered with the utmost secrecy and expedition into an alliance with the king of France and several of the German princes, for the security of the rights and liberties of the empire; after which, assembling a powerful army in 1552, he marched against the emperor, who lay with a handful of troops at Inspruck, and expected no such thing. By this sudden and unforeseen accident Charles was so much dispirited, that he was willing to make peace almost on any terms. The consequence of this was, that he concluded a treaty at Passau, which by the Protestants is considered as the basis of their religious liberty. By the first three articles of this treaty it was agreed that Maurice and the confederates should lay down their arms, and lend their troops to Ferdinand, to assist him against the Turks; and that the landgrave of Hesse should be set at liberty. By the fourth it was agreed that the rule of faith called the *Interim* should be considered as null and void; that the contending parties should enjoy the free and undisturbed exercise of their religion until a diet should be assembled to determine amicably the present disputes (which diet was to meet in the space of six months); and that this religious liberty should continue always, in case it should be found impossible to come to an uniformity in doctrine and worship. It was also determined, that all those who had suffered banishment, or any other calamity, on account of their having been concerned in the league or war of Smalcald, should be reinstated in their privileges, possessions, and employments; that the imperial chamber at Spire should be open to the Protestants as well as to the Catholics; and that there should always be a certain number of Lutherans in that high court. To this peace Albert, marquis of Brandenburgh, refused to sub-

scribe; and continued the war against the Roman Catholics, committing such ravages in the empire, that a confederacy was at last formed against him. At the head of this confederacy was Maurice, elector of Saxony, who died of a wound he received in a battle fought on the occasion in 1553.

The assembling of the diet promised by Charles was prevented by various incidents; however, it met at Augsburg, in 1555, where it was opened by Ferdinand in the name of the emperor, and terminated those deplorable calamities which had so long desolated the empire. After various debates, the following acts were passed, on the twenty-fifth of September:—That the Protestants who followed the confession of Augsburg should be for the future considered as entirely free from the jurisdiction of the Roman pontiff, and from the authority and superintendence of the bishops; that they were left at perfect liberty to enact laws for themselves relating to their religious sentiments, discipline, and worship; that all the inhabitants of the German empire should be allowed to judge for themselves in religious matters, and to join themselves to that church whose doctrine and worship they thought the most pure and consonant to the spirit of true Christianity; and that all those who should injure or persecute any person under religious pretences, and on account of their opinions, should be declared and proceeded against as public enemies of the empire, invaders of its liberty, and disturbers of its peace.

Thus was the reformation established in many parts of the German empire, where it continues to this day; nor have the efforts of the popish powers at any time been able to suppress it, or even to prevent its gaining ground. It was not, however, in Germany alone that a reformation of religion took place. Almost all the kingdoms of Europe began to open their eyes to the truth about the same time. The reformed religion was propagated in *Sweden*, soon after Luther's rupture with the church of Rome, by one of his disciples named *Olaus Petri*. The zealous efforts of this missionary were seconded by Gustavus Vasa, whom the Swedes had raised to the throne in the place of Christiern, king of Denmark, whose horrid barbarity lost him the crown. This prince, however, was as prudent as he was zealous; and, as the minds of the Swedes were in a fluctuating state, he wisely avoided all kind of vehemence and precipitation in spreading the new doctrine. Accordingly the first object of his attention was the instruction of his people in the sacred doctrines of the holy scriptures; for which purpose he invited into his dominions several learned Germans, and spread abroad through the kingdom the Swedish translation of the Bible that had been made by Olaus Petri. Some time after this, in 1526, he appointed a conference at Upsal, between this reformer and Peter Gallius, a zealous defender of the ancient superstition, in which each of the champions was to bring forth his arguments, that it might be seen on which side the truth lay. In this dispute

Olaus obtained a signal victory; which contributed much to confirm Gustavus in his persuasion of the truth of Luther's doctrine, and to promote its progress in Sweden. The following year another event gave the finishing stroke to its propagation and success. This was the assembly of the states at Westeraas, where Gustavus recommended the doctrine of the reformers, with such zeal, that, after warm debates, fomented by the clergy in general, it was unanimously resolved that the reformation introduced by Luther should have place in Sweden. This resolution was principally owing to the firmness and magnanimity of Gustavus, who declared publicly, that he would lay down the sceptre, and retire from the kingdom, rather than rule a people enslaved by the orders and authority of the pope, and more controlled by the tyranny of their bishops than by the laws of their monarch. From this time the papal empire in Sweden was entirely overthrown, and Gustavus declared head of the church.

In *Denmark*, the reformation was introduced as early as the year 1521, in consequence of the ardent desire discovered by Christiern II of having his subjects instructed in the doctrines of Luther. This monarch, notwithstanding his cruelty, for which his name has been rendered odious, was nevertheless desirous of delivering his dominions from the tyranny of the church of Rome. For this purpose, in the year 1520, he sent for Martin Reinard, one of the disciples of Carlostadt, out of Saxony, and appointed him professor of divinity at Hasnia; and after his death, which happened in 1521, he invited Carlostadt himself to fill that important place. Carlostadt accepted of this office, indeed, but in a short time returned to Germany; upon which Christiern used his utmost endeavours to engage Luther to visit his dominions, but in vain. However, the progress of Christiern in reforming the religion of his subjects, or rather of advancing his own power above that of the church, was checked, in the year 1523, by a conspiracy, by which he was deposed and banished; his uncle Frederic, duke of Holstein and Sleswic, being appointed his successor.

Frederic conducted the reformation with much greater prudence than his predecessor. He permitted the Protestant doctors to preach publicly the sentiments of Luther, but did not venture to change the established government and discipline of the church. However, he contributed greatly to the progress of the reformation by his successful attempts in favour of religious liberty in an assembly of the states held at Odensee in 1527. Here he procured the publication of a famous edict, by which every subject of Denmark was declared free either to adhere to the tenets of the church of Rome, or to the doctrine of Luther. The papal tyranny was totally destroyed by his successor Christiern III. He began by suppressing the despotic authority of the bishops, and restoring to their lawful owners a great part of the wealth and possessions which

the church had acquired by various stratagems. This was followed by a plan of religious doctrine, worship, and discipline, laid down by Bugenhagius, whom the king had sent for from Wittemberg for that purpose; and in 1539 an assembly of the states at Odensee gave a solemn sanction to all these transactions.

In *France*, also, the reformation began to make some progress very early. Margaret queen of Navarre, sister to Francis I, the perpetual rival of Charles V, was a great friend to the new doctrine; and it appears that, as early as the year 1523, there were in several of the provinces of France great numbers of people who had conceived the greatest aversion both to the doctrine and tyranny of the church of Rome; among whom were many of the first rank and dignity, and even some of the episcopal order. But as their number increased daily, and troubles and commotions were excited in several places on account of the religious differences, the authority of the king intervened, and many persons eminent for their virtue and piety were put to death in the most barbarous manner. Indeed, Francis, who had either no religion at all, or, at best, no fixed and consistent system of religious principles, conducted himself towards the Protestants in such a manner as best answered his private views. Sometimes he resolved to invite Melancthon into France, probably with a view to please his sister, the queen of Navarre, whom he loved tenderly, and who had strongly imbibed the Protestant principles. At other times he exercised the most infernal cruelty towards the reformed; and once made the following mad declaration, That, if he thought the blood in his arm was tainted by the Lutheran heresy, he would have it cut off; and that he would not spare even his own children, if they entertained sentiments contrary to those of the Catholic church.

About this time the famous Calvin began to draw the attention of the public, but more especially of the queen of Navarre. His zeal exposed him to danger; and the friends of the reformation, whom Francis was daily committing to the flames, placed him more than once in the most perilous situation, from which he was delivered by the interposition of the queen of Navarre. He therefore retired out of France to Basil, in Switzerland, where he published his Christian Institutions, and became afterwards so famous.

Those among the French who first renounced the jurisdiction of the Romish church are commonly called *Lutherans* by the writers of those early times; hence it has been supposed that they had all imbibed the peculiar sentiments of Luther. But this appears by no means to have been the case; for the vicinity of the cities of Geneva, Lausanne, &c., which had adopted the doctrines of Calvin, produced a remarkable effect upon the French Protestant churches; insomuch that, about the middle of this century, they all entered into communion with the church of Geneva. The French Protest-

ants were called *Huguenots* [see HUGUENOTS] by their adversaries, by way of contempt. Their fate was very severe, being persecuted with unparalleled fury; and though many princes of the blood, and of the first nobility, had embraced their sentiments, yet in no part of the world did the reformers suffer so much. At last, all commotions were quelled by the fortitude and magnanimity of Henry IV, who, in the year 1598, granted all his subjects full liberty of conscience by the famous edict of Nantes, and seemed to have thoroughly establishsd the reformation throughout his dominions. During the minority of Louis XIV, however, this edict was revoked by cardinal Mazarine, since which time the Protestants have often been cruelly persecuted; nor was the profession of the reformed religion in France at any time so safe as in most other countries of Europe.

In the other parts of Europe the opposition to the church of Rome was but faint and ambiguous before the diet of Augsburg. Before that period, however, it appears, from undoubted testimony, that the doctrine of Luther had made a considerable, though probably secret, progress through Spain, Hungary, Bohemia, Britain, Poland, and the Netherlands; and had in all these countries many friends, of whom several repaired to Wittemberg, in order to enlarge their knowledge by means of Luther's conversation. Some of these countries threw off the Romish yoke entirely, and in others a prodigious number of families embraced the principles of the reformed religion. It is certain, indeed, and the Roman Catholics themselves acknowledge it without hesitation, that the papal doctrines and authority would have fallen into ruin in all parts of the world at once, had not the force of the secular arm been employed to support the tottering edifice. In the Netherlands, particularly, the most grievous persecutions took place, so that by the emperor Charles V upwards of 100,000 were destroyed, while still greater cruelties were exercised upon the people by his son Philip II. The revolt of the United Provinces, however, and motives of real policy, at last put a stop to these furious proceedings; and though, in many provinces of the Netherlands, the establishment of the Popish religion was still continued, the Protestants have been long free of the danger of persecution on account of their principles.

The reformation made a considerable progress in *Spain* and *Italy* soon after the rupture between Luther and the Roman pontiff. In all the provinces of Italy, but more especially in the territories of Venice, Tuscany, and Naples, the superstition of Rome lost ground, and great numbers of people of all ranks expressed an aversion to the papal yoke. This occasioned violent and dangerous commotions in the kingdom of Naples in the year 1546; which, however, were at last quelled by the united efforts of Charles V, and his viceroy Don Pedro di Toledo. In several places the pope put a stop to the progress of

the reformation by letting loose the inquisitors, who spread dreadful marks of their barbarity through the greatest part of Italy. These formidable ministers of superstition put so many to death, and perpetrated such horrid acts of cruelty and oppression, that most of the reformed consulted their safety by a voluntary exile, while others returned to the religion of Rome, at least in external appearance. But the inquisition, which frightened into the profession of popery several Protestants in other parts of Italy, could never make its way into the kingdom of Naples; nor could either the authority or entreaties of the pope engage the Neapolitans to admit even visiting inquisitors.

In *Spain*, several people embraced the Protestant religion not only from the controversies of Luther, but even from those divines whom Charles V had brought with him into Germany in order to refute the doctrines of Luther; for these doctors imbibed the pretended heresy, instead of refuting it, and propagated it more or less on their return home. But the inquisition, which could obtain no footing in Naples, reigned triumphant in Spain; and by the most dreadful methods frightened the people back into popery, and suppressed the desire of exchanging their superstition for a more rational plan of religion. It was, indeed, presumed that Charles himself died a Protestant; and it seems to be certain, that, when the approach of death had dissipated those schemes of ambition and grandeur which had so long blinded him, his sentiments became much more rational and agreeable to Christianity than they had ever been. All the ecclesiastics who had attended him, as soon as he expired, were sent to the inquisition, and committed to the flames, or put to death by some other method equally terrible. Such was the fate of Augustine Casal, the emperor's preacher; of Constantine Pontius, his confessor; of Egidius, whom he had named to the bishopric of Tortosa; of Bartholomew de Caranza, a Dominican, who had been confessor to king Philip and queen Mary; with twenty others of less note.

In *England*, the principles of the reformation began to be adopted as soon as an account of Luther's doctrines could be conveyed thither. In that kingdom there were still great remains of the sect called *Lollards*, whose doctrine resembled that of Luther; and among whom, of consequence, the sentiments of our reformer gained great credit. Henry VIII, king of England at that time, was a violent partisan of the church of Rome, and had a particular veneration for the writings of Thomas Aquinas. Being informed that Luther spoke of his favourite author with contempt, he conceived a violent prejudice against the reformer, and even wrote against him, as we have already observed. Luther did not hesitate at writing against his majesty, overcame him in argument, and treated him with very little ceremony. The first step towards public reformation, however, was not taken till the year 1529. Great

complaints had been made in England, and of a very ancient date, of the usurpations of the clergy; and, by the prevalence of the Lutheran opinions, these complaints were now become more general than before. The House of Commons, finding the occasion favourable, passed several bills, restraining the impositions of the clergy: but what threatened the ecclesiastical order with the greatest danger were, the severe reproaches thrown out almost without opposition in the House against the dissolute lives, ambition, and avarice of the priests, and their continual encroachments on the privileges of the laity. The bills for regulating the clergy met with opposition in the House of Lords; and bishop Fisher imputed them to want of faith in the commons, and to a formed design, proceeding from heretical and Lutheran principles of robbing the church of her patrimony, and overturning the national religion. The commons, however, complained to the king, by their speaker sir Thomas Audley, of these reflections thrown out against them; and the bishop was obliged retract his words.

Though Henry had not the least idea of rejecting any even of the most absurd Romish superstitions, yet, as the oppressions of the clergy suited very ill with the violence of his own temper, he was pleased with every opportunity of lessening their power. In the parliament of 1531 he shewed his design of humbling the clergy in the most effectual manner. An obsolete statute was revived, from which it was pretended that it was criminal to submit to the legatine power which had been exercised by cardinal Wolsey. By this stroke the whole body of clergy was declared guilty at once. They were too well acquainted with Henry's disposition, however, to reply, that their ruin would have been the certain consequence of their not submitting to Wolsey's commission, which had been given by royal authority. Instead of making any defence of this kind, they chose to throw themselves upon the mercy of their sovereign; which, however, it cost them 118,840*l.* to procure. A confession was likewise extorted from them, that the king was protector and supreme head of the church of England; though some of them had the dexterity to get a clause inserted which invalidated the whole submission, viz. *in so far as is permitted by the law of Christ.*

The king having thus begun to reduce the power of the clergy, kept no bounds with them afterwards. He did not, indeed, attempt any reformation in religious matters; nay, he persecuted most violently such as did attempt this in the least. Indeed, the most essential article of his creed seems to have been his own supremacy; for whoever denied this was sure to suffer the most severe penalties, whether Protestant or Papist.

He died in 1547, and was succeeded by his only son Edward VI. This amiable prince, whose early youth was crowned with that wisdom, sagacity, and virtue, that would have done honour to advanced years, gave new spirit and vigour to the Protestant cause,

and was its brightest ornament, as well as its most effectual support. He encouraged learned and pious men of foreign countries to settle in England, and addressed a particular invitation to Martin Bucer and Paul Fagius, whose moderation added a lustre to their other virtues, that, by the ministry and labours of these eminent men, in concert with those of the friends of the reformation in England, he might purge his dominions from the sordid fictions of popery, and establish the pure doctrines of Christianity in their place. For this purpose he issued out the wisest orders for the restoration of true religion; but his reign was too short to accomplish fully such a glorious purpose. In the year 1553 he was taken from his loving and afflicted subjects, whose sorrow was inexpressible, and suited to their loss. His sister Mary (the daughter of Catharine of Arragon, from whom Henry had been separated by the famous divorce), a furious bigot to the church of Rome, and a princess whose natural character, like the spirit of her religion, was despotic and cruel, succeeded him on the British throne, and imposed anew the arbitrary laws and the tyrannical yoke of Rome upon the people of England. Nor were the methods which she employed in the cause of superstition better than the cause itself, or tempered by any sentiments of equity or compassion. Barbarous tortures and death, in the most shocking forms, awaited those who opposed her will, or made the least stand against the restoration of popery: and, among many other victims, the learned and pious Cranmer, archbishop of Canterbury, who had been one of the most illustrious instruments of the reformation in England, fell a sacrifice to her fury. This odious scene of persecution was happily concluded in the year 1558 by the death of the queen, who left no issue; and, as soon as her successor the lady Elizabeth ascended the throne, all things assumed a new and a pleasing aspect. This illustrious princess, whose sentiments, counsels, and projects, breathed a spirit superior to the natural softness and delicacy of her sex, exerted this vigorous and manly spirit in the defence of oppressed conscience and expiring liberty, broke anew the despotic yoke of papal authority and superstition; and, delivering her people from the bondage of Rome, established that form of religious doctrine and ecclesiastical government which still subsists in England. This religious establishment differs in some respects from the plan that had been formed by those whom Edward VI had employed for promoting the cause of the reformation, and approaches nearer to the rites and discipline of former times; though it is widely different, and, in the most important points, entirely opposite to the principles of the Roman hierarchy.

The cause of the reformation underwent in *Ireland* the same vicissitudes and revolutions that had attended it in England. When Henry VIII, after the abolition of the papal authority, was declared supreme head upon earth of the

church of England, George Brown, a native of England, and a monk of the Augustine order, whom that monarch had created, in the year 1535, archbishop of Dublin, began to act with the utmost vigour in consequence of this change in the hierarchy. He purged the churches of his diocese from superstition in all its various forms, pulled down images, destroyed relics, abolished absurd and idolatrous rites; and, by the influence as well as authority he had in Ireland, caused the king's supremacy to be acknowledged in that nation. Henry shewed, soon after, that this supremacy was not a vain title; for he banished the monks out of that kingdom, confiscated their revenues, and destroyed their convents. In the reign of Edward VI, still farther progress was made in the removal of popish superstitions by the zealous labours of bishop Brown, and the auspicious encouragement he granted to all who exerted themselves in the cause of the reformation. But the death of this excellent prince, and the accession of queen Mary, had liked to have changed the face of affairs in Ireland as much as in England; but her designs were disappointed by a very curious adventure, of which the following account has been copied from the papers of Richard earl of Cork:—"Queen Mary having dealt severely with the Protestants in England, about the latter end of her reign signed a commission for to take the same course with them in Ireland; and, to execute the same with greater force, she nominates Dr. Cole one of the commissioners. This doctor coming with the commission to Chester on his journey, the mayor of that city, hearing that her majesty was sending a messenger into Ireland, and he being a churchman, waited on the doctor, who in discourse with the mayor taketh out of a cloke-bag a leather box, saying unto him, *Here is a commission that shall lash the heretics of Ireland*, calling the Protestants by that title. The good woman of the house being well affected to the Protestant religion, and also having a brother, named *John Edmonds*, of the same, then a citizen in Dublin, was much troubled at the doctor's words; but, watching her convenient time while the mayor took his leave, and the doctor complimented him down the stairs, she opens the box, takes the commission out, and places in lieu thereof a sheet of paper with a pack of cards wrapt up therein, the knave of clubs being faced uppermost. The doctor coming up to his chamber, suspecting nothing of what had been done, put up the box as formerly. The next day, going to the water-side, wind and weather serving him, he sails towards Ireland, and landed on the 7th of October, 1558, at Dublin. Then coming to the castle, the lord Fitz-Walter, being lord-deputy, sent for him to come before him and the privy council; who, coming in, after he had made a speech relating upon what account he came over, he presents the box unto the lord-deputy; who causing it to be opened, that the secretary might read the commission, there was nothing save a pack of

cards with the knave of clubs uppermost; which not only startled the lord-deputy and council, but the doctor, who assured them he had a commission, but knew not how it was gone. Then the lord-deputy made answer, Let us have another commission, and we will shuffle the cards in the mean while. The doctor, being troubled in his mind, went away, and returned into England, and, coming to the court, obtained another commission; but, staying for a wind on the water-side, news came to him that the queen was dead: and thus God preserved the Protestants of Ireland."—Queen Elizabeth was so delighted with this story, which was related to her by lord Fitz-Walter on his return to England, that she sent for Elizabeth Edmonds, whose husband's name was *Mattershad*, and gave her a pension of 40*l.* during her life.

In *Scotland* the seeds of reformation were very early sown by several noblemen who had resided in Germany during the religious disputes there; but for many years it was suppressed by the power of the pope, seconded by inhuman laws and barbarous executions. The most eminent opposer of the papal jurisdiction was John Knox, a disciple of Calvin, a man of great zeal and invincible fortitude. On all occasions he raised the drooping spirits of the reformers, and encouraged them to go on with their work, notwithstanding the opposition and treachery of the queen-regent; till at last, in 1561, by the assistance of an English army sent by Elizabeth, popery was, in a manner, totally extirpated throughout the kingdom. From this period the form of doctrine, worship, and discipline, established by Calvin at Geneva, has had the ascendency in Scotland.

On the review of this article, what reason have we to admire Infinite Wisdom, in making human events apparently fortuitous subservient to the spread of the Gospel! What reason to adore that Divine Power which was here evidently manifested in opposition to all the powers of the world! What reason to praise that Goodness, which thus caused light and truth to break forth for the happiness and salvation of millions of the human race!

For farther information on this interesting subject we refer our readers to the works of *Burnet* and *Brandt;* to *Beausobre's Histoire de la Reformation dans l'Empire, et les Etats de la Confession d'Augsbourg depuis* 1517-1530, in 4 vols. 8vo, Berlin, 1785; *Mosheim's Ecclesiastical History;* and particularly the *Appendix* to vol. iv, p. 136, *on the Spirit of the Reformers, by Dr. Maclaine.* See also *Sleidan De Statu Religionis & Reipublicæ Carolo V; Father Paul's Hist. of the Council of Trent; Robertson's Hist. of Charles V; Knox's* and *Dr. Gilbert Stewart's Hist. of the Reformation in Scotland; Enc. Brit.; An Essay on the Spirit and Influence of the Reformation by Luther, by B. C. Villers,* which work obtained the prize on this question (proposed by the National Institute of France in the public sitting of the 15th Germinal, in the year 10), "What has been

the influence of the reformation by Luther on the political situation of the different states of Europe and on the progress of knowledge?" *H. Moore's Hints to a Young Princess*, vol. ii. ch. 35.

REFUGEES, a term first applied to the French Protestants, who, by the revocation of the edict of Nantes, were constrained to fly from persecution, and take refuge in foreign countries. Since that time, however, it has been extended to all such as leave their country in times of distress. See HUGUENOTS.

REGIUM DONUM MONEY, money allowed by government to the Dissenters. The origin of it was in the year 1723. As the Dissenters approved themselves strong friends to the house of Brunswick, they enjoyed favour; and, being excluded all lucrative preferment in the church, the prime minister wished to reward them for their loyalty, and, by a retaining fee, preserve them steadfast. A considerable sum, therefore, was annually lodged with the heads of the Presbyterians, Independents, and Baptists, to be distributed among the necessitous ministers of their congregations.

REGENERATION, a new birth; that work of the Holy Spirit by which we experience a change of heart. It is expressed in scripture by being born again, John iii, 7. born from above, so it may be rendered, John iii, 3, 7, 27. being quickened, Ephes. ii. 1. Christ formed in the heart, Gal. iv, 12. a partaking of the Divine nature, 2d Pet. i, 4. The *efficient* cause of regeneration is the Divine Spirit. That man is not the author of it is evident, if we consider, 1. The case in which men are before it takes place; a state of ignorance and inability, John iii, 4.—2. The nature of the work shews plainly that it is not in the power of men to do it: it is called a creation, a production of a new principle which was not before, and which man could not himself produce, Eph. ii, 8, 10.—3. It is expressly denied to be of men, but declared to be of God, John i, 12, 13. 1st John iii, 9. The *instrumental* cause, if it may be so called, is the word of God, Jam. i, 18. 1st Cor. iv, 15. The *evidences* of it are, conviction of sin, holy sorrow, deep humility, knowledge, faith, repentance, love, and devotedness to God's glory. The *properties* of it are these: 1. It is a *passive* work, and herein it differs from conversion. In regeneration we are passive, and receive from God; in conversion we are active, and turn to him.—2. It is an *irresistible*, or rather an *invincible*, work of God's grace, Eph. iii, 8.—3. It is an *instantaneous* act, for there can be no medium between life and death; and here it differs from sanctification, which is progressive.—4. It is a *complete* act, and perfect in its kind; a change of the whole man, 2d Cor. v, 17.—5. It is a *great* and *important* act, both as to its author and effects, Eph. ii, 4, 5.—6. It is an *internal* act, not consisting in bare outward forms, Ezek. xxxvi, 26, 27.—7. It is an act, the blessings of which we can never finally lose, John xiii, 1. See CALLING, CONVERSION; and *Charnock's Works*, vol.

ii, p. 1 to 230; *Cole and Wright*, but especially *Witherspoon, on Regeneration; Doddridge's Ten Sermons on the Subject; Dr. Gill's Body of Divinity, article Regeneration; Dr. Owen on the Spirit; Lime Street Lectures, ser.* 8.

RELICS, in the Roman church, the remains of the bodies or clothes of saints or martyrs, and the instruments by which they were put to death, devoutly preserved, in honour to their memory; kissed, revered, and carried in procession.

The respect which was justly due to the martyrs and teachers of the Christian faith, in a few ages, increased almost to adoration; and at length adoration was really paid both to departed saints, and to relics of holy men, or holy things. The abuses of the church of Rome with respect to relics are very flagrant and notorious; for such was the rage for them at one time, that, as F. Mabillon, a Benedictine, justly complains, the altars were loaded with suspected relics; numerous spurious ones being every where offered to the piety and devotion of the faithful. He adds, too, that bones are often consecrated, which, so far from belonging to saints, probably do not belong to Christians. From the catacombs numerous relics have been taken, and yet it is not known who were the persons interred therein. In the eleventh century, relics were tried by fire, and those which did not consume were reckoned genuine, and the rest not. Relics were, and still are, preserved on the altars whereon mass is celebrated; a square hole being made in the middle of the altar big enough to receive the hand; and herein is the relic deposited, being first wrapped in red silk, and enclosed in a leaden box.

The Romanists plead antiquity in behalf of relics; for the Manichees, out of hatred to the flesh, which they considered as an evil principle, refused to honour the relics of saints; which is reckoned a kind of proof that the Catholics did it in the first ages.

We know, indeed, that the touching of linen cloths, or relics, from an opinion of some extraordinary virtue derived therefrom, was as ancient as the first ages, there being a hole made in the coffins of the forty martyrs at Constantinople expressly for that purpose. The honouring the relics of saints, on which the church of Rome afterwards founded her superstitious and lucrative use of them, as objects of devotion, as a kind of charms, or amulets, and as instruments of pretended miracles, appears to have originated in a very ancient custom that prevailed among Christians of assembling at the cemeteries, or burying places, of the martyrs, for the purpose of commemorating them, and of performing divine worship. When the profession of Christianity obtained the protection of civil government, under Constantine the Great, stately churches were erected over sepulchres, and their names and memories were treated with every possible token of affection and respect. This reverence, however, gradually exceeded all reasonable

bounds; and those prayers and religious services were thought to have a peculiar sanctity and virtue which were performed over their tombs: hence the practice which afterwards obtained of depositing relics of saints and martyrs under the altars in all churches. This practice was then thought of such importance, that St. Ambrose would not consecrate a church because it had no relics; and the council of Constantinople in Trullo ordained, that those altars should be demolished under which there were found no relics. The rage of procuring relics for this and other purposes of a similar nature became so excessive, that, in 386, the emperor Theodosius the great was obliged to pass a law, forbidding the people to dig up the bodies of the martyrs, and to traffic in their relics.

Such was the origin of that respect for sacred relics, which afterwards was perverted into a formal worship of them, and became the occasion of innumerable processions, pilgrimages, and miracles, from which the church of Rome hath derived incredible advantage. In the end of the ninth century it was not sufficient to reverence departed saints, and to confide in their intercessions and succours; to clothe them with an imaginary power of healing diseases, working miracles, and delivering from all sorts of calamities and dangers; their bones, their clothes; the apparel and furniture they had possessed during their lives, the very ground which they had touched, or in which their putrified carcasses were laid, were treated with a stupid veneration, and supposed to retain the marvellous virtue of healing all disorders, both of body and mind, and of defending such as possessed them against all the assaults and devices of the devil. The consequence of all this was, that every one was eager to provide himself with these salutary remedies: consequently great numbers undertook fatiguing and perilous voyages, and subjected themselves to all sorts of hardships; while others made use of this delusion to accumulate their riches, and to impose upon the miserable multitude by the most impious and shocking inventions. As the demand for relics was prodigious and universal, the clergy employed the utmost dexterity to satisfy all demands, and were far from being nice in the methods they used for that end. The bodies of the saints were sought by fasting and prayer, instituted by the priest, in order to obtain a divine answer, and an infallible direction; and this pretended direction never failed to accomplish their desires: the holy carcass was always found, and that always in consequence, as they impiously gave out, of the suggestion and inspiration of God himself. Each discovery of this kind was attended with excessive demonstrations of joy, and animated the zeal of these devout seekers to enrich the church still more and more with this new kind of treasure. Many travelled with this view into the Eastern provinces, and frequented the places

which Christ and his disciples had honoured with their presence; that, with the bones and other sacred remains of the first heralds of the Gospel, they might comfort dejected minds, calm trembling consciences, save sinking states, and defend their inhabitants from all sorts of calamities. Nor did these pious travellers return home empty: the craft, dexterity, and knavery of the Greeks, found a rich prey in the stupid credulity of the Latin relic-hunters, and made a profitable commerce of this new devotion. The latter paid considerable sums for legs and arms, skulls and jaw-bones (several of which were Pagan, and some not human), and other things that were supposed to have belonged to the primitive worthies of the Christian church; and thus the Latin churches came to the possession of those celebrated relics of St. Mark, St. James, St. Bartholomew, Cyprian, Pantaleon, and others, which they shew at this day with so much ostentation. But there were many, who, unable to procure for themselves these spiritual treasures by voyages and prayers, had recourse to violence and theft; for all sorts of means, and all sorts of attempts, in a cause of this nature, were considered, when successful, as pious and acceptable to the Supreme Being. Besides the arguments from antiquity, to which the Papists refer in vindication of their worship of relics, of which the reader may form some judgment from this article, Bellarmine appeals to scripture in support of it; and cites the following passages, viz. Exod. xlii, 19. Deut. xxxiv, 6. 2d Kings xiii, 21. 2d Kings xxiii, 16, 17, 18. Isaiah xi, 10. Matt. xi, 20, 21, 22. Acts v, 12, 15. Acts xix, 11, 12.

The Roman Catholics in Great Britain do not acknowledge any worship to be due to relics, but merely a high veneration and respect, by which means they think they honour God, who, they say, has often wrought very extraordinary miracles by them. But, however proper this veneration and respect may be, its abuse has been so great and so general, as fully to warrant the rejection of them altogether.

Relics are forbidden to be used or brought into England by several statutes; and justices of peace are empowered to search houses for popish books and relics, which, when found, are to be defaced, and burnt, &c. 3 Jac. I, cap. 26.

RELIEF, a species of Dissenters in Scotland, whose only difference from the Scotch established church is the choosing their own pastors. They were separated from the church in the year 1752, occasioned by Mr. Thomas Gillespie being deposed for refusing to assist at the admission of a minister to a parish who were unwilling to receive him. When Mr. Gillespie was deprived of his parish, he removed to Dunfermline, and preached there to a congregation who were attached to him, and vehemently opposed the law of patronage. Being excluded from the communion of the church, he, with two or three other ministers, constituted themselves into a presbytery, called the Presbytery of

Relief; willing to afford relief to all "who adhered to the constitution of the church of Scotland, as exhibited in her creeds, canons, confessions, and forms of worship." They are unwilling, it is said, to be reckoned seceders. Their licentiates are educated under the established church professors, whose certificates they acknowledge. Many of their people receive the Lord's supper with equal readiness in the established church as in their own. The relief synod consists of about sixty congregations, and about 36,000 persons.

RELIGION is a Latin word, derived, according to Cicero, from *relegere*, "to re-consider;" but, according to Servius and most modern grammarians, from *religare*, "to bind fast." If the Ciceronian etymology be the true one, the word religion will denote the diligent study of whatever pertains to the worship of God; but, according to the other derivation, it denotes that obligation which we feel on our minds from the relation in which we stand to some superior Power. The word is sometimes used as synonymous with sect; but, in a practical sense, it is generally considered as the same with godliness, or a life devoted to the worship and fear of God. [See GODLINESS.] The foundation of all religion rests on the belief of the existence of God. As we have, however, already considered the evidences of the Divine existence, they need not be enumerated again in this place: the reader will find them under the article EXISTENCE OF GOD.

Religion has been divided into natural and revealed. By *natural religion* is meant that knowledge, veneration, and love of God, and the practice of those duties to him, our fellow-creatures, and ourselves, which are discoverable by the right exercise of our rational faculties, from considering the nature and perfections of God, and our relation to him and to one another. By *revealed religion* is understood that discovery which he has made to us of his mind and will in the holy scriptures. As it respects *natural religion*, some doubt whether, properly speaking, there can be any such thing; since, through the fall, reason is so depraved, that man without revelation is under the greatest darkness and misery, as may be easily seen by considering the history of those nations who are destitute of it, and who are given up to barbarism, ignorance, cruelty, and evils of every kind. So far as this, however, may be observed, that the light of nature can give us no proper ideas of God, nor inform us what worship will be acceptable to him. It does not tell us how man became a fallen sinful creature, as he is, nor how he can be recovered. It affords us no intelligence as to the immortality of the soul, the resurrection of the body, and a future state of happiness and misery. The apostle, indeed, observes, that the Gentiles have the law written on their hearts, and are a law unto themselves; yet the greatest moralists among them were so blinded, as to be guilty of, and actually to countenance the greatest vices.

Such a system, therefore, it is supposed, can hardly be said to be *religious* which leaves man in such uncertainty, ignorance, and impiety. [See REVELATION.] On the other side it is observed, "that, though it is in the highest degree probable that the parents of mankind received all their theological knowledge by *supernatural* means, it is yet obvious that some parts of that knowledge must have been capable of a proof purely rational, otherwise not a single religious truth could have been conveyed through the succeeding generations of the human race but by the immediate inspiration of each individual. We, indeed, admit many propositions as certainly true, upon the sole authority of the Jewish and Christian scriptures, and we receive these scriptures with gratitude as the lively oracles of God; but it is self-evident that we could not do either the one or the other, were we not convinced by natural means that God exists; that he is a being of goodness, justice, and power; and that he inspired with divine wisdom the penmen of these sacred volumes. Now, though it is very possible that no man, or body of men, left to themselves from infancy in a desert world, would ever have made a theological discovery, yet, whatever propositions relating to the being and attributes of the First Cause, and duty of man, can be demonstrated by human reason, independent of written revelation, may be called *natural theology*, and are of the utmost importance, as being to us the first principles of all religion. Natural theology, in this sense of the word, is the foundation of the Christian revelation; for, without a previous knowledge of it, we could have no evidence that the scriptures of the Old and New Testaments are indeed the word of God."

The religions which exist in the world have been generally divided into four, the Pagan, the Jewish, the Mahometan, and the Christian; to which articles the reader is referred. The various duties of the Christian religion also are stated in their different places. See also, as connected with this article, the articles INSPIRATION, REVELATION, and THEOLOGY, and books there recommended.

RELIGIOUS, in a general sense, something that relates to religion. It is also used for a person engaged by solemn vows to the monastic life; or a person shut up in a monastery, to lead a life of devotion and austerity under some rule or institution. The male religious are called *monks* and *friars*; the females, *nuns* and *canonesses*.

RELLYANISTS, or RELLYAN UNIVERSALISTS, the followers of Mr. James Relly. He first commenced his ministerial character in connexion with Mr. Whitefield, and was received with great popularity. Upon a change of his views, he encountered reproach, and was pronounced by many as an enemy to godliness. He believed that Christ as a Mediator was so united to mankind, that his actions were theirs, his obedience and sufferings theirs; and,

consequently, that he has as fully restored the whole human race to the divine favour, as if all had obeyed and suffered in their own persons; and upon this persuasion he preached a finished salvation, called by the apostle Jude, "The common salvation." Many of his followers are removed to the world of spirits, but a branch still survives, and meets at the chapel in Windmill-street, Moorfields, London; where there are different brethren who speak. They are not observers of ordinances, such as water-baptism and the sacrament; professing to believe only in one baptism, which they call an immersion of the mind or conscience into truth by the teaching of the Spirit of God; and by the same Spirit they are enabled to feed on Christ as the bread of life, professing that in and with Jesus they possess all things. They inculcate and maintain good works for necessary purposes; but contend, that the principal and only works which ought to be attended to, is the doing real good without religious ostentation; that to relieve the miseries and distresses of mankind according to our ability, is doing more real good than the superstitious observance of religious ceremonies. In general they appear to believe that there will be a resurrection to life, and a resurrection to condemnation; that believers only will be among the former, who as first fruits, and kings and priests, will have part in the first resurrection, and shall reign with Christ in his kingdom of the millennium; that unbelievers who are after raised, must wait the manifestation of the Saviour of the world, under that condemnation of conscience which a mind in darkness and wrath must necessarily feel; that believers, called kings and priests, will be made the medium of communication to their condemned brethren; and like Joseph to his brethren, though he spoke roughly to them, in reality overflowed with affection and tenderness; that ultimately every knee shall bow, and every tongue confess that in the Lord they have righteousness and strength; and thus every enemy shall be subdued to the kingdom and glory of the Great Mediator. A Mr. Murray belonging to this society emigrated to America, and preached these sentiments at Boston and elsewhere. Mr. Relly published several works, the principal of which were, "Union." "The trial of Spirits." "Christian Liberty." "One Baptism." "The Salt of Sacrifice." "Antichrist resisted." "Letters on Universal Salvation." "The Cherubimical Mystery."

REMEDIAL LAW. See LAW; and article JUSTIFICATION, p. 455, vol. i.

REMONSTRANTS, a title given to the Arminians, by reason of the remonstrance which, in 1610, they made to the states of Holland against the sentence of the synod of Dort, which condemned them as heretics. Episcopius and Grotius were at the head of the Remonstrants, whose principles were first openly patronised in England by archbishop Laud. In Holland, the Calvinists presented an address in opposition to the remonstrance of the Arminians, and called it a

counter-remonstrance. See ARMINIANS and DORT.

REMORSE, uneasiness occasioned by a consciousness of guilt. When it is blended with the fear of punishment, and arises to despair, it constitutes the supreme wretchedness of the mind.

REPENTANCE, in general, is sorrow for any thing past. In theology it signifies that sorrow for sin which produces newness of life. The Greek word most frequently used in the New Testament for repentance is μεταvοια, which properly denotes an after thought, or the soul recollecting its own actings; and that in such a manner as to produce sorrow in the review, and a desire of amendment. Another word also is used (μεταμελομαι), which signifies anxiety or uneasiness upon the consideration of what is done. There are, however, various kinds of repentance; as, 1. A *natural* repentance, or what is merely the effect of natural conscience.—2. A *national* repentance, such as the Jews in Babylon were called unto; to which temporal blessings were promised, Ezek. xviii, 30.—3. An *external* repentance, or an outward humiliation for sin, as in the case of Ahab.—4. A *hypocritical* repentance, as represented in Ephraim, Hos. vii, 16.—5. A *legal* repentance, which is a mere work of the law, and the effect of convictions of sin by it, which in time wear off, and come to nothing.—6. An *evangelical* repentance, which consists in conviction of sin; sorrow for it; confession of it; hatred to it; and renunciation of it. A legal and evangelical repentance are distinguished thus: 1. A legal repentance flows only from a sense of danger and fear of wrath; but an evangelical repentance is a true mourning for sin, and an earnest desire of deliverance from it.—2. A legal repentance flows from unbelief, but evangelical is always the fruit and consequence of a saving faith.—3. A legal repentance flows from an aversion to God and to his holy law, but an evangelical from love to both.—4. A legal repentance ordinarily flows from discouragement and despondency, but evangelical from encouraging hope.—5. A legal repentance is temporary, but evangelical is the daily exercise of the true Christian.—6. A legal repentance does at most produce only a partial and external reformation, but an evangelical is a total change of heart and life.

The *author* of true repentance is God, Acts v, 31. The *subjects* of it are sinners, since none but those who have sinned *can* repent. The *means* of repentance are the Word, and the ministers of it; yet sometimes consideration, sanctified afflictions, conversation, &c., have been the instruments of repentance. The *blessings* connected with repentance are, pardon, peace, and everlasting life, Acts i, 18. The *time* of repentance is the present life, Isaiah lv, 6. Eccl. ix, 10. The *evidences* of repentance are, faith, humility, prayer, and obedience, Zech. xii, 10. The *necessity* of repentance appears evident from the evil of sin; the misery it involves us in here; the commands given us to repent in God's word;

the promises made to the penitent; and the absolute incapability of enjoying God here or hereafter without it. See *Dickinson's Letters*, let. 9; *Gill's Body of Divinity*, *article Repentance; Ridgley's Body of Divinity*, question 76; *Davies's Sermons*, ser. 44, vol. iii; *Case's Sermons*, ser. 4; *Whitefield's Sermons; Saurin's Sermons*, ser. 9. vol. iii, *Robinson's Translation; Scott's Treatise on Repentance.*

REPROACH, the act of finding fault in opprobrious terms, or attempting to expose to infamy and disgrace. In whatever cause we engage, however disinterested our motives, however laudable our designs, reproach is what we must expect. But it becomes us not to retaliate, but to bear it patiently; and so to live, that every charge brought against us be groundless. If we be reproached for righteousness sake, we have no reason to be ashamed nor to be afraid. All good men have thus suffered, Jesus Christ himself especially. We have the greatest promises of support. Besides, it has a tendency to humble us, detach us from the world, and excite in us a desire for that state of blessedness, where all reproach shall be done away.

REPROBATION, the act of abandoning, or state of being abandoned to eternal destruction, and is applied to that decree or resolve which God has taken from all eternity to punish sinners who shall die in impenitence; in which sense it is opposed to election. See ELECTION and PREDESTINATION.

REPROOF, blame or reprehension spoken to a person's face. It is distinguished from a *reprimand* thus. He who *reproves* another, points out his fault, and blames him. He who *reprimands*, affects to punish, and mortifies the offender. In *giving reproof*, the following rules may be observed, 1. We should not be forward in reproving our elders or superiors, but rather to remonstrate and supplicate for redress. What the ministers of God do in this kind, they do it by special commission, as those that must give an account, 1st Tim. v, 1. Heb. xiii, 17.—2. We must not reprove rashly; there should be proof before reproof.—3. We should not reprove for slight matters, for such faults or defects as proceed from natural frailty, from inadvertency, or mistake in matters of small consequence.—4. We should never reprove unseasonably, as to the time, the place, or the circumstances.—5. We should reprove mildly and sweetly, in the calmest manner, in the gentlest terms.—6. We should not affect to be reprehensive: perhaps there is no one considered more troublesome than he who delights in finding faults with others. In *receiving reproof* it may be observed, 1. That we should not reject it merely because it may come from those who are not exactly on a level with ourselves.—2. We should consider whether the reproof given be not actually deserved; and that, if the reprover knew all, whether the reproof would not be sharper than what it is.—3. Whether, if taken humbly and patiently, it will not be of great advan-

tage to us.—4. That it is nothing but pride to suppose that we are never to be the subjects of reproof, since it is human to err.

RESENTMENT, generally used in an ill sense, implying a determination to return an injury. Dr. Johnson observes, that resentment is an union of sorrow with malignity; a combination of a passion which all endeavour to avoid, with a passion which all concur to detest. The man who retires to meditate mischief, and to exasperate his own rage, whose thoughts are employed only on means of distress and contrivances of ruin, whose mind never pauses from the remembrance of his own sufferings, but to indulge some hope of enjoying the calamities of another, may justly be numbered among the most miserable of human beings; among those who are guilty; who have neither the gladness of prosperity, nor the calm of innocence.

RESIGNATION, a submission without discontent to the will of God. The obligations to this duty arise from, 1. The perfections of God. Deut. xxxii, 4.—2. The purposes of God, Eph. i, 11.—3. The commands of God, Heb. xii, 9.—4. The promises of God, 1st Pet. v, 7.—5. Our own interest, Hos. ii, 14, 15.—6. The prospect of eternal felicity, Heb. iv, 9. See articles AFFLICTION, DESPAIR, and PATIENCE; *Worthington on Resignation; Grosvenor's Mourner; Brooks's Mute Christian;* and Books under AFFLICTION.

RESTITUTION, that act of justice by which we restore to our neighbour whatever we have unjustly deprived him of, Exod. xxii, 1. Luke xix, 8.

Moralists observe respecting restitution, 1. That where it can be made in kind, or the injury can be certainly valued, we are to restore the *thing* or the *value*.—2. We are bound to restore the thing with the natural increase of it, that is, to satisfy for the loss sustained in the mean time, and the gain hindered.—3. Where the thing cannot be restored, and the value of it is not certain, we are to give reasonable satisfaction, according to a middle estimation.—4. We are at least to give by way of restitution what the law would give, for that is generally equal, and in most cases rather favourable than rigorous.—5. A man is not only bound to restitution for the injury he did, but for all that directly follows upon the injurious act. For the first injury being wilful, we are *supposed* to will all that which follows upon it. *Tillotson's Serm.*, ser. 170, 171; *Chillingworth's Works*, ser. 7.

RESURRECTION, a rising again from the state of the dead; generally applied to the resurrection of the last day. This doctrine is argued, 1. From the resurrection of Christ, 1st Cor. xv.—2. From the doctrines of grace, as union, election, redemption, &c.—3. From scripture testimonies, Matt. xxii, 23, &c. Job xix, 25, 27. Isaiah xxvi, 19. Phil. iii, 20. 1st Cor. xv. Dan. xii, 2. 1st Thess. iv, 14. Rev. xx, 13.—4. From the general judgment, which of course requires it. As to the nature of this resurrec-

tion, it will be, 1. *General*, Rev. xx, 12, 15. 2d Cor. v, 10.—2. Of the *same body*. It is true, indeed, that the body has not always the same particles, which are continually changing, but it has always the same constituent parts, which proves its identity: it is the same body that is born that dies, and the same that dies that shall rise again; so that Mr. Locke's objection to the idea of the same body is a mere quibble.—3. The resurrection will be at the *command* of Christ, and by his power, John v, 28, 29.—4. Perhaps as to the manner it will be *successive;* the dead in Christ rising first, 1st Cor. xv, 23. 1st Thess. iv, 16. This doctrine is of *great use and importance*. It is one of the first principles of the doctrine of Christ; the whole Gospel stands or falls with it. It serves to enlarge our views of the Divine perfections. It encourages our faith and trust in God under all the difficulties of life. It has a tendency to regulate our affections and moderate our desires after earthly things. It supports the saints under the loss of near relations, and enables them to rejoice in the glorious prospect set before them. See *Hody on the Resurrection; Pearson on the Creed; Lime Street Lect.*, ser. 10; *Watts's Ontology; Young's Last Day; Locke on the Understanding*, l. ii, c. 27; *Warburton's Legation of Moses*, vol. ii, p. 553, &c.; *Bishop Newton's Works*, vol. iii, p. 676, 683.

RESURRECTION OF CHRIST. Few articles are more important than this. It deserves our particular attention, because it is the grand hinge on which Christianity turns. Hence, says the apostle he was delivered for our offences, and *raised again for our justification*. Infidels, however, have disbelieved it, but with what little reason we may easily see on considering the subject. "If the body of Jesus Christ," says Saurin, "were not raised from the dead, it must have been stolen away. But this theft is incredible. Who committed it? The enemies of Jesus Christ? Would they have contributed to his glory by countenancing a report of his resurrection? Would his disciples? It is probable they would not, and it is next to certain they could not. How could they have undertaken to remove the body? Frail and timorous creatures, people who fled as soon as they saw him taken into custody: even Peter, the most courageous, trembled at the voice of a servant girl, and three times denied that he knew him. People of this character, would they have dared to resist the authority of the governor? Would they have undertaken to oppose the determination of the Sanhedrim, to force a guard, and to elude, or overcome, soldiers armed, and aware of danger? If Jesus Christ were not risen again (I speak the language of unbelievers), he had deceived his disciples with vain hopes of his resurrection. How came the disciples not to discover the imposture? Would they have hazarded themselves by undertaking an enterprise so perilous in favour

of a man who had so cruelly imposed on their credulity? But, were we to grant that they formed the design of removing the body, how could they have executed it? How could soldiers armed, and on guard, suffer themselves to be over-reached by a few timorous people? *Either*, says St. Augustine, *they were asleep or awake: if they were awake, why should they suffer the body to be taken away? If asleep, how could they know that the disciples took it away? How dare they, then, depose that it* WAS STOLEN?"

The testimony of the apostles furnishes us with arguments, and there are eight considerations which give the evidence sufficient weight. 1. The nature of these witnesses. They were not men of power, riches, eloquence, credit, to impose upon the world; they were poor and mean.—2. The number of these witnesses. See 1st Cor. xv. Luke xxiv, 34. Mark xvi, 14. Matt. xxviii, 10. It is not likely that a collusion should have been held among so many to support a lie, which would be of no utility to them.—3. The facts themselves which they avow: not suppositions, distant events, or events related by others, but real facts which they saw with their own eyes, 1st John i.—4. The agreement of their evidence: they all deposed the same thing.—5. Observe the tribunals before which they gave evidence: Jews and heathens, philosophers and rabbies, courtiers and lawyers. If they had been impostors, the fraud certainly would have been discovered.—6. The place in which they bore their testimony. Not at a distance, where they might not easily have been detected, if false, but at Jerusalem, in the synagogues, in the Pretorium.—7. The time of this testimony: not years after, but three days after, they declared he was risen; yea, before their rage was quelled, while Calvary was yet dyed with the blood they had spilt. If it had been a fraud, it is not likely they would have come forward in such broad day-light, amidst so much opposition.—8. Lastly, the motives which induced them to publish the resurrection: not to gain fame, riches, glory, profit; no, they exposed themselves to suffering and death, and proclaimed the truth from conviction of its importance and certainty.

"Collect," says Saurin, "all these proofs together; consider them in one point of view, and see how many extravagant suppositions must be advanced, if the resurrection of our Saviour be denied. It must be supposed that guards, who had been particularly cautioned by their officers, sat down to sleep; and that, however, they deserved credit when they said the body of Jesus Christ was stolen. It must be supposed that men, who have been imposed on in the most odious and cruel manner in the world, hazarded their dearest enjoyments for the glory of an impostor. It must be supposed that ignorant and illiterate men, who had neither reputation, fortune, nor eloquence, possessed the art of fascinating the eyes of all the church. It must be supposed either that five hundred persons

were all deprived of their senses at a time, or that they were all deceived in the plainest matters of fact; or that this multitude of false witnesses had found out the secret of never contradicting themselves or one another, and of being always uniform in their testimony. It must be supposed that the most expert courts of judicature could not find out a shadow of contradiction in a palpable imposture. It must be supposed that the apostles, sensible men in other cases, chose precisely those places and those times which were most unfavourable to their views. It must be supposed that millions madly suffered imprisonments, tortures, and crucifixions, to spread an illusion. It must be supposed that ten thousand miracles were wrought in favour of falsehood, or all these facts must be denied; and then it must be supposed that the apostles were idiots; that the enemies of Christianity were idiots; and that all the primitive Christians were idiots."

The doctrine of the resurrection of Christ affords us a variety of useful instructions. Here we see evidence of Divine power; prophecy accomplished; the character of Jesus established; his work finished: and a future state proved. It is a ground of faith, the basis of hope, a source of consolation, and a stimulus to obedience. See *Saurin's Sermons*, ser. 8, vol. ii, *Robinson's Translation; Ditton and West on the Resurrection;* but especially a small, but admirable *Essay on the Resurrection of Christ, by Mr. Dore.*

REVELATION, the act of revealing or making a thing public that was before unknown; it is also used for the discoveries made by God to his prophets, and by them to the world; and more particularly for the books of the Old and New Testaments. A revelation is, in the first place, *possible.* God may, for any thing we can certainly tell, think proper to make some discovery to his creatures which they knew not before. As he is a Being of infinite power, we may be assured he cannot be at a loss for means to communicate his will, and that in such a manner as will sufficiently mark it his own.—2. It is *desirable.* For, whatever the light of nature could do for man before reason was depraved, it is evident that it has done little for man since. Though reason be necessary to examine the authority of Divine revelation, yet, in the present state, it is incapable of giving us proper discoveries of God, the way of salvation, or of bringing us into a state of communion with God. It therefore follows,—3. That it is *necessary.* Without it we can attain to no certain knowledge of God, of Christ, of the Holy Ghost, of pardon, of justification, of sanctification, of happiness, of a future state, of rewards and punishments —4. No revelation, as Mr. Brown observes, relative to the redemption of mankind could answer its respective ends, unless it were sufficiently marked with *internal* and *external evidences.* That the Bible hath internal evidence, is evident from the ideas it gives us of God's perfections, of the law of nature, of redemption, of the state of man,

&c. As to its external evidence, it is easily seen by the characters of the men who composed it, the miracles wrought, its success, the fulfilment of its predictions, &c. [See SCRIPTURE.]—5. The *contents* of revelation are agreeable to reason. It is true there are some things above the reach of reason; but a revelation containing such things is no contradiction, as long as it is not against reason; for if every thing be rejected which cannot be exactly comprehended, we must become unbelievers at once of almost every thing around us. The doctrines, the institutions, the threatenings, the precepts, the promises, of the Bible, are every way reasonable. The matter, form, and exhibition of revelation are consonant with reason.—6. The revelation contained in our Bible is perfectly *credible*. It is an address to the reason, judgment, and affections of men. The Old Testament abounds with the finest specimens of history, sublimity, and interesting scenes of Providence. The facts of the New Testament are supported by undoubted evidence from enemies and friends. The attestations to the early existence of Christianity are numerous from Ignatius, Polycarp, Irenæus, Justin Martyr, and Tatian, who were Christians; and by Tacitus, Sueton, Serenus, Pliny, &c., who were Heathens. [See CHRISTIANITY.]—7. The revelations contained in our Bible are *divinely inspired*. The matter, the manner, the scope, the predictions, miracles, preservation, &c., &c., all prove this. [See INSPIRATION.]—8. Revelation is intended for *universal benefit*. It is a common objection to it, that hitherto it has been confined to few, and therefore could not come from God, who is so benevolent; but this mode of arguing will equally hold against the permission of sin, the inequalities of Providence, the dreadful evils and miseries of mankind which God could have prevented. It must be farther observed, that none deserve a revelation; that men have despised and abused the early revelations he gave to his people. This revelation, we have reason to believe, shall be made known to mankind. Already it is spreading its genuine influence. In the cold regions of the North, in the burning regions of the South, the Bible begins to be known; and, from the predictions it contains, we believe the glorious sun of revelation shall shine and illuminate the whole globe.—9. The *effects* of revelation which have already taken place in the world have been astonishing. In proportion as the Bible has been known, arts and sciences have been cultivated, peace and liberty have been diffused, civil and moral obligation have been attended to. Nations have emerged from ignorance and barbarity, whole communities have been morally reformed, unnatural practices abolished, and wise laws instituted. Its spiritual effects have been wonderful. Kings and peasants, conquerors and philosophers, the wise and the ignorant, the rich and the poor, have been brought to the foot of the cross; yea, millions have been enlightened, improved, reformed, and

made happy by its influences. Let any one deny this, and he must be an hardened, ignorant infidel, indeed. Great is the truth, and must prevail. See *Dr. Leland's Necessity of Revelation.* "This work," says Mr. Ryland, "has had no answer, and I am persuaded it never will meet with a solid confutation." *Halyburton against the Deists; Leland's View of Deistical Writers; Brown's Compendium of Natural and Revealed Religion; Stillingfleet's Origines Sacræ*, one of the ablest defences, it is said, of revealed religion ever written. *Delany's Revelation examined with Candour; Arch. Campbell on Revelation; Ellis on Divine Things; Gale's Court of the Gentiles.*

REVENGE means the return of injury for injury, or the infliction of pain on another in consequence of an injury received from him, farther than the just ends of reparation or punishment require. It has been observed, that revenge differs materially from resentment, which rises in the mind immediately on being injured; but revenge is a cool and deliberate wickedness, and is often executed years after the offence is given. It is forbidden by the scriptures, and is unbecoming the character and spirit of a peaceful follower of Jesus Christ.

REVEREND, venerable; deserving awe and respect. It is a title of respect given to ecclesiastics. The religious abroad are called *reverend fathers;* and abbesses, prioresses, &c., reverend mothers. In England, bishops are right reverend, and archbishops most reverend; private clergymen, reverend. In France, before the revolution, their bishops, archbishops, and abbots, were all alike, *most reverend.* In Scotland, the clergy individually are, *reverend;* a synod is, *very reverend;* and the general assembly is, *venerable.* The Dissenters, also, in England, have the title of reverend; though some of them suppose the term implies too much to be given to a mere creature, and that of God only it may be said with propriety "holy and reverend is his name," Psalm cxi, 4.

REVERENCE, awful regard; an act of obeisance; a submissive and humble deportment. See LORD'S NAME TAKEN IN VAIN.

RIGHTEOUSNESS, justice, holiness. The *righteousness of God* is the absolute and essential perfections of his nature; sometimes it is put for his justice. The *righteousness of Christ* denotes not only his absolute perfections, but is taken for his perfect obedience to the law, and suffering the penalty thereof in our stead. The *righteousness of the law* is that obedience which the law requires. The *righteousness of faith* is the righteousness of Christ as received by faith. The saints have a threefold righteousness. 1. The righteousness of their persons, as in Christ, his merit being imputed to them, and they accepted on the account thereof, 2d Cor. v, 21. Eph. v, 27. Isaiah xlv, 24.—2. The righteousness of their principles being derived from, and formed according to the rule of right, Psalm cxix, 11.—3. The righteousness of their lives, produced by the sancti-

fying influence of the Holy Spirit, without which no man shall see the Lord, Heb. xii, 14. 1st Cor. vi, 11. See IMPUTATION, JUSTIFICATION, SANCTIFICATION; *Dickinson's Letters*, let. 12; *Witherspoon's Essay on Imputed Righteousness; Hervey's Theron and Aspasio; Dr. Owen on Justification*; *Watts's Works*, p. 532. vol. iii, oct. ed; *Jenks on Submission to the Righteousness of God.*

RITE, a solemn act of religion; an external ceremony. [See CEREMONY.] For the rites of the Jews, see *Lowman's Hebrew Ritual; Spencer de Heb. Leg.; Durell on the Mosaic Institution; Bishop Law's Theory of Religion*, p. 89, 6th ed.; *Godwin's Moses and Aaron; Edwards's Survey of all Religions*, vol. i, ch. 8.; *Jenning's Jewish Antiquities.*

RITUAL, a book directing the order and manner to be observed in performing divine service in a particular church, diocese, or the like.

ROGEREENS, so called from John Rogers, their chief leader. They appeared in New England about 1677. The principal distinguishing tenet of this denomination was, that worship performed the first day of the week was a species of idolatry which they ought to oppose. In consequence of this, they used a variety of measures to disturb those who were assembled for public worship on the Lord's day.

ROMISH CHURCH. See CHURCH, and POPERY.

ROSARY, a bunch or string of beads on which the Roman Catholics count their prayers.

ROSICRUCIANS, a name assumed by a sect or cabal of hermetical philosophers, who arose, as it has been said, or at least became first taken notice of, in Germany, in the beginning of the fourteenth century. They bound themselves together by a solemn secret, which they all swore inviolably to preserve; and obliged themselves, at their admission into the order, to a strict observance of certain established rules. They pretended to know all sciences, and chiefly medicine; whereof they published themselves the restorers. They pretended to be masters of abundance of important secrets, and, among others, that of the philosopher's stone; all which they affirmed to have received by tradition from the ancient Egyptians, Chaldeans, the Magi, and Gymnosophists. They have been distinguished by several names, accommodated to the several branches of their doctrine; because they pretend to protract the period of human life by means of certain nostrums, and even to restore youth. They were called *Immortales*, as they pretended to know all things. They have been called *Illuminati*; and, because they have made no appearance for several years, unless the sect of Illuminated which lately started up on the Continent derives its origin from them, they have been called the *Invisible Brothers.* Their society is frequently signed by the letters F.R.C., which some among them interpret *Fratres Roris Cocti*; it being pretended that the matter of the philosopher's stone is dew concocted, exalted, &c.

RUSSIAN CHURCH. See GREEK CHURCH.

S

SABBATARIANS, those who keep the seventh day as the sabbath. They are to be found principally, if not wholly, among the Baptists. They object to the reasons which are generally alleged for keeping the first day; and assert, that the change from the seventh to the first was effected by Constantine on his conversion to Christianity. The three following propositions contain a summary of their principles as to this article of the sabbath, by which they stand distinguished. 1. That God hath required the observation of the seventh, or last day of every week, to be observed by mankind universally for the weekly sabbath.—2. That this command of God is perpetually binding on man till time shall be no more.—And, 3. That this sacred rest of the seventh day sabbath is not (by Divine authority) changed from the seventh and last to the first day of the week, or that the scripture doth no where require the observation of any other day of the week for the weekly sabbath, but the seventh day only. They hold, in common with other Christians, the distinguishing doctrines of Christianity. There are two congregations of the Sabbatarians in London; one among the general Baptists, meeting in Mill Yard; the other among the particular Baptists, in Cripplegate. There are, also, a few to be found in different parts of the kingdom, and some it is said, in America. A tract, in support of this doctrine, was published by Mr. Cornthwaite, in 1740. See *Evans's Sketch of the Denominations of the Christian World;* and books under next article.

SABBATH, in the Hebrew language, signifies rest, and is the seventh day of the week: a day appointed for religious duties, and a total cessation from work, in commemoration of God's resting on the seventh day; and likewise in memorial of the redemption of the Israelites from Egyptian bondage.

Concerning the time when the sabbath was first instituted there have been different opinions. Some have maintained that the sanctification of the seventh day mentioned in Gen. ii, is only there spoken of δια προληψις, or by anticipation; and is to be understood of the sabbath afterwards enjoined in the wilderness; and that the historian, writing after it was instituted, there gives the *reason* of its institution; and this is supposed to be the case, as it is never mentioned during the patriarchal age. But against this sentiment it is urged, 1. That it cannot be easily supposed that the inspired penman would have mentioned the sanctification of the seventh day amongst the primæval transactions, if such sanctification had not taken place until 2500 years afterwards.—2. That, considering Adam was restored to favour through a Mediator, and a religious service instituted, which man was required to observe, in testimony not only of his dependance on the Creator, but also of his faith and hope in the promise,

it seems reasonable that an institution so grand and solemn, and so necessary to the observance of this service, should be then existent.—3. That it is no proof against its existence because it is not mentioned in the patriarchal age, no more than it is against its existence from Moses to the end of David's reign, which was near 440 years.—4. That the sabbath was mentioned as a well known solemnity before the promulgation of the law, Exodus xvi, 23. For the manner in which the Jews kept it, and the awful consequences of neglecting it, we refer the reader to the Old Testament, Lev. xxvi, 34, 35. Neh. xiii, 16, 18. Jer. xvii, 21. Ezek. xx, 16, 17. Numb. xv, 32 to 36.

Under the Christian dispensation the sabbath is altered from the seventh to the first day of the week. The arguments for the change are these: 1. As the seventh day was observed by the Jewish church in memory of the rest of God after the works of the creation, and their deliverance from Pharaoh's tyranny, so the first day of the week has *always* been observed by the Christian church in memory of Christ's resurrection.—2. Christ made repeated visits to his disciples on that day.—3. It is called the Lord's day, Rev. i, 10.—4. On this day the apostles were assembled, when the Holy Ghost came down so visibly upon them, to qualify them for the conversion of the world.—5. On this day we find St. Paul preaching at Troas, when the disciples came to break bread.—6. The directions the apostle gives to the Christians plainly allude to their religious assemblies on the first day.—7. Pliny bears witness of the first day of the week being kept as a festival, in honour of the resurrection of Christ; and the primitive Christians kept it in the most solemn manner.

These arguments, however, are not satisfactory to some, and it must be confessed that there is no law in the New Testament concerning the first day. However, I look upon it as not so much the precise time that is universally binding, as that one day out of seven is to be regarded. "As it is impossible," says Dr. Doddridge, "certainly to determine which is the seventh day from the creation; and as, in consequence of the spherical form of the earth, and the absurdity of the scheme which supposes it one great plain, the change of place will necessarily occasion some alteration in the time of the beginning and ending of any day in question, it being always at the same time, somewhere or other, sun-rising and sun-setting, noon and midnight, it seems very unreasonable to lay such a stress upon the particular day as some do. It seems abundantly sufficient that there be six days of labour and one of religious rest, which there will be upon the Christian and the Jewish scheme."

As the sabbath is of Divine institution, so it is to be kept holy unto the Lord. Numerous have been the days appointed by men for religious services; but these are not binding because of human institution. Not so the sabbath.

Hence the fourth commandment is ushered in with a peculiar emphasis—"*Remember* that thou keep holy the sabbath day." This institution is *wise as to its ends*: That God may be worshipped; man instructed; nations benefited; and families devoted to the service of God. It is *lasting as to its duration*. The abolition of it would be unreasonable; unscriptural, Exod. xxxi, 13; and every way disadvantageous to the body, to society, to the soul, and even to the brute creation. It is, however, awfully violated by visiting, feasting, indolence, buying and selling, working, worldly amusements, and travelling. "Look into the streets," says bishop Porteus, "on the Lord's day, and see whether they convey the idea of a *day* of rest. Do not our servants and our cattle seem to be almost as fully occupied on that day as on any other? And, as if this was not a sufficient infringement of their rights, we contrive, by needless entertainments at home, and needless journies abroad, which are often *by choice and inclination reserved* for this very day, to take up all the little remaining part of their leisure time. A sabbath day's journey was, among the Jews, a proverbial expression for a very short one; among us it can have no such meaning affixed to it. That day seems to be considered by too many as set apart, by divine and human authority, for the purpos not of *rest*, but of its direct opposite, the *labour* of *travelling*, thus adding one day more of torment to those generous but wretched animals whose services they hire; and who, being generally strained beyond their strength the other six days of the week, have of all creatures under heaven, the best and most equitable claim to suspension of labour on the seventh."

These are evils greatly to be lamented; they are an insult to God, an injury to ourselves, and an awful example to our servants, our children, and our friends. To sanctify this day, we should consider it, 1. A day of *rest*; not, indeed, to exclude works of mercy and charity, but a cessation from all labour and care.—2. As a day of *remembrance*; of creation, preservation, redemption.—3. As a day of *meditation* and *prayer*, in which we should cultivate communion with God, Rev. i, 10.—4. As a day of *public worship*, Acts xx, 7. John xx, 19.—5. As a day of *joy*, Is. lvi, 2. Ps. cxviii, 24.—6. As a day of *praise*, Ps. cxvi, 12 to 14.—7. As a day of *anticipation*; looking forward to that holy, happy, and eternal sabbath, that remains for the people of God.

See *Chandler's two Sermons on the Sabbath; Wright on the Sabbath*; *Watts's Hol. of Times and Places; Orton's six Disc. on the Lord's Day; Kennicott's Ser. and Dial. on the Sabbath · Bp. Porteus's Sermons*, ser. 9, vol. i; *Watts's Ser.*, ser. 57, vol. i; *S. Palmer's Apology for the Christian Sabbath; Kennicot on the Oblations of Cain and Abel*, p. 184, 185.

SABELLIANS, a sect in the third century that embraced the opinions of Sabellius, a philosopher of Egypt, who openly taught that there is but one person in the Godhead.

The Sabellians maintained that the Word and the Holy Spirit are only virtues, emanations, or functions of the Deity; and held that he who is in heaven is the Father of all things; that he descended into the Virgin, became a child, and was born of her as a son; and that having accomplished the mystery of our salvation, he diffused himself on the apostles in tongues of fire, and was then denominated the *Holy Ghost*. This they explained by resembling God to the sun; the illuminated virtue or quality of which was the Word, and its warming virtue the Holy Spirit. The Word, they taught, was darted, like a divine ray, to accomplish the work of redemption; and that, being reascended to heaven, the influences of the Father were communicated after a like manner to the apostles.

SACOPHORI, a denomination in the fourth century, so called, because they always went clothed in sackcloth, and affected a great deal of austerity and penance.

SACRAMENT is derived from the Latin word *sacramentum*, which signifies an oath, particularly the oath taken by soldiers to be true to their country and general.—The word was adopted by the writers of the Latin church, to denote those ordinances of religion by which Christians came under an obligation of obedience to God, and which obligation, they supposed, was equally sacred with that of an oath. [See Vow.] Of sacraments, in this sense of the word, Protestant churches admit of but two; and it is not easy to conceive how a greater number can be made out from scripture, if the definition of a sacrament be just which is given by the church of England. By that church, the meaning of the word sacrament is declared to be "an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof."—According to this definition, baptism and the Lord's supper are certainly sacraments, for each consists of an outward and visible sign of what is believed to be an inward and spiritual grace: both were ordained by Christ himself, and in the reception of each does the Christian solemnly devote himself to the service of his Divine Master. [See Baptism, and Lord's Supper.] The Romanists, however, add to this number *confirmation*, *penance*, *extreme unction*, *ordination*, and *marriage*, holding in all seven sacraments. [See Popery.] Numerous, however, as the sacraments of the Romish church are, a sect of Christians sprung up in England, early in the last century, who increased their number. The founder of this sect was a Dr. Deacon. According to these men, every *rite*, and every *phrase*, in the book called the *Apostolical Constitutions*, were certainly in use among the apostles themselves. Still, however, they make a distinction between the greater and the lesser sacraments. The greater sacraments are only two, baptism and the Lord's supper. The lesser are no fewer than ten, viz. five belong-

ing to baptism, *exorcism*, *anointing with oil*, *the white garment*, *a taste of milk and honey*, and *anointing with chrism* or *ointment*. The other five are, *the sign of the cross*, *imposition of hands*, *unction of the sick*, *holy orders*, *and matrimony*. This sect, however, if not extinguished, is supposed to be in its last wane. Its founder published, in 1748, his full, true, and comprehensive view of Christianity, in two catechisms, octavo.

SACRAMENTARIANS, a general name given for all such as have held erroneous opinions respecting the Lord's supper. The term is chiefly applied among Catholics, by way of reproach to the Lutherans, Calvinists, and other Protestants.

SACRIFICE, an offering made to God on an altar, by means of a regular minister; as an acknowledgment of his power, and a payment of homage. Sacrifices (though the term is sometimes used to comprehend all the offerings made to God, or in any way devoted to his service and honour) differ from mere oblations in this, that in a sacrifice there is a real destruction or change of the thing offered; whereas an oblation is only a simple offering or gift, without any such change at all: thus, all sorts of tithes, and first fruits, and whatever of men's worldly substance is consecrated to God for the support of his worship and the maintenance of his ministers, are offerings, or oblations; and these, under the Jewish law, were either of living creatures, or other things: but sacrifices, in the more peculiar sense of the term, were either wholly or in part consumed by fire. They have, by divines, been divided into bloody and unbloody. Bloody sacrifices were made of living creatures; unbloody, of the fruits of the earth. They have also been divided into *expiatory*, *impetratory*, and *eucharistical*. The first kind were offered to obtain of God the forgiveness of sins; the second, to procure some favour; and the third, to express thankfulness for favours already received. Under one or other of these heads may all sacrifices be arranged, though we are told that the Egyptians had six hundred and sixty-six different kinds; a number surpassing all credibility. Various have been the opinions of the learned concerning the origin of sacrifices. Some suppose that they had their origin in superstition, and were merely the inventions of men; others, that they originated in the natural sentiments of the human heart; others imagine that God, in order to prevent their being offered to idols, introduced them into his service, though he did not approve of them as good in themselves, or as proper rites of worship. "But that animal sacrifices," says a learned author, "were not instituted by man, seems extremely evident from the acknowledged *universality* of the practice; from the wonderful *sameness* of the manner in which the whole world offered the sacrifices; and from the *expiation* which was constantly supposed to be affected by them.

"Now human reason, even among the most strenuous opponents of the divine institutions, is allowed to be incapable of pointing out

the least natural fitness or congruity between blood and atonement; between killing of God's creatures and the receiving a pardon for the violation of God's laws. This consequence of sacrifices, when properly offered, was the invariable opinion of the Heathens, but not the whole of their opinion in this matter; for they had also a traditionary belief among them, that these animal sacrifices were not only expiations, but vicarious commutations and substituted satisfactions; and they called the animals so offered [their αντιψυχα] the ransoms of their souls.

"But if these notions are so remote from, nay, so contrary to, any lesson that nature teaches, as they confessedly are, how came the whole world to practise the rites founded upon them? It is certain that the wisest Heathens, Pythagoras, Plato, Porphyry, and others, slighted the religion of such sacrifices, and wondered how an institution so dismal (as it appeared to them), and so big with absurdity, could diffuse itself through the world.—An advocate for the sufficiency of reason [Tindall] supposes the absurdity prevailed by degrees; and the priests, who shared with their gods, and reserved the best bits for themselves, had the chief hand in this gainful superstition. But, it may well be asked, who were the priests in the days of Cain and Abel? Or, what gain could this superstition be to them, when the one gave away his fruits, and the other his animal sacrifice, without being at liberty to taste the least part of it? And it is worth remarking that what this author wittily calls the *best bits*, and appropriates to the priests, appear to have been the skin of the burnt offering among the Jews, and the skin and feet among the Heathens."

Dr. *Spencer* observes [De Leg. Heb., lib. iii, § 2], that "sacrifices were looked upon as *gifts*, and that the general opinion was, that gifts would have the same effect with God as with man; would appease wrath, conciliate favour with the Deity, and testify the gratitude and affection of the sacrificer; and that from this principle proceeded expiatory, precatory, and eucharistical offerings. This is all that is pretended from natural light to countenance this practice. But, how well soever the comparison may be thought to hold between sacrifices and gifts, yet the opinion that sacrifices would prevail with God must proceed from an observation that gifts had prevailed with men; an observation this which Cain and Abel had little opportunity of making. And if the coats of skin which God directed Adam to make were the remains of sacrifices, sure Adam could not sacrifice from this observation, when there were no subjects in the world upon which he could make these observations." [Kennicott's second Dissert. on the offerings of Cain and Abel, p. 201, &c.]

But the grand objection to the divine origin of sacrifices is drawn from the scriptures themselves, particularly the following [Jer. vii, 22, 23]: "I spake not to your fathers, nor commanded them, at

the time that I brought them out of Egypt, concerning the matters of burnt offerings or sacrifices; but only this very thing commanded I them, saying, *Obey my voice, and I will be your God, and ye shall be my people.*" The ingenious writer above referred to accounts for this passage [p. 153 and 220] by referring to the transaction at Marah [Exod. xv, 23, 26], at which time God spake nothing concerning sacrifices: it certainly cannot be intended to contradict the whole book of Leviticus, which is full of such appointments. Another learned author, to account for the above, and other similar passages, observes, "The Jews were diligent in performing the external services of religion; in offering prayers, incense, sacrifices, oblations: but these prayers were not offered with faith; and their oblations were made more frequently to their idols than to the God of their fathers. The Hebrew idiom excludes with a general negative, in a comparative sense, one of two objects opposed to one another, thus: 'I will have mercy, and not sacrifice.' [Hosea vi, 6] 'For I spake *not* to your fathers, *nor* commanded them, concerning burnt offerings or sacrifices; but this thing I commanded them, saying, *Obey my voice.*'" [Lowth in Is. xliii, 23, 24.] The ingenious Dr. Doddridge remarks, that, according to the genius of the Hebrew language, one thing seems to be forbidden, and another commanded, when the meaning only is, that the latter is greatly to be preferred to the former. The text before us is a remarkable instance of this; as likewise Joel ii, 13. Matt. vi, 19, 20. John vi, 27. Luke xii, 4, 5. and Col. iii, 2. And it is evident that Gen. xlv, 8. Exod. xvi, 8. John v, 30. John vii, 19. and many other passages, are to be expounded in the same comparative sense. [Paraph. on the New Test., sect. 4.] So that the whole may be resolved into the apothegm of the wise man [Prov. xxi, 3]: "To do justice and judgment is more acceptable to the Lord than sacrifice." See *Kennicott*, above referred to; *Edwards's History of Redemption*, p. 7., *note*; *Outram de Sacrificiis*; *Warburton's Divine Leg.*, b. 9. c. 2; *Bishop Law's Theory of Rel.*, p. 50 to 54; *Jennings's Jewish Antiq.*, vol. i, p. 26, 28; *Fleury's Manners of the Israelites*, part iv, ch. 4.

SACRILEGE, the crime of profaning sacred things, or things devoted to God. The ancient church distinguished several sorts of sacrilege. The first was the diverting things appropriated to sacred purposes to other uses.—2. Robbing the graves, or defacing and spoiling the monuments of the dead.—3. Those were considered as sacrilegious persons who delivered up their Bibles and the sacred utensils of the church to the Pagans, in the time of the Dioclesian persecution.—4. Profaning the sacraments, churches, altars, &c.—5. Molesting or hindering a clergyman in the performance of his office.—6. Depriving men of the use of the scriptures or the sacraments, particularly the cup in the eucharist. The Romish casuists acknowledge all these but the last.

SADDUCEES, a famous sect among the Jews; so called, it is said, from their founder, Sadoc. It began in the time of Antigonus, of Socho, president of the Sanhedrim at Jerusalem, and teacher of the law in the principal divinity school of that city. Antigonus having often, in his lectures, inculcated to his scholars that they ought not to serve God in a servile manner, but only out of filial love and fear, two of his scholars, Sadoc and Baithus, thence inferred that there were no rewards at all after this life; and, therefore, separating from the school of their master, they thought there was no resurrection nor future state, neither angel nor spirit, Matt. xxii, 23. Acts xxiii, 8. They seem to agree greatly with the Epicureans; differing, however, in this, that, though they denied a future state, yet they allowed the power of God to create the world; whereas the followers of Epicurus denied it. It is said, also, that they rejected the Bible, except the Pentateuch; denied predestination; and taught, that God had made man absolute master of all his actions, without assistance to good, or restraint from evil.

SAINT, a person eminent for godliness. The word is generally applied by us to the apostles and other holy persons mentioned in the scripture: but the Romanists make its application much more extensive; as, according to them, all who are canonized are made saints of a high degree. See CANONIZATION.

SALVATION means the safety or preservation of any thing that has been or is in danger; but it is more particularly used by us to denote our deliverance from sin and hell, and the final enjoyment of God in a future state, through the mediation of Jesus Christ. See articles ATONEMENT, PROPITIATION, RECONCILIATION, REDEMPTION, and SANCTIFICATION.

SAMARITANS, an ancient sect among the Jews, whose origin was in the time of king Rehoboam, under whose reign the people of Israel were divided into two distinct kingdoms, that of Judah and that of Israel. The capital of the kingdom of Israel was Samaria, whence the Israelites took the name of Samaritans. Shalmaneser, king of Assyria, having besieged and taken Samaria, carried away all the people captives into the remotest parts of his dominions, and filled their place with Babylonians, Cutheans, and other idolaters. These, finding that they were exposed to wild beasts, desired that an Israelitish priest might be sent among them, to instruct them in the ancient religion and customs of the land they inhabited. This being granted them, they were delivered from the plague of wild beasts, and embraced the law of Moses, with which they mixed a great part of their ancient idolatry. Upon the return of the Jews from the Babylonish captivity, it appears that they had entirely quitted the worship of their idols. But though they were united in religion, they were not so in affection with the Jews; for they employed various calumnies and stratagems to hin-

der their rebuilding the temple of Jerusalem; and, when they could not prevail, they erected a temple on Mount Gerizim, in opposition to that of Jerusalem. [See 2d Kings xvii. Ezra iv, v, vi.] The Samaritans at present are few in number, but pretend to great strictness in their observation of the law of Moses. They are said to be scattered; some at Damascus, some at Gaza, and some at Grand Cairo, in Egypt.

SAMARITAN PENTATEUCH, the collection of the five books of Moses, written in Samaritan or Phœnician characters; and, according to some, the ancient Hebrew characters which were in use before the captivity of Babylon. This Pentateuch was unknown in Europe till the seventeenth century, though quoted by Eusebius, Jerome, &c. Archbishop Usher was the first, or at least among the first, who procured it out of the East, to the number of five or six copies. Pietro della Valle purchased a very neat copy at Damascus, in 1616, for M. de Sansi, then ambassador of France at Constantinople, and afterwards bishop of St. Malo. This book was presented to the fathers of the Oratory of St. Honoré, where perhaps it is still preserved; and from which father Morinus, in 1632, printed the first Samaritan Pentateuch, which stands in Le Jay's Polyglot, but more correctly in Walton's from three Samaritan manuscripts which belonged to Usher. The generality of divines hold, that the Samaritan Pentateuch, and that of the Jews, are one and the same work, written in the same language, only in different characters; and that the difference between the two texts is owing to the inadvertency and inaccuracy of transcribers, or to the affectation of the Samaritans, by interpolating what might promote their interests and pretensions; that the two copies were originally the very same, and that the additions were afterwards inserted. And in this respect the Pentateuch of the Jews must be allowed the preference to that of the Samaritans; whereas others prefer the Samaritan, as an original, preserved in the same character and the same condition in which Moses left it. The variations, additions, and transpositions which are found in the Samaritan Pentateuch, are carefully collected by Hottinger, and may be seen on confronting the two texts in the last volume of the English Polyglot, or by inspecting Kennicott's edition of the Hebrew Bible, where the various readings are inserted. Some of these interpolations serve to illustrate the text; others are a kind of paraphrase, expressing at length what was only hinted at in the original; and others, again, such as favour their pretensions against the Jews; namely, the putting Gerizim for Ebal. Besides the Pentateuch in Phœnician characters, there is another in the language which was spoken at the time that Manasseh, first high priest of the temple of Gerizim, and son-in-law of Sanballat, governor of Samaria, under the king of Persia, took shelter among the Samaritans. The language of this last is a mixture of Chaldee, Syriac, and

Phœnician. It is called the Samaritan version, executed in favour of those who did not understand pure Hebrew; and is a literal translation, expressing the text word for word.

SANCTIFICATION, that work of God's grace by which we are renewed after the image of God, set apart for his service, and enabled to die unto sin and live unto righteousness. It must be carefully considered in a twofold light. 1. As an inestimable privilege granted us from God, 1st Thess. v, 23.—And, 2. As an all-comprehensive duty required of us by his holy word, 1st Thess. iv, 3. It is distinguished from justification thus: Justification changeth our state in law before God as a Judge; sanctification changeth our heart and life before him as our Father. Justification precedes, and sanctification follows, as the fruit and evidence of it. The surety-righteousness of Christ imputed is our justifying righteousness; but the grace of God implanted is the matter of our sanctification. Justification is an act done at once; sanctification is a work which is gradual. Justification removes the guilt of sin; sanctification the power of it. Justification delivers us from the avenging wrath of God; sanctification conforms us to his image. Yet justification and sanctification are inseparably connected in the purpose of God, Rom. viii, 28 to 30; in the covenant of grace, Heb. viii, 10; in the doctrines and promises of the Gospel, Acts v, 31; and in the experience of all true believers, 1st Cor. vi, 11. Sanctification is, 1. A *divine* work, and not to be begun or carried on by the power of man, Tit. iii, 5.—2. A *progressive* work, and not perfected at once, Prov. iv, 18.—3. An *internal* work, not consisting in external profession or bare morality, Psalm li, 6.—4. A *necessary* work; necessary as to the evidence of our state, the honour of our characters, the usefulness of our lives, the happiness of our minds, and the eternal enjoyment of God's presence in a future world, John iii, 3. Heb. xii, 14. Sanctification evidences itself by, 1. A holy reverence, Nehem. v, 15.—2. Earnest regard, Lam. iii, 24.—3. Patient submission, Ps. xxxix, 9. Hence Abp. Usher said of it, "Sanctification is nothing less than for a man to be brought to an entire resignation of his will to the will of God, and to live in the offering up of his soul continually in the flames of love, and as a whole burnt-offering to Christ."—4. Increasing hatred to sin, Ps. cxix, 133.—5. Communion with God, Isaiah xxvi, 8.—6. Delight in his word and ordinance, Ps. xxvii, 4.—7. Humility, Job xlii, 5, 6.—8. Prayer, Ps. cix, 4.—9. Holy confidence, Ps. xxvii, 1.—10. Praise, Ps. ciii, 1.—11. Uniform obedience, John xv, 8. See *Marshall on Sanctification; Dr. Owen on the Holy Spirit*; *Witsii Œconomia*, lib. iii, c. 12; *Brown's Nat. and Rev. Theology*, p. 447; *Hawis's Sermons*, ser. 11, 12, 13; *Scougal's Works*.

SCANDEMANIANS, a sect that originated in Scotland about the year 1728; where it is, at this time, distinguished by the name of Glassites, after its founder, Mr.

John Glas, who was a minister of the established church in that kingdom; but being charged with a design of subverting the national covenant, and sapping the foundation of all national establishments, by maintaining that *the kingdom of Christ is not of this world*, was expelled from the synod by the church of Scotland. His sentiments are fully explained in a tract, published at that time, entitled, "The Testimony of the King of Martyrs," and preserved in the first volume of his works. In consequence of Mr. Glas's expulsion, his adherents formed themselves into churches, conformable, in their institution and discipline, to what they apprehended to be the plan of the first churches recorded in the New Testament. Soon after the year 1755, Mr. Robert Sandeman, an elder in one of these churches in Scotland, published a series of letters addressed to Mr. Hervey, occasioned by his Theron and Aspasio, in which he endeavours to shew that *his* notion of faith is contradictory to the scripture account of it, and could only serve to lead men, professedly holding the doctrines called Calvinistic, to establish their own righteousness upon their frames, feelings, and acts of faith. In these letters Mr. Sandeman attempts to prove that justifying faith is no more than a simple belief of the truth, or the divine testimony passively received by the understanding; and that this divine testimony carries in itself sufficient ground of hope to every one who believes it, without any thing wrought in us, or done by us, to give it a particular direction to ourselves.

Some of the popular preachers, as they were called, had taught that it was of the essence of faith to believe that Christ is ours; but Mr. Sandeman contended, that that which is believed in true faith is *the truth*, and what would have been the truth, though we had never believed it. They dealt largely in calls and invitations to repent and believe in Christ, in order to forgiveness; but he rejects the whole of them, maintaining that the Gospel contained no offer but that of evidence, and that it was merely a *record* or *testimony* to be credited. They had taught that though acceptance with God, which included the forgiveness of sins, was merely on account of the imputed righteousness of Christ, yet that none was accepted of God, nor forgiven, till he repented of his sin, and received Christ as the only Saviour: but he insists that there is acceptance with God through Christ for sinners, while such, or before "any act, exercise, or exertion of their minds whatsoever;" consequently before repentance: and that "a passive belief of this quiets the guilty conscience, begets hope, and so lays the foundation for love." It is by this passive belief of the truth that we, according to Mr. Sandeman, are justified, and that boasting is excluded. If any act, exercise, or exertion of the mind, were necessary to our being accepted of God, he conceives there would be whereof to glory; and justification

by faith could not be opposed, as it is in Rom. iv, 4, 5. to justification by works.

The authors to whom Mr. Sandeman refers, under the title of "popular preachers," are Flavel, Boston, Guthrie, the Erskines, &c. whom he has treated with acrimony and contempt. "I would be far," says he, "from refusing even to the popular preachers themselves what they so much grudge to others,—the benefit of the one instance of a hardened sinner finding mercy at last; for I know of no sinners more hardened, none greater destroyers of mankind, than they." There have not been wanting writers, however, who have vindicated these ministers from his invectives, and have endeavoured to shew that Mr. Sandeman's notion of faith, by excluding all exercise or concurrence of the will with the Gospel way of salvation, confounds the faith of devils with that of Christians, and so is calculated to deceive the souls of men. It has also been observed, that though Mr. Sandeman admits of the acts of faith and love as fruits of believing the truth, yet, "all his godliness consisting (as he acknowledges to Mr. Pike) *in love to that which first relieved him*," it amounts to nothing but self-love. And as self-love is a stranger to all those strong affections expressed in the 119th Psalm towards the law of God, he cannot admit of them as the language of a good man, but applies the whole psalm to Christ, though the person speaking acknowledges that "before he was afflicted he went astray." Others have thought, that from the same principle it were easy to account for the bitterness, pride, and contempt, which distinguish the system; for self-love, say they, is consistent with the greatest aversion to all beings, divine or human, excepting so far as they become subservient to us.

The chief opinion and practices in which this sect differs from other Christians, are, their weekly administration of the Lord's supper; their love feasts, of which every member is not only allowed but required to partake, and which consist of their dining together at each other's houses in the interval between the morning and afternoon service. Their kiss of charity used on this occasion at the admission of a new member, and at other times when they deem it necessary and proper; their weekly collection before the Lord's supper for the support of the poor, and defraying other expences; mutual exhortation; abstinence from blood and things strangled; washing each other's feet, when, as a deed of mercy, it might be an expression of love, the precept concerning which, as well as other precepts, they understand literally; community of goods, so far as that every one is to consider all that he has in his possession and power liable to the calls of the poor and the church; and the unlawfulness of laying up treasures upon earth, by setting them apart for any distant, future, and uncertain use. They allow of public and private diversions, so far as

they are not connected with circumstances really sinful; but, apprehending a lot to be sacred, disapprove of lotteries, playing at cards, dice, &c.

They maintain a plurality of elders, pastors, or bishops, in each church; and the necessity of the presence of two elders in every act of discipline, and at the administration of the Lord's supper.

In the choice of these elders, want of learning and engagement in trade are no sufficient objection, if qualified according to the instructions given to Timothy and Titus; but second marriages disqualify for the office; and they are ordained by prayer and fasting, imposition of hands, and giving the right hand of fellowship.

In their discipline they are strict and severe, and think themselves obliged to separate from the communion and worship of all such religious societies as appear to them not to profess the simple truth for their only ground of hope, and who do not walk in obedience to it. We shall only add, that in every transaction they esteem unanimity to be absolutely necessary. *Glas's Testimony of the King of Martyrs; Sandeman's Letters on Theron and Aspasio*, letter 11; *Backus's Discourse on Faith and its Influence*, p. 7-30; *Adams's View of Religions; Bellamy's Nature and Glory of the Gospel*, London edit., notes, p. 65-125.

SANHEDRIM, a council or assembly of persons sitting together; the name whereby the Jews called the great council of the nation, assembled in an apartment of the temple of Jerusalem, to determine the most important affairs both of church and state.

SARABAITES, wandering fanatics, or rather impostors, of the fourth century, who, instead of procuring a subsistence by honest industry, travelled through various cities and provinces, and gained a maintenance by fictitious miracles, by selling relics to the multitude, and other frauds of a like nature.

SATAN is an Hebrew word, and signifies an adversary, or enemy, and is commonly applied in scripture to the devil, or the chief of the fallen angels. "By collecting the passages," says Cruden, "where satan, or the devil, is mentioned, it may be observed, that he fell from heaven with all his company; that God cast him down from thence for the punishment of his pride; that, by his envy and malice, sin, death, and all other evils, came into the world; that, by the permission of God, he exercises a sort of government in the world over his subordinates, over apostate angels like himself; that God makes use of him to prove good men, and chastise bad ones; that he is a lying spirit in the mouth of false prophets, seducers, and heretics; that it is he, or some of his, that torment or possess men; that inspire them with evil designs, as he did David, when he suggested to him to number his people; to Judas, to betray his Lord and Master; and to Ananias and Sapphira, to conceal the price of their field. That he roves full of rage like a roaring lion, to tempt, to betray, to destroy, and to involve us in guilt and wickedness; that his power and malice

are restrained within certain limits, and controlled by the will of God. In a word, that he is an enemy to God and man, and uses his utmost endeavours to rob God of his glory, and men of their souls." See articles ANGEL, DEVIL; *Gilpin on Temptations; Brooks on Satan's Devices; Bishop Porteus's Sermons*, vol. ii, p. 63; *Burgh's Crito*, vol. i, ess. 3; vol. ii, ess. 4; *Howe's Works*, vol. ii, p. 360; *Gurnall's Christian Armour*.

SATANIANS, a branch of the Messalians, who appeared about the year 390. It is said, among other things, that they believed the devil to be extremely powerful, and that it was much wiser to respect and adore than to curse him.

SATISFACTION, in general, signifies the act of giving complete or perfect pleasure. In the Christian system it denotes that which Christ did and suffered in order to satisfy Divine justice, to secure the honours of the divine government, and thereby make an atonement for the sins of his people. See ATONEMENT, and PROPITIATION. Also *Dr. Owen on the Satisfaction of Christ; Gill's Body of Div., article Satisfaction; Stillingfleet on Satisfaction; Watts's Redeemer and Sanctifier*, p. 28, 32.

SATURNIANS, a denomination which arose about the year 115. They derived their name from Saturnius of Antioch, one of the principal Gnostic chiefs. He held the doctrine of two principles, whence proceeded all things; the one, a wise and benevolent Deity; and the other, *matter*, a principle essentially evil, and which he supposed acted under the superintendence of a certain intelligence of a malignant nature.

The world and its inhabitants were, according to the system of Saturnius, created by seven angels, which presided over the seven planets. This work was carried on without the knowledge of the benevolent Deity, and in opposition to the will of the material principle. The former, however, beheld it with approbation, and honoured it with several marks of his beneficence. He endowed with rational souls the being who inhabited this new system, to whom their creators had imparted nothing more than the animal life; and, having divided the world into seven parts, he distributed them among the seven angelic architects, one of whom was the God of the Jews, and reserved to himself the supreme empire over all. To these creatures, whom the benevolent principle had endowed with reasonable souls, and with dispositions that led to goodness and virtue, the evil being, to maintain his empire, added another kind, whom he formed of a wicked and malignant character: and hence the differences we see among men. When the creatures of the world fell from their allegiance to the supreme Deity, God sent from heaven into our globe a restorer of order, whose name was Christ. This Divine Conqueror came clothed with a corporeal appearance, but not with a real body. He came to destroy the empire of the material principle, and to point out to virtuous souls the way by which they must return to God. This way is beset with difficulties

and sufferings, since those souls who propose returning to the Supreme Being must abstain from wine, flesh, wedlock, and, in short, from every thing that tends to sensual gratification or even bodily refreshment. See GNOSTICS.

SAVIOUR, a person who delivers from danger and misery. Thus Jesus Christ is called the Saviour, as he delivers us from the greatest evils, and brings us into the possession of the greatest good. See JESUS CHRIST, LIBERTY, PROPITIATION, REDEMPTION.

Order of St. Saviour, a religious order of the Romish church, founded by St. Bridget, about the year 1345; and so called from its being pretended that our Saviour himself declared its constitution and rules to the foundress.

SAVOY CONFERENCE, a conference held at the Savoy, in 1661, between the episcopal divines and the Presbyterians, in order to review the book of Common Prayer; but which was carried on the side of the Episcopalians. See *Neal's Hist. of the Puritans*, vol. ii, p. 601, quarto edit.; or *Introduct. to Palmer's Nonconformists' Memorial.*

SAVOY CONFESSION of FAITH, a declaration of the faith and order of the Independents, agreed upon by their elders and messengers in their meeting at the Savoy, in the year 1658. This was reprinted in the year 1729. See *Neal's Hist. of the Puritans*, vol. ii, p. 507, quarto edit.

SCEPTIC, σκεπτικος, from σκεπτομαι, "I consider, look about, or celebrate," properly signifies considerative and inquisitive; or one who is always weighing reasons on one side and the other, without ever deciding between them.—The word is applied to an ancient sect of philosophers founded by Pyrrho, who denied the real existence of all qualities in bodies, except those which are essential to primary atoms; and referred every thing else to the perceptions of the mind produced by external objects; in other words, to appearance and opinion. In modern times the word has been applied to Deists, or those who doubt of the truth and authenticity of the sacred scriptures. One of the greatest sceptics in later times was Hume: he endeavoured to introduce doubts into every branch of physics, metaphysics, history, ethics, and theology. He has been confuted, however, by the doctors Reid, Campbell, Gregory and Beattie. See INFIDELITY.

SCHEWENKFELDIANS, a denomination in the sixteenth century; so called from one Gasper Schewenkfeldt, a Silesian knight. He differed from Luther in the three following points. The *first* of these points related to the doctrine concerning the eucharist. Schewenkfeldt inverted the following words of Christ, *This is my body:* and insisted on their being thus understood, *My body is this*, i. e. such as this bread which is broken and consumed; a true and real food, which nourisheth, satisfieth, and delighteth the soul. *My blood is this*, i. e. such its effects, as the wine which strengthens and refresheth the heart. *Secondly*, He denied that the *eternal* word which is committed to writing in the holy scriptures was

endowed with the power of healing, illuminating, and renewing the mind; and he ascribed this power to the *internal* word, which, according to his notion, was Christ himself. *Thirdly*, He would not allow Christ's human nature, in its exalted state, to be called a creature, or a created substance, as such a denomination appeared to him infinitely below its majestic dignity; united as it is in that glorious state with the Divine essence.

SCHISM, from σχισμα, a rent, clift, fissure: in its general acceptation it signifies division or separation; but is chiefly used in speaking of separations happening from diversity of opinions among people of the same religion and faith. All separations, however, must not properly speaking be considered as schisms.

Schism, says Mr. Arch. Hall, is, properly a division among those who stand in one connexion of fellowship: but where the difference is carried so far, that the parties concerned entirely break up all communion one with another, and go into distinct connexions for obtaining the general ends of that religious fellowship which they once did, but now do not carry on and pursue with united endeavours, as one church joined in the bonds of individual society; where this is the case, it is undeniable there is something very different from schism: it is no longer a schism in, but a separation from, the body.—Dr. Campbell supposes that the word schism in scripture does not always signify open separation, but that men may be guilty of schism by such an alienation of affection from their brethren as violates the internal union subsisting in the hearts of Christians, though there be no error in doctrine, nor separation from communion. See 1st Cor. iii, 3, 4. 1st Cor. xii, 24 to 26.

The great schism of the West is that which happened in the times of Clement VII and Urban VI, which divided the church for forty or fifty years, and was at length ended by the election of Martin V, at the council of Constance.

The Romanists number thirty-four schisms in their church: they bestow the name *English schism* on the reformation of religion in this kingdom. Those of the church of England apply the term schism to the separation of the Presbyterians, Independents, Anabaptists, and Methodists.

"The sin of *schism*," says the learned Blackstone, "as such, is by no means the object of temporal coercion and punishment.—If, through weakness of intellect, through misdirected piety, through perverseness and acerbity of temper, or through a prospect of secular advantage in herding with a party, men quarrel with the ecclesiastical establishment, the civil magistrate has nothing to do with it; unless their tenets and practice are such as threaten ruin or disturbance to the state. All persecution for diversity of opinions, however ridiculous and absurd they may be, is contrary to every principle of sound policy and civil freedom. The names and subordination of the clergy, the posture of devotion, the materials and

colour of a minister's garment, the joining in a known or unknown form of prayer, and other matters of the same kind, must be left to the option of every man's private judgment." See *King on the Primitive Church*, p. 152; *Hales* and *Henry on Schism; Dr. Campbell's Prel. Dis. to the Gospels*, part 3; *Haweis's Append. to the first Vol. of his Church History; Archibald Hall's View of a Gospel Church; Dr. Owen's View of the Nature of Schism.*

SCHISM BILL. See conclusion of the article NONCONFORMIST.

SCHOLASTIC DIVINITY is that part or species of divinity which clears and discusses questions by reason and argument; in which sense it stands, in some measure, opposed to *positive* divinity, which is founded on the authority of fathers, councils, &c. The school divinity is now fallen into contempt, and is scarcely regarded any where but in some of the universities, where they are still by their charters obliged to teach it.

SCHOOLMEN, a sect of men, in the twelfth, thirteenth, and fourteenth centuries, who framed a new sort of divinity, called Scholastic Theology. [See last article.] Their divinity was founded upon and confirmed by the philosophy of Aristotle, and lay, says Dr. Gill, in contentions and litigious disputations, in thorny questions and subtle distinctions. Their whole scheme was chiefly directed to support Antichristianism; so that by their means Popish darkness was the more increased, and Christian divinity almost banished out of the world.

"Considering them as to their metaphysical researches," says an anonymous but excellent writer, "they fatigued their readers in the pursuit of endless abstractions and distinctions; and their design seems rather to have been accurately to arrange and define the objects of thought than to explore the mental faculties themselves. The nature of particular and universal ideas, time, space, infinity, together with the mode of existence to be ascribed to the Supreme Being, chiefly engaged the attention of the mightiest minds in the middle ages. Acute in the highest degree, and endued with a wonderful patience of thinking, they yet, by a mistaken direction of their powers, wasted themselves in endless logomachies, and displayed more of a teazing subtlety than of philosophical depth. They chose rather to strike into the dark and intricate by-paths of metaphysical science than to pursue a career of useful discovery; and as their disquisitions were neither adorned by taste, nor reared on a basis of extensive knowledge, they gradually fell into neglect, when juster views in philosophy made their appearance. Still they will remain a mighty monument of the utmost of which the mind of man can accomplish in the field of abstraction. If the metaphysician does not find in the schoolmen the materials of his work, he will perceive the study of their writings to be of excellent benefit in sharpening his tools. They will aid his acuteness, though they may fail to enlarge his knowledge."

Some of the most famous were, Damascene Lanfranc, P. Lom-

bard, Alex. Hales, Bonaventure, Thomas Aquinas, Duns Scotus, and Durandus. *Gill's Body of Div., Preface; Eclectic Rev. for Dec.* 1805; *H. Moore's Hints to a Young Princess*, vol. ii, p. 267-8.

SCORNER, one who treats any person or thing with contempt: "He deems," says Mr. Scott, "his own understanding equal to the discovery, investigation, and even comprehension, of every subject: he therefore rejects as false whatever he cannot account for; what he finds contrary to his preconceived sentiments, and what is out of the reach of his reason; and, indeed, all that tends to condemn his conduct, or expose his folly."

SCOTISTS, a sect of school divines and philosophers; thus called from their founder, J. Duns Scotus, a Scottish cordelier, who maintained the immaculate conception of the Virgin, or that she was born without original sin, in opposition to Thomas Aquinas and the Thomists.

SCRIBE. This word has different significations in scripture. 1. A clerk, or writer, or secretary, 2d Sam. viii, 17.—2. A commissary, or muster master of the army, 2d Chron. xxvi, 11. 2d Kings xxv, 19.—3. A man of learning, a doctor of the law, 1st Chron. xxvii, 32.

SCRIPTURE is a word derived from the Latin *scriptura*, and in its original sense is of the same import with *writing*, signifying "any thing written." It is, however, commonly used to denote the writings of the Old and New Testaments, which are called sometimes *the scriptures*, sometimes *the sacred* or *holy scriptures*, and sometimes *canonical scripture*. These books are called the scriptures by way of eminence, as they are the most important of all writings.—They are said to be holy or sacred on account of the sacred doctrines which they teach; and they are termed canonical, because, when their number and authenticity were ascertained, their names were inserted in ecclesiastical canons, to distinguish them from other books, which, being of no authority, were kept out of sight, and therefore styled *apocryphal*. See APOCRYPHA.

Among other arguments for the divine authority of the scriptures, the following may be considered as worthy of our attention:

"1. The sacred penmen, the prophets and apostles, were holy, excellent men, and *would* not—artless, illiterate men, and therefore *could* not, lay the horrible scheme of deluding mankind. The hope of gain did not influence them, for they were self-denying men, that left all to follow a Master who *had not where to lay his head*; and whose grand initiating maxim was, *Except a man forsake all that he hath, he cannot be my disciple.*—They were so disinterested, that they secured nothing on earth but hunger and nakedness, stocks and prisons, racks and tortures; which, indeed, was all that they could or did expect, in consequence of Christ's express declarations. Neither was a desire of honour the motive of their actions, for their Lord himself was treated with the utmost contempt, and had more

than once assured them that they should certainly share the same fate: besides, they were humble men, not above working as mechanics, for a coarse maintenance; and so little desirous of human regard, that they exposed to the world the meanness of their birth and occupations, their great ignorance and scandalous falls. Add to this, that they were so many, and lived at such distance of time and place from each other, that, had they been impostors, it would have been impracticable for them to contrive and carry on a forgery without being detected. And, as they neither would nor could deceive the world, so they neither could nor would be deceived themselves; for they were days, months, and years, eye and ear-witnesses of the things which they relate; and, when they had not the fullest evidence of important facts, they insisted upon new proofs, and even upon sensible demonstrations; as, for instance, Thomas, in the matter of our Lord's resurrection, John xx, 25; and, to leave us no room to question their sincerity, most of them joyfully sealed the truth of their doctrines with their own blood. Did so many and such marks of veracity ever meet in any other authors?

"2. But even while they lived they confirmed their testimony by a variety of miracles wrought in divers places, and for a number of years; sometimes before thousands of their enemies, as the miracles of Christ and his disciples; sometimes before hundreds of thousands, as those of Moses." See MIRACLE.

"3. Reason itself dictates that nothing but the plainest matter of fact could induce so many thousands of prejudiced and persecuting Jews to embrace the humbling, self-denying doctrine of the cross, which they so much despised and abhorred. Nothing but the clearest evidence arising from undoubted truth could make multitudes of lawless, luxurious heathens receive, follow, and transmit to posterity the doctrine and writing of the apostles; especially at a time when the vanity of their pretensions to miracles, and the gift of tongues, could be so easily discovered, had they been impostors; and when the profession of Christianity exposed persons of all ranks to the greatest contempt and most imminent danger.

"4. When the authenticity of the miracles was attested by thousands of living witnesses, religious rites were instituted and performed by hundreds of thousands, agreeable to scripture injunctions, in order to perpetuate that authenticity: and these solemn ceremonies have ever since been kept up in all parts of the world; the *Passover* by the Jews, in remembrance of Moses's miracles in Egypt; and the *Eucharist* by Christians, as a memorial of Christ's death, and the miracles that accompanied it, some of which are recorded by Phlegon the Trallian, an heathen historian.

"5. The scriptures have not only the external sanction of miracles, but the eternal stamp of the omniscient God by a variety of prophecies, some of which have already been most exactly con-

firmed by the event predicted." See PROPHECY.

"6. The scattered, despised people, the Jews, the irreconcileable enemies of the Christians, keep with amazing care the Old Testament, full of the prophetic history of Jesus Christ, and by that means afford the world a striking proof that the New Testament is true; and Christians, in their turn, shew that the Old Testament is abundantly confirmed and explained by the New. See JEWS, § 4.

"7. To say nothing of the harmony, venerable antiquity, and wonderful preservation of those books, some of which are by far the most ancient in the world; to pass over the inimitable simplicity and true sublimity of their style; the testimony of the fathers and the primitive Christians; they carry with them such characters of truth, as command the respect of every unprejudiced reader.

"They open to us the mystery of the creation; the nature of God, angels, and man; the immortality of the soul; the end for which we were made; the origin and connexion of moral and natural evil; the vanity of this world, and the glory of the next. There we see inspired shepherds, tradesmen, and fishermen, surpassing as much the greatest philosophers as these did the herd of mankind both in meekness of wisdom and sublimity of doctrine.—There we admire the purest morality in the world, agreeable to the dictates of sound reason, confirmed by the witness which God has placed for himself in our breast, and exemplified in the lives of men of like passions with ourselves.—There we discover a vein of ecclesiastical history and theological truth consistently running through a collection of sixty-six different books, written by various authors, in different languages, during the space of above 1500 years.—There we find, as in a deep and pure spring, all the genuine drops and streams of spiritual knowledge which can possibly be met with in the largest libraries.—There the workings of the human heart are described in a manner that demonstrate the inspiration of the Searcher of Hearts.—There we have a particular account of all our spiritual maladies, with their various symptoms, and the method of a certain cure; a cure that has been witnessed by multitudes of martyrs and departed saints, and is now enjoyed by thousands of good men, who would account it an honour to seal the truth of the scriptures with their own blood.—There you meet with the noblest strains of penitential and joyous devotion, adapted to the dispositions and states of all travellers to Sion.—And there you read those awful threatenings and cheering promises which are daily fulfilled in the consciences of men, to the admiration of believers, and the astonishment of attentive infidels.

"8. The wonderful efficacy of the scriptures is another proof that they are of God. When they are faithfully opened by his ministers, and powerfully applied by his Spirit, they *wound and heal*, they *kill and make alive*; they alarm the careless, direct the lost,

support the tempted, strengthen the weak, comfort mourners, and nourish pious souls.

"9. To conclude: It is exceedingly remarkable, that the more humble and holy people are, the more they read, admire, and value the scriptures: and, on the contrary, the more self-conceited, worldly-minded, and wicked, the more they neglect, despise, and asperse them.

"As for the objections which are raised against their perspicuity and consistency, those who are both pious and learned, know that they are generally founded on prepossession, and the want of understanding in spiritual things; or on our ignorance of several customs, idioms, and circumstances, which were perfectly known when those books were written. Frequently, also, the *immaterial* error arises merely from a wrong punctuation, or a mistake of copiers, printers, or translators; as the daily discoveries of pious critics, and ingenuous confessions of unprejudiced enquirers, abundantly prove."

To understand the scriptures, says Dr. Campbell, we should, 1. Get acquainted with each writer's style.—2. Enquire carefully into the character, the situation, and the office, of the writer; the time, the place, the occasion, of his writing; and the people for whose immediate use he originally intended his work.—3. Consider the principal scope of the book, and the particulars chiefly observable in the method by which the writer has purposed to execute his design.—4. Where the phrase is obscure, the context must be consulted. This, however, will not always answer.—5. If it do not, consider whether the phrase be any of the writer's peculiarities: if so, it must be enquired what is the acceptation in which he employs it in other places.—6. If this be not sufficient, recourse should be had to the parallel passages, if there be any such, in the other sacred writers.—7. If this throws no light, consult the New Testament and the Septuagint, where the word may be used.—8. If the term be only once used in scripture, then recur to the ordinary acceptation of the term in classical authors.—9. Sometimes reference may be had to the fathers.—10. The ancient versions, as well as modern scholiasts, annotators, and translators, may be consulted.—11. The analogy of faith, and the etymology of the word, must be used with caution.

Above all, let the reader unite prayer with his endeavours, that his understanding may be illuminated, and his heart impressed with the great truths which the sacred scriptures contain. On the subject of the scriptures, we must refer the reader to the articles BIBLE, CANON, INSPIRATION, PROPHECY, and REVELATION. See also *Brown's Introduction to his Bible; Dr. Campbell's Preliminary Dissertations to his Transl. of the Gospels; Fletcher's Appeal; Simon's Critical Hist. of the Old and New Test.; Ostervald's Arguments of the Books and Characters of the Old and New Test.; Cosins's Scholastical Hist. of the Canon of Scrip.; Warden's System of Revealed Reli-*

gion; Wells's Geography of the Old and New Test.; The Use of Sacred History, especially as illustrating and confirming the Doctrine of Revelation, by Dr. Jamieson; Dick on Inspiration; Blackwell's Sacred Classics; Michælis's Introduction to the New Test.; Melmoth's Sublime and Beautiful of the Scriptures; Dwight's Dissertation on the Poetry, History, and Eloquence of the Bible; Edwards on the Authority, Style, and Perfection of Scripture; Stackhouse's History of the Bible; Kennicott's State of the Hebrew Text; and books under articles BIBLE, COMMENTARY, CHRISTIANITY, and REVELATION.

SECEDERS, a numerous body of Presbyterians in Scotland, who have withdrawn from the communion of the established church.

In 1732, more than forty ministers presented an address to the general assembly, specifying, in a variety of instances, what they considered to be great defections from the established constitution of the church, and craving a redress of these grievances. A petition to the same effect, subscribed by several hundreds of elders and private Christians, was offered at the same time; but the assembly refused a hearing to both, and enacted, that the election of ministers to vacant charges, where an accepted presentation did not take place, should be competent only to a conjunct meeting of elders and heritors, being Protestants. To this act many objections were made by numbers of ministers and private Christians. They asserted, that more than thirty to one in every parish were not possessed of landed property, and were, on that account, deprived of what they deemed their natural right to choose their own pastors. It was also said, that this act was extremely prejudicial to the honour and interest of the church, as well as to the edification of the people; and, in fine, that it was directly contrary to the appointment of Jesus Christ, and the practice of the apostles, when they filled up the first vacancy in the apostolic college, and appointed the election of deacons and elders in the primitive church. Many of those also who were thought to be the best friends of the church expressed their fears that this act would have a tendency to overturn the ecclesiastical constitution which was established at the revolution.

Mr. Ebenezer Erskine, minister at Stirling, distinguished himself by a bold and determined opposition to the measures of the assembly in 1732. Being at that time moderator of the synod of Perth and Stirling, he opened the meeting at Perth with a sermon from Psalm cxviii, 22. "The stone which the builders rejected, is become the head stone of the corner." In the course of his sermon, he remonstrated with no small degree of freedom against the act of the preceding assembly, with regard to the settlement of ministers; and alleged that it was contrary to the word of God and the established constitution of the church. A formal complaint was lodged against him for uttering several offensive expressions in his sermon before the synod. Many of the

members declared that they heard him utter nothing but sound and seasonable doctrine; but his accusers, insisting on their complaint, obtained an appointment of a committee of synod to collect what were called the offensive expressions, and to lay them before the next diet in writing. This was done accordingly; and Mr. Erskine gave in his answers to every article of the complaint. After three days warm reasoning on this affair, the synod, by a majority of six, found him censurable; against which sentence he protested, and appealed to the next general assembly. When the assembly met in May 1733, it affirmed the sentence of the synod, and appointed Mr. Erskine to be rebuked and admonished from the chair. Upon which he protested, that, as the assembly had found him censurable, and had rebuked him for doing what he conceived to be agreeable to the word of God and the standards of the church, he should be at liberty to preach the same truths, and to testify against the same or similar evils, on every proper occasion. To this protest Messrs. William Wilson, minister at Perth, Alexander Moncrief, minister at Abernethy, and James Fisher, minister at Kinclaven, gave in a written adherence, under the form of instrument; and these four withdrew, intending to return to their respective charges, and act agreeably to their protest whenever they should have an opportunity. Had the affair rested here, there never would have been a secession; but the assembly, resolving to carry on the process, cited them, by their officer, to compeer next day. They obeyed the citation; and a committee was appointed to retire with them, in order to persuade them to withdraw their protest. The committee having reported that they still adhered to their protest, the assembly ordered them to appear before the commission in August following, and retract their protest; and, if they should not comply and testify their sorrow for their conduct, the commission was empowered to suspend them from the exercise of their ministry, with certification that, if they should act contrary to the said sentence, the commission should proceed to an higher censure.

The commission met in August accordingly; and the four ministers, still adhering to their protest, were suspended from the exercise of their office, and cited to the next meeting of the commission in November following. From this sentence several ministers and elders, members of the commission, dissented. The commission met in November, and the suspended ministers compeered. Addresses, representations, and letters, from several synods and presbyteries, relative to the business now before the commission, were received and read. The synods of Dumfries, Murray, Ross, Angus and Mearns, Perth and Stirling, craved that the commission would delay proceeding to an higher censure. The synods of Galloway and Fife, as also the presbytery of Dornoch, addressed the commission for lenity, tenderness, and forbearance, towards

the suspended ministers; and the presbytery of Aberdeen represented, that, in their judgment, the sentence of suspension inflicted on the foresaid ministers was too high, and that it was a stretch of ecclesiastical authority. Many members of the commission reasoned in the same manner, and alleged, that the act and sentence of last assembly did not oblige them to proceed to an higher censure at this meeting of the commission. The question, however, was put,—Proceed to an higher censure, or not? and the votes being numbered, were found equal on both sides: upon which Mr. John Goldie, the moderator, gave his casting vote to proceed to an higher censure; which stands in their minutes in these words:—"The commission did and hereby do loose the relation of Mr. Ebenezer Erskine, minister at Stirling, Mr. William Wilson, minister at Perth, Mr. Alexander Moncrief, minister at Abernethy, and Mr. James Fisher, minister at Kinclaven, to their respective charges, and declare them no longer ministers of this church; and do hereby prohibit all ministers of this church to employ them, or any of them, in any ministerial function. And the commission do declare the churches of the said ministers vacant from and after the date of this sentence."

This sentence being intimated to them, they protested that their ministerial office and relation to their respective charges should be held *as* valid as if no such sentence had passed; and that they were now obliged to make a *secession* from the prevailing party in the ecclesiastical courts; and that it shall be lawful and warrantable for them to preach the Gospel, and discharge every branch of the pastoral office, according to the word of God, and the established principles of the church of Scotland. Mr. Ralph Erskine, minister at Dunfermline, Mr. Thomas Mair, minister at Orwal, Mr. John M'Laren, minister at Edinburgh, Mr. John Currie, minister at Kinglassie, Mr. James Wardlaw, minister at Dunfermline, and Mr. Thomas Nairn, minister at Abbotshal, protested against the sentence of the commission, and that it should be lawful for them to complain of it to any subsequent general assembly of the church.

The secession properly commenced at this date. And accordingly the ejected ministers declared in their protest, that they were laid under the disagreeable necessity of seceding, not from the principles and constitution of the church of Scotland, to which, they said, they steadfastly adhered, but from the present church-courts, which had thrown them out from ministerial communion. The assembly, however, which met in May 1734, did so far modify the above sentence, that they empowered the synod of Perth and Stirling to receive the ejected ministers into the communion of the church, and restore them to their respective charges; but with this express direction, "that the said synod should not take upon them to judge of the legality or formality of the former procedure

of the church judicatories in relation to this affair, or either approve or censure the same." As this appointment neither condemned the act of the preceding assembly, nor the conduct of the commission, the seceding ministers considered it to be rather an act of grace than of justice; and therefore, they said, they could not return to the church-courts upon this ground; and they published to the world the reasons of their refusal, and the terms upon which they were willing to return to the communion of the established church. They now erected themselves into an ecclesiastical court, which they called the *Associated Presbytery*, and preached occasionally to numbers of the people who joined them in different parts of the country. They also published what they called an *Act*, *Declaration*, and *Testimony*, to the doctrine, worship, government, and discipline, of the church of Scotland; and against several instances, as they said, of defection from these, both in former and in the present times. Some time after this, several ministers of the established church joined them, and the Associated Presbytery now consisted of eight ministers. But the general assembly which met in 1738, finding that the number of Seceders was much increased, ordered the eight ministers to be served with a libel, and to be cited to the next meeting of the assembly, in 1739. They now appeared at the bar as a constituted presbytery, and, having formally declined the assembly's authority, they immediately withdrew. The assembly which met next year deposed them from the office of the ministry; which, however, they continued to exercise in their respective congregations, who still adhered to them, and erected meeting-houses, where they preached till their death. Mr. James Fisher, the last survivor of them, was by an unanimous call, in 1741, translated from Kinclaven to Glasgow, where he continued in the exercise of his ministry among a numerous congregation, respected by all ranks in that large city, and died in 1775, much regretted by his people and friends. In 1745, the seceding ministers were become so numerous, that they were erected into three different presbyteries, under one synod, when a very unprofitable dispute divided them into two parties.

The burgess oath, in some of the royal boroughs of Scotland, contains the following clause: "I profess and allow with my heart the true religion presently professed within this realm, and authorised by the laws thereof. I will abide at and defend the same to my life's end, renouncing the Romish religion called *Papistry*." Messrs. Ebenezer and Ralph Erskine, James Fisher, and others, affirmed that this clause was no way contrary to the principles upon which the secession was formed, and that therefore every Seceder might lawfully swear it. Messrs. Alexander Moncrief, Thomas Mair, Adam Gib, and others, contended, on the other hand, that the swearing of the above clause was a virtual renunciation of their testimony; and this controversy

was so keenly agitated, that they split into two different parties, and now meet in different synods. Those of them who assert the lawfulness of swearing the burgess oath are called *Burghers;* and the other party, who condemn it, are called *Antiburgher Seceders.* Each party claiming to itself the lawful constitution of the *Associate Synod*, the Antiburghers, after several previous steps, excommunicated the Burghers, on the ground of their sin, and of their contumacy in it. This rupture took place in 1747, since which period no attempts to effect a re-union have been successful. They remain under the jurisdiction of different synods, and hold separate communion, although much of their former hostility has been laid aside. The Antiburghers consider the Burghers as too lax, and not sufficiently steadfast to their testimony. The Burghers, on the other hand, contend that the Antiburghers are too rigid, in that they have introduced new terms of communion into the society.

What follows in this article is a farther account of those who are commonly called the *Burgher Seceders.* As there were among them, from the commencement of their secession, several students who had been educated at one or other of the universities, they appointed one of their ministers to give lectures in theology, and train up candidates for the ministry.

Where a congregation is very numerous, as in Stirling, Dunfermline, and Perth, it is formed into a collegiate charge, and provided with two ministers. They are erected into six different presbyteries, united in one general synod, which commonly meets at Edinburgh in May and September. They have also a synod in Ireland, composed of three or four different presbyteries. They are legally tolerated in Ireland; and government, some years ago, granted 500*l. per annum*, and of late an additional 500*l.*; which, when divided among them, affords to each minister about 20*l.* over and above the stipend which he receives from his hearers. These have, besides, a presbytery in Nova Scotia; and, some years ago, it is said, that the Burgher and the Antiburgher ministers residing in the United States formed a coalition, and joined in a general synod, which they call the *Synod* of *New York* and *Pennsylvania.* They all preach the doctrines contained in the Westminster Confession of Faith and Catechisms, as they believe these to be founded on the sacred scriptures. They catechize their hearers publicly, and visit them from house to house once every year. They will not give the Lord's supper to those who are ignorant of the principles of the Gospel, nor to such as are scandalous and immoral in their lives. They condemn private baptism; nor will they admit those who are grossly ignorant and profane to be sponsors for their children. Believing that the people have a natural right to choose their own pastors, the settlement of their ministers always proceeds upon a popular election; and the candidate, who is elected by the majority, is ordained among them.

Convinced that the charge of souls is a trust of the greatest importance, they carefully watch over the morals of their students, and direct them to such a course of reading and study as they judge most proper to qualify them for the profitable discharge of the pastoral duties. At the ordination of their ministers they use a *formula* of the same kind with that of the established church, which their ministers are bound to subscribe when called to it; and if any of them teach doctrines contrary to the scriptures, or the Westminster Confession of Faith, they are sure of being thrown out of their communion. By this means, uniformity of sentiment is preserved among them; nor has any of their ministers, excepting one, been prosecuted for error in doctrine since the commencement of their secession.

They believe that the holy scriptures are the sole criterion of truth, and the only rule to direct mankind to glorify and enjoy God, the chief and eternal good; and that "the Supreme Judge, by which all controversies of religion are to be determined, and all the decrees of councils, opinions of ancient writers, doctrines of men and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the scriptures." They are fully persuaded, however, that the standards of public authority in the church of Scotland exhibit a just and consistent view of the meaning and design of the holy scriptures with regard to doctrine, worship, government, and discipline; and they so far differ from the Dissenters in England, in that they hold these standards to be not only articles of peace and a test of orthodoxy, but as a bond of union and fellowship. They consider a simple declaration of adherence to the scriptures as too equivocal a proof of unity in sentiment, because Arians, Socinians, and Arminians, make such a confession of their faith, while they retain sentiments which they (the Seceders) apprehend are subversive of the great doctrines of the Gospel. They believe that Jesus Christ is the only King and Head of the church, which is his body; that it is his sole prerogative to enact laws for the government of his kingdom, which is not of this world; and that the church is not possessed of a legislative, but only of an executive power, to be exercised in explaining and applying to their proper objects and ends those laws which Christ hath published in the scriptures. Those doctrines which they teach relative to faith and practice are exhibited at great length in an Explanation of the Westminster Assembly's Shorter Catechism, by way of question and answer, in two volumes, composed chiefly by Mr. James Fisher, late of Glasgow, and published by desire of their synod.

For these fifty years past, the grounds of their secession, they allege, have been greatly enlarged by the public administrations of the established church, and particularly by the uniform execution of the law respecting patronage,

which, they say, has obliged many thousands of private Christians to withdraw from the parish churches, and join their society.

In most of their congregations they celebrate the Lord's supper twice in the year; and they catechize their young people concerning their knowledge of the principles of religion previously to their admission to that sacrament.—When any of them fall into the sin of fornication or adultery, the scandal is regularly purged according to the form of process in the established church; and those of the delinquents who do not submit to adequate censure are publicly declared to be fugitives from discipline, and are expelled the society. They never accept a sum of money as a commutation for the offence. They condemn all clandestine and irregular marriages; nor will they marry any persons unless they have been proclaimed in the parish church on two different Lord's days at least.

The constitution of the Antiburgher church differs very little from that of the Burghers. The supreme court among them is designed *The General Associate Synod*, having under its jurisdiction three provincial synods in Scotland, and one in Ireland. They, as well as the Burgher Seceders, have a professor of theology, whose lectures every candidate for the office of a preacher is obliged to attend.

SECT, a collective term, comprehending all such as follow the doctrines and opinions of some divine, philosopher, &c. The word sect, says Dr. Campbell (Prelim. Diss.), among the Jews, was not in its application entirely coincident with the same term as applied by Christians to the subdivisions subsisting among themselves. We, if I mistake not, invariably use it of those who form separate communions, and do not associate with one another in religious worship and ceremonies. Thus, we call Papists, Lutherans, Calvinists, different sects, not so much on account of their differences in opinion, as because they have established to themselves different fraternities, to which, in what regards public worship, they confine themselves; the several denominations above mentioned having no inter-community with one another in sacred matters. High church and low church we call only parties, because they have not formed separate communions. Great and known differences in opinion, when followed by no external breach in the society, are not considered with us as constituting distinct sects, though their differences in opinion may give rise to mutual aversion. Now, in the Jewish sects (if we except the Samaritans), there were no separate communities erected. The same temple, and the same synagogues were attended alike by Pharisees and by Sadducees: nay, there were often of both denominations in the sanhedrim, and even in the priesthood.—Another difference was, also, that the name of the sect was not applied to all the people who adopted the same opinions, but solely to the men of eminence among them who were considered as the leaders of the party.

SECULAR CLERGY. See CLERGY.

SECUNDIANS, a denomination in the second century which derived their name from Secundus, a disciple of Valentine. He maintained the doctrine of two eternal principles, viz. light and darkness, whence arose the good and evil that are observable in the universe. See VALENTINIANS.

SEEKERS, a denomination which arose in the year 1645. They derived their name from their maintaining that the true church ministry, scripture, and ordinances, were lost for which they were seeking. They taught that the scriptures were uncertain; that present miracles were necessary to faith; that our ministry is without authority; and that our worship and ordinances are unnecessary or vain.

SELEUCIANS, disciples of Seleucus, a philosopher of Galatia, who, about the year 380, adopted the sentiments of Hermogenes and those of Audæus. He taught, with the Valentinians, that Jesus Christ assumed a body only in appearance. He also maintained that the world was not made by God, but was co-eternal with him; and that the soul was only an animated fire created by the angels; that Christ does not sit at the right hand of the Father in a human body, but that he lodged his body in the sun, according to Ps. xix, 4; and that the pleasures of beatitude consisted in corporeal delight.

SELF-DEFENCE implies not only the preservation of one's life, but also the protection of his property, because without property life cannot be preserved in a civilized nation.

Some condemn *all resistance*, whatsoever be the evil offered, or whosoever be the person that offers it; *others* will not admit that it should pass any farther than *bare resistance;* others say, that it must never be carried so far as *hazarding the life* of the assailant; and others, again, who deny it not to be *lawful* in *some* cases to kill the aggressor at the same time affirm it to be a thing *more laudable*, and consonant to the *Gospel*, to choose rather to lose one's life in imitation of Christ, than to secure it at the expence of another's, in pursuance of the *permission of nature.* But,

"Notwithstanding," says Grove, "the *great names* which may appear on the side of any of these opinions, I cannot but think *self-defence*, though it proceeds to the *killing of another* to save one's self, is in common cases not barely *permitted*, but *enjoined* by *nature;* and that a man would be wanting to the *Author* of his *being*, to society, and to *himself*, to abandon that life with which he is put in trust. That a person forfeits his own life to the sword of justice, by taking away another's unprovoked, is a principle not to be disputed. This being so, I ask, whence should arise the obligation to let another kill me, rather than venture to save myself by destroying my enemy? It cannot arise from a regard to *society*, which, by my suffering another to kill me, loses *two* lives; that of an honest man by unjust violence, and that

of his murderer, if it can be called a loss, by the hand of justice. Whereas, by killing the invader of my life, I only *take* a life, which must otherwise have been *forfeited*, and *preserve* the life of an *innocent* person. Nor, for the same reason, can there be any such obligation arising from the *love* of our *neighbour;* since I do not really *save* his life by parting with my own, but only leave him to be put to death after a more ignominious manner by the public executioner. And if it be said that I dispatch him with his sins upon him into the other world, which he might have lived long enough to repent of, if legally condemned; as *he* must answer for that, who brought me under a necessity of using this method for my own preservation; so I myself may not be prepared, or may not think myself so, or so well assured of it as to venture into the presence of my great Judge: and no charity obliges me to prefer the safety of another's soul to my own. Self-defence, therefore, may be with justice practised, 1. In case of an attempt made upon the life of a person, against which he has no other way of securing himself but repelling force by force.—2. It is generally esteemed lawful to kill in the defence of chastity, supposing there be no other way of preserving it." See *Grove's Moral Philosophy*. Also *Hints on the Lawfulness of Self-defence, by a Scotch Dissenter.*

SELF-DENIAL, a term that denotes our relinquishing every thing that stands in opposition to the Divine command, and our own spiritual welfare, Matthew xvi, 24. It does not consist in denying what a man is, or what he has; in refusing favours conferred on us in the course of Providence; in rejecting the use of God's creatures; in being careless of life, health, and family; in macerating the body, or abusing it in any respect; but in renouncing all those pleasures, profits, views, connexions, or practices, that are prejudicial to the true interests of the soul. The understanding must be so far denied as not to lean upon it, independent of divine instruction, Prov. iii, 5, 6. The will must be denied, so far as it opposes the will of God, Eph. v, 17. The affections, when they become inordinate, Col. iii, 5. The gratification of the members of the body must be denied when out of their due course, Rom. vi, 12, 13. The honours of the world, and praise of men, when they become a snare, Heb. xi, 24 to 26. Worldly emoluments when to be obtained in an unlawful way, or when standing in opposition to religion and usefulness, Matt. iv, 20, 22. Friends and relatives, so far as they oppose the truth, and would influence us to oppose it too, Gen. xii, 1. Our own righteousness, so as not to depend upon it, Phil. iii, 8, 9. Life itself must be laid down, if called for, in the cause of Christ, Matthew xvi, 24, 25. In fine, every thing that is sinful must be denied, however pleasant, or apparently advantageous, since, without holiness, no man shall see the Lord, Heb. xii, 14. To enable us to practise this duty, let us

consider the injunction of Christ, Matt. xvi, 24; his eminent example, Phil. ii, 5, 8; the encouragement he gives, Matt. xvi, 25; the example of the saints in all ages, Heb. xi; the advantages that attend it; and, above all, learn to implore the agency of that Divine Spirit, without whom we can do nothing.

SELF-EXAMINATION is the calling ourselves to a strict account for all the actions of our lives; comparing them with the word of God, the rule of duty; considering how much evil we have committed, and good we have omitted. It is a duty founded on a divine command, 2d Cor. xiii, 5. and ought to be, 1. Deliberately.—2. Frequently.—3. Impartially.—4. Diligently.—5. Wisely.—And, 6. With a desire of amendment. This, though a *legal duty*, as some modern Christians would call it, is essential to our improvement, our felicity, and interest. "They," says Mr. Wilberforce (*Pract. View*), "who, in a crazy vessel, navigate a sea wherein are shoals, and currents innumerable, if they would keep their course, or reach their port in safety, must carefully repair the smallest injuries, and often throw out their line, and take their observations. In the voyage of life, also, the Christian who would not make shipwreck of his faith while he is habitually watchful and provident, must often make it his express business to look into his state, and ascertain his progress."

SELF-EXISTENCE OF GOD is his entire existence of himself, not owing it to any other being whatsoever: and thus God would exist, if there were no other being in the whole compass of nature but himself. See EXISTENCE and ETERNITY OF GOD.

SELF-GOVERNMENT. See HEART.

SELF-KNOWLEDGE, the knowledge of one's own character, abilities, duties, principles, prejudices, tempers, secret springs of action, thoughts, memory, taste, views in life, virtues, and vices. This knowledge is commanded in the scriptures, Psalm iv, 4. 2d Cor. xiii, 5. and is of the greatest utility, as it is the spring of self-possession, leads to humility, steadfastness, charity, moderation, self-denial, and promotes our usefulness in the world. To obtain it, there should be watchfulness, frequent and close attention to the operations of our own minds, regard had to the opinions of others, conversation, reading the scriptures, and dependance on Divine grace. See *Mason on Self Knowledge; Baxter's Self Acquaintance; Locke on the Underst.; Watts's Improvement of the Mind.*

SELF-LOVE is that instinctive principle which impels every animal, rational and irrational, to preserve its life and promote its own happiness. "It is very generally confounded with selfishness; but, perhaps, the one propensity is distinct from the other. Every man loves himself, but every man is not selfish. The selfish man grasps at all immediate advantages, regardless of the consequences which his conduct may have upon his neighbour. Self-love only prompts him who is actuated by it to procure to himself the greatest possible sum of

happiness during the whole of his existence. In this pursuit, the rational self-lover will often forego a present enjoyment to obtain a greater and more permanent one in reversion; and he will as often submit to a present pain to avoid a greater hereafter. Self-love, as distinguished from selfishness, always comprehends the whole of a man's existence; and, in that extended sense of the phrase, every man is a self-lover; for, with eternity in his view, it is surely not possible for the most disinterested of the human race not to prefer himself to all other men, if their future and everlasting interests could come into competition. This, indeed, they never can do; for though the introduction of evil into the world, and the different ranks which it makes necessary in society, put it in the power of a man to raise himself in the present state by the depression of his neighbour, or by the practice of injustice, yet, in the pursuit of the glorious prize which is set before us, there can be no rivalship among the competitors. The success of one is no injury to another; and therefore, in this sense of the phrase, self-love is not only lawful, but absolutely unavoidable." Self-love, however, says Jortin (ser. 13, vol. iv), is vicious when it leads us to judge too favourably of our faults.—2. When we think too well of our righteousness, and over-value our good actions, and are pure in our own eyes.—3. When we over-value our abilities, and entertain too good an opinion of our knowledge and capacity.—4. When we are proud and vain of inferior things, and value ourselves upon the station and circumstances in which not our own deserts, but some other cause, has placed us.—5. When we make our worldly interest, convenience, ease, or pleasure, the great end of our actions.

Much has been said about the doctrine of disinterested love to God. It must be confessed, that we *ought* to love him for his own excellencies; yet it is difficult to form an idea how we can love God unconnected with any interest to ourselves. What, indeed, we ought to do, and what we really do, or can do, is very different. There is an everlasting obligation on men to love God for what *he is*, however incapable of doing it; but, at the same time, our love to him is our interest; nor can we in the present state, I think, while possessed of such bodies and such minds, love God without including a sense of his relative goodness. "We love him," says John, "because he first loved us." See Love.

SELF-SEEKING, the aiming at our own interest *only* in every thing we do. It must be distinguished from that regard which we ought to pay to the preservation of our health, the cultivation of out minds, the lawful concerns of business, and the salvation of our souls. Self-seeking *evidences itself* by parsimoniousness, oppression, neglect and contempt of others, rebellion, sedition, egotism, immoderate attempts to gain fame, power, pleasure, money, and frequently by gross acts of lying and injustice. Its *evils are*

numerous. It is *highly dishonourable* and abasing; transforming a man into any thing or every thing for his own interest. It is *sinful*, and the source of innumerable sins; as perjury, hypocrisy, falsehood, idolatry, persecution, and murder itself. It is *dangerous.* It excites contempt, is the source of tyranny, discord, war, and makes a man a slave, and exposes him to the just indignation of God. The *remedies to prevent or suppress this evil* are these. Consider that it is absolutely prohibited, Jerem. xlv, 5. Luke ix, 23. Heb. xiii, 5. Col. iii, 5. A mark of a wicked degenerate mind; that the most awful curses are pronounced against it, Isa. v, 3. Hab. vi, 9-12. Is. xv, 1, 2. Amos vi, 1. Mic. ii, 1, 2; that it is contrary to the example of all wise and good men; that the most awful examples of the punishment of this sin are recorded in scripture; as Pharaoh, Achan, Haman, Gehazi, Absalom, Ananias and Saphira, Judas, and many others.

SEMBIANI, so called from Sembianus, their leader, who condemned all use of wine as evil of itself. He persuaded his followers that wine was a production of Satan and the earth, denied the resurrection of the body, and rejected most of the books of the Old Testament.

SEMI-ARIANS were thus denominated, because, in profession, they condemned the errors of the Arians, but in reality maintained their principles, only palliating and concealing them under softer and more moderate terms. They would not allow, with the orthodox, that the Son was ὁμοουσιος, of the *same* substance, but only ὁμοιουσιος, of a *like* substance with the Father; and thus, though in expression they differed from the orthodox in a single letter only, yet in effect they denied the divinity of Jesus Christ. The Semi-arianism of the moderns consists in their maintaining that the Son was, from all eternity, begotten by the *will* of the Father; contrary to the doctrine of those who teach that the eternal generation is *necessary.* Such, at least, are the respective opinions of Dr. Clarke and Bishop Bull.

SEMI-PELAGIANS, a name anciently, and even at this day, given to such as retain some tincture of Pelagianism.

Cassian, who had been a deacon of Constantinople, and was afterwards a priest at Marseilles, was the chief of these Semi-Pelagians, whose leading principles were, 1. That God did not dispense his grace to one more than another, in consequence of predestination, i. e. an eternal and absolute decree, but was willing to save all men, if they complied with the terms of his Gospel.—2. That Christ died for all men.—3. That the grace purchased by Christ, and necessary to salvation, was offered to all men.—4. That man, before he received grace, was capable of faith and holy desires.—5. That man was born free, and was, consequently, capable of resisting the influences of grace, or of complying with its suggestion.—The Semi-Pelagians were very numerous; and the doctrine of Cassian, though variously explained, was received in the greatest

part of the monastic schools in Gaul, from whence it spread itself far and wide through the European provinces. As to the Greeks, and other Eastern Christians, they had embraced the Semi Pelagian doctrines before Cassian. In the sixth century the controversy between the Semi-Pelagians and the disciples of Augustin prevailed much, and continued to divide the Western churches.

SENSATION properly signifies that internal act by which we are made conscious of pleasure or pain felt at the organ of sense. As to sensations and feelings, says Dr. Reid, some belong to the animal part of our nature, and are common to us with the brutes; others belong to the rational and moral part. The first are more properly called *sensations;* the last, *feelings*. The French word *sentiment* is common to both. The design of the Almighty in giving us both the painful and agreeable feelings is, for the most part, obvious, and well deserving our notice. 1. The painful sensations are admonitions to avoid what would hurt us; and the agreeable sensations to invite us to those actions that are necessary to the preservation of the individual or the kind.—2. By the same means, nature invites us to moderate bodily exercise, and admonishes us to avoid idleness and inactivity on the one hand, and excessive labour on the other.—3. The moderate exercise of all our rational powers gives pleasure.—4. Every species of beauty is beheld with pleasure, and every species of deformity with disgust.—5. The benevolent affections are all accompanied with an agreeable feeling; the malevolent on the contrary:—and, 6. The highest, the noblest, and the most durable pleasure, is that of doing well; and the most bitter and painful sentiment, the anguish and remorse of a guilty conscience. See *Theorie des Sentimens Agreeables; Reid on the Intellectual Powers*, p. 232; *Kames's Criticisms*, vol. ii, p. 501.

SENSE, a faculty of the soul, whereby it perceives external objects by means of impressions made on the organs of the body.

Moral sense is said to be an apprehension of that beauty or deformity which arises in the mind by a kind of natural instinct, previously to any reasoning upon the remoter consequences of actions. Whether this really exists or not, is disputed. On the affirmative side it is said, that, 1. We approve or disapprove certain actions without deliberation.—2. This approbation or disapprobation is uniform and universal. But against this opinion it is answered, that, 1. This uniformity of sentiment does not pervade all nations.—2. Approbation of particular conduct arises from a sense of its advantages. The idea continues when the motive no longer exists; receives strength from authority, imitation, &c. The efficacy of imitation is most observable in children.—3. There are no maxims universally true, but bend to circumstances.—4. There can be no idea without an object, and instinct is inseparable from the idea of the object. See *Paley's Moral*

Philos., vol. i, chap. v; *Hutcheson on the Passions*, p. 245, &c.; *Mason's Sermons*, vol. i, p. 253.

SEPTUAGINT, the name given to a Greek version of the books of the Old Testament, from its being supposed to be the work of seventy-two Jews, who are usually called the seventy interpreters, because seventy is a round number.

Aristobulus, who was tutor to Ptolemy Physion; Philo, who lived in our Saviour's time, and was contemporary with the apostles; and Josephus, speak of this translation as made by seventy-two interpreters, by the care of Demetrius Phalerus, in the reign of Ptolemy Philadelphus. All the Christian writers during the first fifteen centuries of the Christian æra have admitted this account of the Septuagint as an undoubted fact; but, since the reformation, critics have boldly called it in question. But whatever differences of opinions there have been as to the mode of translation, it is universally acknowledged that such a version, whole or in part, existed; and it is pretty evident that most of the books *must* have been translated before our Saviour's time, as they are quoted by him. It must also be considered as a wonderful providence in favour of the religion of Jesus. It prepared the way for his coming, and afterwards greatly promoted the setting up of his kingdom in the world; for hitherto the scriptures had remained locked up from all other nations but the Jews in the Hebrew tongue, which was understood by no other nation; but now it was translated into the Greek language, which was a language commonly understood by the nations of the world. It has also been with great propriety observed, "that there are many words and forms of speech in the New Testament, the true import of which cannot be known but by their use in the Septuagint. This version also preserves many important *words*, some *sentences*, and several *whole* verses which originally made a part of the Hebrew text, but have long ago entirely disappeared. This is the version, and this only, which is constantly used and quoted in the Gospels and by the apostles, and which has thereby received the highest sanction which any writings can possibly receive."

There have been various editions of the Septuagint; such as Breitenger's edition, 1730; Boss's edition, 1709; Daniel's edition, 1653; Mills's edition, 12mo., 1725; bishop Pearson's, printed by Field, 12mo., 1665: but Grabes's edition, published in 1707, is in great repute.

Dr. Holmes, canon of Christ Church, was employed for some years on a correct edition of the Septuagint. He had been collating from more than three hundred Greek manuscripts; from twenty or more Coptic, Syriac, Arabic, Sclavonian, and Armenian manuscripts; from eleven editions of the Greek text and versions; and from near thirty Greek fathers, when death prevented him from finishing this valuable work. He printed the whole of the Pentateuch in five parts

folio; and lately edited the prophecy of Daniel according to Theodosian and the LXX, departing from his proposed order, as if by a presentiment of his end.

Those who desire a larger account of this translation may consult *Hody de Bib. Textibus; Prideaux's Connexions; Owen's Inquiry into the Septuagint Version; Blair's Lectures on the Canon; and Michaelis's Introduction to the New Testament.*

SEPTUAGINT CHRONOLOGY, the chronology which is formed from the dates and periods of time mentioned in the Septuagint translation of the Old Testament. It reckons 1500 years more from the creation to Abraham than the Hebrew Bible. Dr. Kennicott, in the dissertation prefixed to his Hebrew Bible, has shewn it to be very probable that the chronology of the Hebrew scriptures, since the period just mentioned, was corrupted by the Jews between the years 175 and 200; and that the chronology of the Septuagint is more agreeable to truth. It is a fact, that, during the second and third centuries, the Hebrew scriptures were almost entirely in the hands of the Jews, while the Septuagint was confined to the Christians. The Jews had, therefore, a very favourable opportunity for this corruption. The following is the reason which is given by Oriental writers: It being a very ancient tradition that Messiah was to come in the sixth chiliad, because he was to come in the last days (founded on a mystical application of the six days creation), the contrivance was to shorten the age of the world from about 5500 to 3760; and thence to prove that Jesus could not be the Messiah. Dr. Kennicott adds, that some Hebrew copies, having the larger chronology, were extant till the time of Eusebius, and some till the year 700.

SERMON, a discourse delivered in public for the purpose of religious instruction and improvement.

In order to make a good sermon, the following things may be attended to. The *exordium* should correspond with the subject on which we are about to treat. For this purpose the context often forms a source of appropriate remark; and this, though called a hackneyed way, is one of the best for opening gradually to the subject; though, I confess, always to use it is not so well, as it looks formal. There are some subjects in which the context cannot be consulted; then, perhaps, it is best to begin with some passage of scripture apposite to the subject, or some striking observation. It has been debated, indeed, whether we should begin with any thing particularly calculated to gain the attention, or whether we should rise gradually in the strength of remark and aptness of sentiment. As to this, we may observe, that, although it be acknowledged that a minister should flame most towards the end, perhaps it would be well to guard against a too low and feeble manner in the exordium. It has been frequently the practice of making apologies, by way of introduction: though this may be

admitted in some singular cases, as on the sudden death of a minister, or disappointment of the preacher through unforeseen circumstances, yet I think it is often made use of where it is entirely unnecessary, and carries with it an air of affectation and pride. An apology for a man's self is often more a reflection than any thing else. If he be not qualified, why have the effrontery to engage? and, if qualified, why tell the people an untruth?

Exordiums should be short: some give us an abridgment of their sermon in their introduction, which takes off the people's attention afterwards; others promise so much, that the expectation thereby raised is often disappointed. Both these should be avoided; and a simple, correct, modest, deliberate, easy gradation to the text attended to.

As to the plan. Sometimes a text may be discussed by exposition and inference; sometimes by raising a proposition, as the general sentiment of the text, from which several truths may be deduced and insisted on; sometimes by general observations; and sometimes by division. If we discuss by exposition, then we should examine the authenticity of the reading, the accuracy of the translation, and the scope of the writer. If a proposition be raised, care should be taken that it is founded on the meaning of the text. If observations be made, they should not be too numerous, foreign, nor upon every particle in the text. If by division, the heads should be distinct and few, yet have a just dependance on and connexion one with the other. It was common in the two last centuries to have such a multitude of heads, subdivisions, observations, and inferences, that hardly any one could remember them: it is the custom of the present day, among many, to run into the other extreme, and to have no division at all. This is equally as injurious. "I have no notion," says one, "of the great usefulness of a sermon without heads and divisions. They should be few, and distinct, and not coincide. But a general harangue, or a sermon with a concealed division, is very improper for the generality of hearers, especially the common people, as they can neither remember it, nor so well understand it." Another observes: "We should ever remember we are speaking to the plainest capacities; and as the arranging our ideas properly is necessary to our being understood, so the giving each division of our discourse its denomination of number has a happy effect to assist the attention and memory of our hearers."

As to the amplification. After having laid a good foundation on which to build, the superstructure should be raised with care. "Let every text have its true meaning, every truth its due weight, every hearer his proper portion." The reasoning should be clear, deliberate, and strong. No flights of wit should be indulged; but a close attention to the subject, with every exertion to inform the judgment and impress the heart. It is in

this part of a sermon that it will be seen whether a man understands his subject, enters into the spirit of it, or whether, after all his parade, he be a mere trifler. I have known some, who, after having given a pleasing exordium and ingenious plan, have been very deficient in the amplification of the subject; which shews that a man may be capable of making a good plan, and not a good sermon, which, of the two, perhaps, is worse than making a good sermon without a good plan. The best of men, however, cannot always enter into the subject with that ability which at certain times they are capable of. If in our attempts, therefore, to enlarge on particulars we find our thoughts do not run freely on any point, we should not urge them too much—this will tire and jade the faculties too soon; but pursue our plan. Better thoughts may occur afterwards, which we may occasionally insert.

As to the application. It is much to be lamented that this is a part which does not belong to the sermons of some divines. They can discuss a topic in a general way, shew their abilities, and give pleasing descriptions of virtue and religion; but to *apply* they think will hurt the feelings of their auditors. But I believe it has been found that, among *such*, little good has been done; nor is it likely, when the people are never led to suppose that they are the parties interested. There are also some doctrinal preachers who reject application altogether, and who affect to discharge their office by narrating and reasoning only: but such should remember that reasoning is persuasion; and that themselves, as often as any men, slide into personal application, especially in discussing certain favourite points in divinity. Application is certainly one of the most important parts of a sermon. Here both the judgment and the passions should be powerfully addressed. Here the minister must reason, expostulate, invite, warn, and exhort; and all without harshness and an insulting air. Here pity, love, faithfulness, concern, must be all displayed. The application, however, must not be too long or unnatural, nor, I think, concluded abruptly.—We shall now subjoin a few remarks as to style and delivery.

As to style: it should be perspicuous. Singular terms, hard words, bombastic expressions, are not at all consistent. Quoting Latin and Greek sentences will be of little utility. Long argumentations, and dry metaphysical reasonings, should be avoided. A plain manly style, so clear that it cannot be misunderstood, should be pursued. The scriptures are the best model. Mr. Flavel says, "The devil is very busy with ministers in their studies, tempting them to lofty language, and terms of art, above their hearers capacities."

The style should be *correct:* that a man may preach, and do good, without knowing grammar, is not to be doubted; but certainly it cannot be pleasing to hear a man

who sets himself up as a teacher of others, continually violating all the rules of grammar, and rendering himself a laughing-stock to the more intelligent part of the congregation; and yet, says one, "I have heard persons, who could scarce utter three sentences without a false construction, make grammatical criticisms not only on the English language, but on Latin, Greek, and Hebrew."

Care should always be taken not to use a redundancy of words, and a jingle of sentences and syllables, as they carry more an air of pedantry than of prudence.

As to the use of figures. "A noble metaphor, when it is placed to an advantage, casts a kind of glory round it, and darts a lustre through a whole sentence." But the present and the past age have abounded with preachers who have murdered and distorted figures in a shameful manner. Keach's metaphors are run beyond all due bounds. Yet I know of no method so useful in preaching as by figures, when well chosen, when they are not too mean, nor drawn out into too many parallels. The scriptures abound with figures. Our Lord and the disciples constantly used them; and people understand a subject better when represented by a figure, than by learned disquisitions.

As to the delivery of sermons, we refer to the articles DECLAMATION and ELOQUENCE. See also MINISTER and PREACHING.

SERPENTINIANS, or OPHITES, heretics in the second century, so called from the veneration they had for the serpent that tempted Eve, and the worship paid to a real serpent: they pretended that the serpent was Jesus Christ, and that he taught men the knowledge of good and evil. They distinguished between Jesus and Christ. *Jesus*, they said, was born of the Virgin, but Christ came down from heaven to be united with him: Jesus was crucified, but Christ had left him to return to heaven. They distinguished the God of the Jews, whom they termed *Jaldabaoth*, from the supreme God: to the former they ascribed the body; to the latter the soul of men. It is said they had a live serpent, which they kept in a kind of cage: at certain times they opened the cage-door, and called the serpent: the animal came out, and, mounting upon the table, twined itself about some loaves of bread. This bread they broke, and distributed it to the company; and this they called their *Eucharist*.

SERVITES, a religious order in the church of Rome, founded about the year 1233 by seven Florentine merchants, who, with the approbation of the bishop of Florence, renounced the world, and lived together in a religious community on Mount Senar, two leagues from that city.

SETHIANS, heretics who paid divine worship to Seth, whom they looked upon to be Jesus Christ, the son of God, but who was made by a third divinity, and substituted in the room of the two families of Abel and Cain, which had been destroyed by the deluge.

They appeared in Egypt in the second century; and, as they were addicted to all sorts of debauchery, they did not want followers. They continued in Egypt above two hundred years.

SEVERITES. See ANGELITES.

SHAKERS, a sect which was instituted, about the year 1774, in America. Anna Leese, whom they style the Elect Lady, is the head of this party. They assert that she is the woman spoken of in the 12th of Revelations, and that she speaks seventy-two tongues; and though those tongues are unintelligible to the living, she converses with the dead, who understand her language.—They add farther, that she is the mother of all the elect, and that she travels for the whole world; that, in fine, no blessing can descend to any person but only by and through her, and that in the way of her being possessed of their sins by their confessing and repenting of them, one by one, according to her direction. They vary in their exercises: their heavy dancing, as it is called, is performed by a perpetual springing from the house-floor, about four inches up and down, both in the men's and women's apartment, moving about with extraordinary transport, singing sometimes one at a time, and sometimes more. This elevation affects the nerves, so that they have intervals of shuddering, as if they were in a violent fit of the ague. They sometimes clap their hands, and leap so high as to strike the joists above their heads. They throw off their outside garment in these exercises, and spend their strength very cheerfully this way: their chief speaker often calls for their attention, when they all stop, and hear some harangue, and then begin dancing again. They assert that their dancing is the token of the great joy and happiness of the Jerusalem state, and denotes the victory over sin. One of their most favourite exertions is turning round very swiftly for an hour or two. This, they say, is to shew the great power of God. Such is the account which different writers have given us of this sect; but others observe, that though, at first, they used these violent gesticulations, now they have "a regular, solemn, uniform *dance*, or genuflection, to as regular, solemn, a hymn, which is sung by the elders, and as regularly conducted as a proper band of music." See *New York Theol. Mag.* for Nov. and Dec. 1795.

SHAME, a painful sensation occasioned by the quick apprehension that reputation and character are in danger, or by the perception that they are lost. It may arise, says Dr. Cogan, from the immediate detection, or the fear of detection, in something ignominious. It may also arise from native diffidence in young and ingenuous minds, when surprised into situations where they attract the peculiar attention of their superiors. The glow of shame indicates, in the first instance, that the mind is not totally abandoned; in the last, it manifests a nice sense of honour and delicate feelings, united with inexperience and ignorance of the world.

SHASTER, the name of a book

in high estimation among the idolaters of Hindostan, containing all the dogmas of the religion of the Bramins, and all the ceremonies of their worship.

SIBYLLINE ORACLES, prophecies delivered, it is said, by certain women of antiquity, shewing the fates and revolutions of kingdoms. We have a collection of them in eight books. Dr. Jortin observes, that they were composed at different times by different persons: first by Pagans, and then, perhaps, by Jews, and certainly by Christians. They abound with phrases, words, facts, and passages, taken from the LXX, and the New Testament. They are, says the Doctor, a remarkable specimen of astonishing impudence and miserable poetry, and seem to have been, from first to last, and without any one exception, mere impostures.

SIMONY, is the corrupt presentation of any one to an ecclesiastical benefice, for money, gift, or reward. It is so called from the resemblance it is said to bear to the sin of Simon Magus, though the purchasing of holy orders seems to approach nearer to this offence. It was by the canon law a very grievous crime; and is so much the more odious, because, as Sir Edward Coke observes, it is ever accompanied with perjury; for the presentee is sworn to have committed no simony. However, it was not an offence punishable in a criminal way at the common law, it being thought sufficient to leave the clerk to ecclesiastical censures. But as these did not affect the simoniacal patron, nor were efficacious enough to repel the notorious practice of the thing, divers acts of parliament have been made to restrain it, by means of civil forfeitures, which the modern prevailing usage with regard to spiritual preferments calls aloud to be put in execution.

SIN, the transgression of the law, or want of conformity to the will of God, 1st John iii, 4. 1. *Original sin* is that whereby our whole nature is corrupted, and rendered contrary to the law of God; or, according to the 9th article of the church of England, "it is that whereby man is very far gone from original righteousness, and is, of his own nature, inclined to evil." This is sometimes called *indwelling sin*, Rom. vii. The imputation of the sin of Adam to his posterity is also what divines generally call, with some latitude of expression, original sin.—2. *Actual sin* is a direct violation of God's law, and generally applied to those who are capable of committing moral evil; as opposed to idiots, or children, who have not the right use of their powers.—3. *Sins of omission* consist in the leaving those things undone which ought to be done.—4. *Sins of commission* are those which are committed against affirmative precepts, or doing what should not be done.—5. *Sins of infirmity* are those which arise from the infirmity of the flesh, ignorance, surprise, snares of the world, &c. See INFIRMITY.—6. *Secret sins* are those committed in secret, or those which we, through blindness or prejudice, do not see the evil of,

Psalm xix, 12.—7. *Presumptuous sins* are those which are done boldly, and against light and conviction. [See PRESUMPTION.]—8. *Unpardonable sin* is the denial of the truths of the Gospel, with an open and malicious rejection of it. The reason why this sin is never forgiven is not because of any want of sufficiency in the blood of Christ nor in the pardoning mercy of God, but because such as commit it never repent of it, but continue obstinate and malignant until death.

The corruption of human nature is *universal* as to the subjects of it, Rom. iii, 23. Is. liii, 6.—2. *General*, as to all the powers of man, Is. i, 6.—3. *Awful*, filling the mind with constant rebellion against God and his law.—4. *Hateful* to God, Job xv, 16; and,—5. *Punishable* by him, 1st Sam. ii, 9, 10. Rom. ii, 9. Why the Almighty permitted it, when his power could have prevented it, and how it is conveyed from parents to their children, form some of those deep things of God, of which we can know but little in the present state; only this we are assured of, that he is a God of truth, and that whatever he does, or permits, will ultimately tend to promote his glory. While we contemplate, therefore, the nature, the evil, the guilt, the consequence of sin, it is our happiness to reflect that he who permitted it hath provided a remedy for it; and that he "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." See ATONEMENT REDEMPTION; and *Edwards, Wesley, and Taylor, on Original Sin; Gill's body of Div., Article Sin; King's* and *Jenyns's Origin of Evil; Burroughs's exceeding Sinfulness of Sin; Dr. Owen on Indwelling Sin; Dr. Wright's Deceitfulness of Sin; Fletcher's Appeal to Matter of Fact; Williams's Answer to Belsham; Watts's Ruin and Recovery; Howe's Living Temple*, p. 2, c. 4; *J. P. Smith's Sermon on the Permission of Evil.*

SINCERITY, freedom from hypocrisy or dissimulation. The Latin word *sincerus*, from whence our English word sincere is derived, is composed of *sine* and *cera*, and signifies *without wax*, as pure honey, which is not mixed with any wax; thus denoting that sincerity is a pure and upright principle. The Greek word εἰλικρινεια, translated sincerity (2d Cor. i, 12), signifies properly a judgment made of things by the light and splendor of the sun; as, in traffic, men hold up goods they are buying to the light of the sun, to see if they can discover any defect in them. Thus, those who are truly sincere can bear the test of light, and are not afraid of having their principles and practices examined by it. This word, however, like many others, is abused, and often becomes a subterfuge for the ungodly and the indolent, who think that their *practice* is nothing; but that sincerity, or a *good heart*, as they call it, is all in all. But such deceive themselves, for a tree is known by its fruits; and true godly sincerity will evidence itself

by serious enquiry, impartial examination, desire of instruction, unprejudiced judgment, devotedness of spirit, and uniformity of conduct. The reader will find this subject ably handled in *Gurnall's Christian Armour*, vol. ii, p. 121 to 148. See HYPOCRISY.

SINGING, an ordinance of divine worship, in which we express our joy in God, and gratitude for his mercies. It has always been a branch both of natural and revealed religion, in all ages and periods of time. It was a part of the worship of the Heathens. It was practised by the people of God before the giving of the law of Moses, Exod. xv; also under the ceremonial law. Under the Gospel dispensation it is particularly enjoined, Col. iii, 16. Eph. v, 19. It was practised by Christ and his apostles, Matt. xxvi, 30. and in the earliest times of Christianity. The praises of God may be sung privately in the family, but chiefly in the house of God; and should be attended to with reverence, sincerity, joy, gratitude, and with the understanding, 1st Cor. xiv, 15. It is to be lamented, however, that this ordinance has not that attention paid to it which it deserves. That great divine, Dr. Jonathan Edwards, observes, that, "as it is the command of God that all should sing, so all should make conscience of *learning* to sing, as it is a thing that cannot be decently performed at all without learning. Those, therefore (where there is no natural inability), who neglect to *learn* to sing, *live in sin*, as they neglect what is necessary in order to their attending one of the ordinances of God's worship." We leave those who are wilfully dumb in God's house to consider this pointed remark!

Much has been said as to the use of instrumental music in the house of God. On the one side it is observed, that we ought not to object to it, because it assists, devotion; that it was used in the worship of God under the Old Testament; and that the worship of heaven is represented by a delightful union of vocal and instrumental music. But, on the other side, it is remarked, that nothing should be done in or about God's worship without example or precept from the New-Testament; that, instead of aiding devotion, it often tends to draw off the mind from the right object; that it does not accord with the simplicity of Christian worship; that the practice of those who lived under the ceremonial dispensation can be no rule for us; that not one text in the New-Testament requires or authorises it by precept or example, by express words, or fair inference; and that the representation of the musical harmony in heaven is merely figurative language, denoting the happiness of the saints. We have not room here to prosecute the arguments on either side; but the reader may refer to p. 211 of the fourth volume of *Bishop Beveridge's Thesaurus; Stillingfleet's* and *Bishop Horne's Sermons on Church Music;* No. 630 of the eighth volume of the *Spectator; Bishop Horne on the*

150*th Psalm; Theol. Mag.*, vol. ii, p. 427, and vol. iv, p. 333, 458; *Biblical Mag.*, vol. ii, p. 35; *Ridgley's Body of Div.*, ques. 155; *Haweis's Church History*, vol. i, p. 403; *Williams's Historical Essay on Church Music, prefixed to Psalmodia Evangelica*, vol. ii, p. 56; *Bedford's Temple Music; Lyra Evangelica; Practical Discourses on Singing in the Worship of God, preached at the Friday Evening Lecture in Eastcheap*, 1708; *Dodwell's Treatise on the Lawfulness of Instrumental Music in Holy Duties.*

SLANDER, according to Dr. Barrow, is uttering false speeches against our neighbour, to the prejudice of his fame, safety, welfare; and that out of malignity, vanity, rashness, ill-nature, or bad design. The principal kinds of slander are these: 1. Charging others with facts they are not guilty of.—2. Affixing scandalous names and odious characters which they deserve not.—3. Aspersing a man's actions with foul names, importing that they proceed from evil principles, or tend to bad ends, when it doth not or cannot appear.—4. Perverting a man's words or acts disadvantageously by affected misconstruction.—5. Partial or lame representation of men's discourse or practice, suppressing some part of the truth, or concealing some circumstances which ought to be explained.—6. Instilling sly suggestions which create prejudice in the hearers.—7. Magnifying and aggravating the faults of others.—8. Imputing to our neighbour's practice, judgment, or profession, evil consequences which have no foundation in truth.

Of all characters in society, a slanderer is the most odious, and the most likely to produce mischief. "His tongue," says the great Massilon, "is a devouring fire, which tarnishes, whatever it touches; which exercises its fury on the good grain equally as on the chaff; on the profane as on the sacred; which, wherever it passes, leaves only desolation and ruin; digs even into the bowels of the earth; turns into vile ashes what only a moment before had appeared to us so precious and brilliant; acts with more violence and danger than ever, in the time when it was apparently smothered up, and almost extinct; which blackens what it cannot consume, and sometimes sparkles and delights before it destroys. It is an assemblage of iniquity, a secret pride, which discovers to us the mote in our brother's eye, but hides the beam which is in our own; a mean envy, which, hurt at the talents or prosperity of others, makes them the subject of its censures, and studies to dim the splendor of whatever outshines itself; a disguised hatred, which sheds in its speeches the hidden venom of the heart; an unworthy duplicity, which praises to the face, and tears in pieces behind the back; a shameful levity, which has no command over itself, or words, and often sacrifices both fortune and comfort to the imprudence of an amusing conversation; a deliberate barbarity, which goes to pierce an absent brother;

a scandal, where we become a subject of shame and sin to those who listen to us; an injustice, where we ravish from our brother what is dearest to him. It is a restless evil, which disturbs society; spreads dissension through cities and countries; disunites the strictest friendships; is the source of hatred and revenge; fills wherever it enters with disturbances and confusion; and every where is an enemy to peace, comfort, and christian good breeding. Lastly, it is an evil full of deadly poison: whatever flows from it is infected, and poisons whatever it approaches; that even its praises are empoisoned; its applauses malicious; its silence criminal; its gestures, motions, and looks, have all their venom, and spread it each in their way. Still more dreadful is this evil when it is found among those who are the professed disciples of Jesus Christ. Ah! the church formerly held in horror the exhibitions of gladiators, and denied that believers, brought up in the tenderness and benignity of Jesus Christ, could innocently feast their eyes with the blood and death of these unfortunate slaves, or form an harmless recreation of so inhuman a pleasure: but these renew more detestable shows; for they bring upon the stage not infamous wretches devoted to death, but members of Jesus Christ, their brethren; and there they entertain the spectators with wounds which they inflict on persons" who have devoted themselves to God. *Barrow's Works*, vol. i, ser. 17, 18; *Massilon's Sermons*, vol. i, ser. 6, English trans.; and article Evil Speaking.

SOCINIANS, a sect so called from Faustus Socinus, who died in Poland in 1604. There were two who bore the name Socinus, uncle and nephew, and both disseminated the same doctrine; but it is the nephew who is generally considered as the founder of this sect. They maintain "that Jesus Christ was a mere man, who had no existence before he was conceived by the Virgin Mary; that the Holy Ghost is no distinct person; but that the Father is truly and properly God. They own that the name of God is given in the holy scriptures to Jesus Christ, but contend that it is only a deputed title, which, however, invests him with a great authority over all created beings. They deny the doctrines of satisfaction and imputed righteousness, and say, that Christ only preached the truth to mankind, set before them in himself an example of heroic virtue, and sealed his doctrines with his blood. Original sin and absolute predestination they esteem scholastic chimeras. Some of them likewise maintain the sleep of the soul, which, they say, becomes insensible at death, and is raised again with the body at the resurrection, when the good shall be established in the possession of eternal felicity, while the wicked shall be consigned to a fire that will not torment them eternally, but for a certain duration proportioned to their demerits."

There is some difference, however, between ancient and modern Socinians: the latter, indignant

at the name Socinian, have appropriated to themselves that of Unitarians, and reject the notions of a miraculous conception and the worship of Christ; both which were held by Socinus. Dr. Priestley has laboured hard in attempting to defend this doctrine of the Unitarians; but Dr. Horsley, bishop of Rochester, has ably refuted the doctor in his Theological Tracts, which are worthy the perusal of every Christian, and especially every candidate for the ministry.

Dr. Price agreed with the Socinians in the main, yet his system was somewhat different. He believed in the pre-existence of Christ, and likewise that he was more than a human being; and took upon him human nature for a higher purpose than merely revealing to mankind the will of God, and instructing them in their duty and in the doctrines of religion.

The Socinians flourished greatly in Poland about the year 1551; and J. Siemienius, palatine of Podolia, built purposely for their use the city of Racow. A famous catechism was published, called the Racovian catechism; and their most able writers are known by the title of the *Polones Fratres*, or Polonian Brethren. Their writings were re-published together, in the year 1656, in one great collection, consisting of six volumes in folio, under the title of Bibliotheca Fratrum. An account of these authors may be seen in *Dr. Toulmin's Life of Socinus.* Some of the writers on the Socinian doctrine, besides the above-mentioned, have been, *Haynes in his Scripture Account of the Attributes and Worship of God, and of the Character and Offices of Jesus Christ; Dr. Lardner on the Logos; Priestley's Hist. of early Opinions and Disquisitions; Lindsay in his Historical View of Unitarianism;* and *Belsham's Answer to Wilberforce.* Against the Socinian doctrine may be consulted, *Dr. Horne's Sermon on the Duty of contending for the Faith; Dr. Owen against Biddle; Dr. Hoornbeck's Confutation of Socinianism; Calovius's Ditto; Macgowan's Socinianism brought to the Test;* and books under articles ARIANS and JESUS CHRIST.

SOLIFIDIANS, those who rest on faith alone for salvation, without any connexion with works; or who judge themselves to be Christ's, because they believe they are.

SON OF GOD, a term applied in the scriptures not only to magistrates and saints, but more particularly to Jesus Christ. Christ, says bishop Pearson, has a fourfold right to this title. 1. By generation, as begotten of God, Luke i, 35.—2. By commission, as sent by him, John x, 34, 36.—3. By resurrection, as the first born, Acts xiii, 32, 33.—4. By actual possession, as heir of all, Heb. i, 2, 5. But besides these four, many think that he is called the Son of God in such a way and manner as never any other was, is, or can be, because of his own Divine nature, he being the true, proper, and natural Son of God, begotten by him before all worlds, John iii, 16. Rom. viii, 3. 1st John iv, 9. See article GE-

NERATION ETERNAL, and books there referred to.

SORROW, uneasiness or grief, arising from the privation of some good we actually possessed. It is the opposite to joy. Though sorrow may be allowable under a sense of sin, and when involved in troubles, yet we must beware of an extreme. Sorrow, indeed, becomes sinful and excessive when it leads us to slight our mercies; causes us to be insensible to public evils; when it diverts us from duty; so oppresses our bodies as to endanger our lives; sours the spirit with discontent, and makes us inattentive to the precepts of God's word, and advice of our friends. In order to moderate our sorrows, we should consider that we are under the direction of a wise and merciful Being; that he permits no evil to come upon us without a gracious design; that he can make our troubles sources of spiritual advantage; that he might have afflicted us in a far greater degree; that, though he has taken some, yet he has left many other comforts; that he has given many promises of relief; that he has supported thousands in as great troubles as our's; and, finally, that the time is coming when he will wipe away all tears, and give to them that love him a crown of glory that fadeth not away. See RESIGNATION.

SOUL, that vital, immaterial, active substance, or principle, in man, whereby he perceives, remembers, reasons, and wills. It is rather to be described as to its operations, than to be defined as to its essence. Various, indeed, have been the opinions of philosophers concerning its substance. The Epicureans thought it a subtile air, composed of atoms, or primitive corpuscles. The Stoics maintained it was a flame, or portion, of heavenly light. The Cartesians make thinking the essence of the soul. Some hold that man is endowed with three kinds of soul, viz. the *rational*, which is purely spiritual, and infused by the immediate inspiration of God; the *irrational* or *sensitive*, which, being common to man and brutes, is supposed to be formed of the elements; and, lastly, the *vegetative* soul, or principle of growth and nutrition, as the first is of understanding, and the second of animal life.

The rational soul is *simple*, uncompounded, and *immaterial*, not composed of matter and form; for matter can never think and move of itself as the soul does. In the fourth volume of the Memoirs of the Literary and Philosophical Society of Manchester, the reader will find a very valuable paper, by Dr. Ferrier, proving, by evidence apparently complete, that every part of the brain has been injured without affecting the act of thought. It will be difficult for any man to peruse this without being convinced that the modern theory of the Materialists is shaken from its very foundation.

The immortality of the soul may be argued from its vast capacities, boundless desires, great improvements, dissatisfaction with the present state, and desire of some kind of religion. It is also

argued from the consent of all nations; the consciousness that men have of sinning; the stings of conscience; the justice and providence of God. How far these arguments are conclusive I will not say; but the safest, and, in fact, the only sure ground to go upon to prove this doctrine is the word of God, where we at once see it clearly established, Matt. x. 28. Matt. xxv. 46. Dan. xii, 2. 2d Tim. i, 10. 1st Thess. iv. 17, 18. John x, 28. But as this article belongs rather to metaphysics than to theology, we refer the reader to *A. Baxter on the Soul; Locke on the Understanding; Watts's Ontology; Jackson on Matter and Spirit; Flavel on the Soul; More's Immortality of the Soul; Hartley on Man; Bp. Porteus's Sermons*, ser. 5, 6, 7, vol. i; *Doddridge's Lectures*, lect. 92, 93, 94, 95, 96, 97; *Drew's Essay on the Immateriality and Immortality of the Soul.*

SOVEREIGNTY OF GOD, is his power and right of dominion over his creatures to dispose and determine them as seemeth him good. This attribute is evidently demonstrated in the systems of creation, providence, and grace; and may be considered as absolute, universal, and everlasting, Dan. iv. 35. Eph. i, 11. See DOMINION, GOVERNMENT, POWER, and WILL OF GOD; *Coles on the Sovereignty of God;* and *Charnock on the Dominion of God, in his Works*, vol. i, p. 690.

SPINOSISM, the doctrine of Spinoza, who was born a Jew at Amsterdam in 1632. The chief articles in his system are such as these; that there is but one substance in nature, and that this only substance is endued with an infinite variety of attributes, among which are, extension and cogitation; that all the bodies in the universe are modifications of this substance, considered as extended; and that all the souls of men are modifications of the same substance, considered as cogitative; that God is a necessary and infinitely perfect Being, and is the cause of all things that exist, but not a different Being from them: that there is but one Being, and one Nature; and that this Nature produces within itself, by an immanent act, all those which we call creatures; and that this Being is, at the same time, both agent and patient, efficient cause and subject, but that he produces nothing but modifications of himself. Thus is the Deity made the sole agent, as well as patient, in all evil, both physical and moral. If this impious doctrine be not Atheism (or, as it is sometimes called, Pantheism), I know not what is. See PANTHEISM.

SPIRIT, an incorporeal being or intelligence; in which sense God is said to be a spirit, as are angels, and the human soul.

SPIRITUALITY OF GOD, is his immateriality, or being without body. It expresses an idea (says Dr. Paley) made up of a negative part and of a positive part. The negative part consists in the exclusion of some of the known properties of matter, especially of solidity, of the vis inertiæ, and of gravitation. The positive part comprises perception, thought, will

power, action, by which last term is meant the origination of motion. *Nat. Theol.*, p. 481. See INCORPOREALITY OF GOD.

SPIRITUAL-MINDEDNESS, that disposition implanted in the mind by the Holy Spirit, by which it is inclined to love, delight in, and attend to spiritual things. The spiritual-minded highly appreciate spiritual blessings—are engaged in spiritual exercises—pursue spiritual objects—are influenced by spiritual motives—and experience spiritual joys. To be spiritually-minded, says St. Paul, is life and peace, Rom. viii, 6. See *Dr. Owen's excellent Treatise on this subject.*

SPONSORS, are those persons who, in the office of baptism, answer, or are sureties, for the persons baptized. See GODFATHERS.

SPORTS, *Book of*, a book or declaration drawn up by Bp. Morton in the reign of K. James I, to encourage recreations and sports on the Lord's day. It was to this effect: "That for his good people's recreation his Majesty's pleasure was, that, after the end of divine service, they should not be disturbed, letted, or discouraged, from any lawful recreations; such as *dancing*, either of men or women; *archery* for men; *leaping*, *vaulting*, or any such harmless recreations; nor having of *may-games*, *whitsonales*, or *morrice-dances*; or setting up of *may-poles*, or other sports therewith used, so as the same may be had in due and convenient time, without impediment or let of divine service; and that women should have leave to carry *rushes* to the church for the decorating of it, according to their old customs; withal prohibiting all unlawful games to be used on *Sundays* only; as *bear-baiting*, *bull-baiting*, *interludes*, and at all times (in the meaner sort of people prohibited) *bowling*." Two or three restraints were annexed to the declaration, which deserve the reader's notice: 1st. "No recusant (i. e. Papist) was to have the benefit of this declaration.—2dly. Nor such as were not present at the whole of divine service.—Nor, 3dly, such as did not keep to their own parish churches, that is, *Puritans*."

This declaration was ordered to be read in all the parish churches of Lancashire, which abounded with Papists; and Wilson adds, that it was to have been read in all the churches of England, but that archbishop Abbot, being at Croydon, flatly forbade its being read there. In the reign of king Charles I, archbishop Laud put the king upon republishing this declaration, which was accordingly done. The court had their balls, masquerades, and plays, on the Sunday evenings; while the youth of the country were at their morrice-dances, may-games, church and clerk ales, and all such kind of revelling. The severe pressing of this declaration made sad havock among the Puritans, as it was to be read in the churches. Many poor clergymen strained their consciences in submission to their superiors. Some, after publishing it, immediately read the fourth commandment to the people:—"Remember the Sabbath-day, to keep it holy:"

adding, "This is the law of God:" the other, "The injunction of man." Some put it upon their curates, whilst great numbers absolutely refused to comply: the consequence of which was, that several clergymen were actually suspended for not reading it.—Such, alas, was the awful state of the times!

STEADFASTNESS. See CONSTANCY.

STOICS, heathen philosophers, who took their name from the Greek word *stoa*, signifying a porch or portico, because Zeno, the head of the stoics, kept his school in a porch of the city of Athens. It is supposed that Zeno borrowed many of his opinions from the Jewish scriptures; but it is certain that Socrates and Plato had taught much of them before. The Stoics generally maintained that nature impels every man to pursue whatever appears to him to be good. According to them, self-preservation and defence is the first law of animated nature. All animals necessarily derive pleasure from those things which are suited to them; but the first object of pursuit is not pleasure, but conformity to nature. Every one, therefore, who has a right discernment of what is good, will be chiefly concerned to conform to nature in all his actions and pursuits. This is the origin of moral obligation. With respect to happiness or good, the stoical doctrine was altogether extravagant: they taught that all external things are indifferent, and cannot affect the happiness of man; that pain, which does not belong to the mind, is no evil; and that a wise man will be happy in the midst of torture, because virtue itself is happiness.

Of all the sects, however, of the ancient philosophers, it is said that the Stoics came nearest to the Christian; and that not only with respect to their strict regard to moral virtue, but also on account of their moral principles; insomuch, that Jerom affirms that in many things they agree with us. They asserted the unity of the Divine Being—the creation of the world by the λογος, or Word—the doctrine of Providence—and the conflagration of the universe. They believed in the doctrine of fate, which they represented as no other than the will and purpose of God, and held that it had no tendency to looseness of life.

STYLITES, *pillar saints;* an appellation given to a kind of solitaries, who stood motionless upon the tops of pillars, raised for this exercise of their patience, and remained there for several years, amidst the admiration and applause of the stupid populace. Of these, we find several mentioned in ancient writers, and even as low as the twelfth century, when they were totally suppressed.

The founder of the order was St. Simeon Stylites, a famous anchoret in the fifth century, who first took up his abode on a column six cubits high; then on a second of twelve cubits; a third of twenty-two; a fourth of thirty-six; and on another of forty cubits, where he thus passed thirty-seven years of his life. The tops of these columns were only three feet in diameter, and were de

fended by a rail that reached almost to the girdle, somewhat resembling a pulpit. There was no lying down in it. The Faquirs, or devout people of the East, imitate this extraordinary kind of life to this day.

SUB-DEACON, an inferior minister, who anciently attended at the altar, prepared the sacred vessels, delivered them to the deacons in time of divine service, attended the doors of the church during communion service, went on the bishop's embassies with his letters, or messages, to foreign churches, and was invested with the first of the holy orders. They were so subordinate to the superior rulers of the church, that, by a canon of the council of Laodicea, they were forbidden to sit in the presence of a deacon without his leave.

SUBLAPSARIANS, those who hold that God permitted the first man to fall into transgression without absolutely predetermining his fall; or that the decree of predestination regards man as fallen by an abuse of that freedom which Adam had, into a state in which all were to be left to necessary and unavoidable ruin, who were not exempted from it by predestination. See SUPRALAPSARIANS.

SUBMISSION TO GOD implies an entire giving up of our understanding, will, and affections, to him; or, as Dr. Owen observes, it consists in, 1. An acquiescency in his right and sovereignty. —2. An acknowledgment of his righteousness and wisdom.—3. A sense of his love and care.—4. A diligent application of ourselves to his mind and will.—5. Keeping our souls by faith and patience from weariness and despondency. —6. A full resignation to his will. See RESIGNATION, SORROW.

SUBSCRIPTION CLERICAL. Subscription to articles of religion is required of the clergy of every established church, and of some churches not established. But it has been a matter of dispute whether it answers any valuable purpose as to religion, however necessary as a test of loyality. All language is more or less ambiguous, so that it is difficult always to understand the exact sense, or the *animus imponentis*, especially when creeds have been long established. It is said that the clergy of the churches of England and Scotland seldom consider themselves as fettered with the Thirty-nine Articles, or the confession of Faith, when composing instructions for their parishes, or the public at large.

It is to be feared, indeed, that many subscribe merely for the sake of emolument; and though it be professedly *ex animo*, it is well known that it is not so in reality. How such will answer to the Great Head of the church we must leave them to judge. They who think subscription to be proper, should remember that it approaches very near the solemnity of an oath, and is not to be trifled with. "Great care," says Doddridge, "ought to be taken that we subscribe nothing that we do not firmly believe. If the signification of the words be dubious, and we believe either sense, and that sense in which we do believe

them is as natural as the other, we may consistently with integrity subscribe them; or if the sense in which we do believe them be less natural, and we explain that sense, and that explication be admitted by the person requiring the subscription in his own right, there can be no just foundation for a scruple. Some have added, that, if we have reason to believe (though it is not expressly declared) that he who imposes the subscription does not intend that we should hereby declare our *assent* to those articles, but only that we should pay a compliment to his authority, and engage ourselves not openly to contradict them, we may, in this case, subscribe what is most directly contrary to our belief: or that, if we declare our belief in any book, as, for instance, the Bible, it is to be supposed that we subscribe other articles only so far as they are consistent with that; because we cannot imagine that the law would require us to profess our belief of contrary propositions at the same time. But subscription upon these principles seems a very dangerous attack upon sincerity and public virtue, especially in those designed for public offices." If the reader be desirous of investigating the subject, he may consult *Paley's Mor. Phil.*, vol. i, p. 218; *Dyer on Subscription; Doddridge's Lect.*, lec. 70; *Conybeare's Sermon on Subscription*; *Free and Candid Disquisitions relating to the Church of England;* and *The Confessional.*

SUCCESSION UNINTERRUPTED, a term made use of by the Romanists, and others, in reference to those bishops who are supposed to have derived their authority from the apostles, and so communicated that authority to others in a line, or succession. It is a very precarious and uncomfortable foundation for Christian hope (says Dr. Doddridge) which is laid in the doctrine of an *uninterrupted succession* of bishops, and which makes the validity of the administration of Christian ministers depend upon such a succession, since there is so great a darkness upon many periods of ecclesiastical history, insomuch that it is not agreed who were the seven first bishops of the church of Rome, though that church was so celebrated; and Eusebius himself, from whom the greatest patrons of this doctrine have made their catalogues, expressly owns that it is no easy matter to tell who succeeded the apostles in the government of the churches, excepting such as may be collected from St. Paul's own words. (See EPISCOPACY.) Contested elections, in almost all considerable cities, make it very dubious which were the *true* bishops; and decrees of councils, rendering all those ordinations null where any *simoniacal* contract was the foundation of them, makes it impossible to prove that there is now upon earth any one person who is a legal successor of the apostles; at least, according to the principles of the Romish church. Consequently whatever system is built on this doctrine must be very precarious. *Howe's Episcopacy*, p. 170, 183; *Doddridge's Lect.*,

lec. 197; *Chandler's Sermons against Popery*, p. 34-37; and article ORDINATION.

SUFFERINGS OF CHRIST. To form an idea of Christ's sufferings, we should consider the poverty of his birth; the reproach of his character; the pains of his body; the power of his enemies; the desertion of his friends; the weight of his people's sins; the slow, ignominious, and painful nature of his death; and the hidings of his Father's face. All these rendered his sufferings extremely severe; yet some heretics said, that the sufferings of Christ were only in appearance, and not real: but, as bishop Pearson observes, "If hunger and thirst; if revilings and contempt; if sorrows and agonies; if stripes and buffetings; if condemnation and crucifixion, be suffering, Jesus *suffered*. If the infirmities of our nature; if the weight of our sins; if the malice of man; if the machinations of Satan; if the hand of God, could make him suffer, our Saviour *suffered*. If the annals of time; if the writings of the apostles; if the death of his martyrs; if the confession of Gentiles; if the scoffs of the Jews, be testimonies, Jesus *suffered*." For the end of Christ's suffering, see DEATH OF CHRIST.

SUNDAY, or the LORD'S DAY, a solemn festival observed by Christians on the first day of every week, in memory of our Saviour's resurrection. See SABBATH.

It has been contended whether *Sunday* is a name that ought to be used by Christians. The words *Sabbath* and *Lord's Day*, say some, are the only names mentioned in scripture respecting this day. To call it Sunday, is to set our wisdom before the wisdom of God, and to give that glory to a Pagan idol which is due to him alone. The ancient Saxons called it by this name, because upon it they worshipped the Sun; and shall Christians keep up the memory of that which was highly displeasing to God, by calling the Sabbath by that name rather than by either of those he hath appointed? It is, indeed, called Sunday, only because it is customary; but this, say they, will not justify men in doing that which is contrary to the example and command of God, in his word.

Others observe, that, although it was originally called Sunday by the Heathens, yet it may very properly retain that name among Christians, because it is dedicated to the honour of the true light, which lighteth every man that cometh into the world, of Him who is styled by the Prophet "the Sun of Righteousness," and who on this day arose from the dead. But although it was in the primitive times indifferently called the Lord's Day, or Sunday, yet it was never denominated the Sabbath; a name constantly appropriated to Saturday, or the seventh day, both by sacred and ecclesiastical writers. See SABBATH.

SUPEREROGATION, what a man does beyond his duty, or more than he is commanded to do. The Romanists stand up strenuously for works of supererogation,

and maintain that the observance of evangelical councils is such. By means hereof a stock of merit is laid up, which the church has the disposal of, and which she distributes in indulgences to such as need.

This absurd doctrine was first invented towards the close of the twelfth century, and modified and embellished by St. Thomas in the thirteenth; according to which, it was pretended that there actually existed an immense treasure of merit, composed of the pious deeds and virtuous actions which the saints had performed beyond what was necessary for their own salvation, and which were, therefore, applicable to the benefit of others; that the guardian and dispenser of this precious treasure was the Roman pontiff; and that, of consequence, he was empowered to assign to such as he thought proper a portion of this inexhaustible source of merit, suitable to their respective guilt, and sufficient to deliver them from the punishment due to their crimes.

SUPERINTENDENT, an ecclesiastical superior in several reformed churches where episcopacy is not admitted, particularly among the Lutherans in Germany, and the Calvinists in some other places. The superintendent is similar to a bishop, only his power is somewhat more restrained than that of our diocesan bishops. He is the chief pastor, and has the direction of all the inferior pastors within his district or diocese.

SUPERSTITION is a word that has been used so indefinitely, that it is difficult to determine its precise meaning. From its resemblance in sound to the Latin word *superstes*, a survivor, it is evidently derived from it; and different attempts have been made to trace their connexion in signification, but without any degree of certainty. It is generally defined to be, the observance of unnecessary and uncommanded rites and practices in religion; reverence of objects not fit for worship; too great nicety, fears, or scrupulousness; or extravagant devotion; or religion wrong directed or conducted. The word may be applied to the idolatry of the Heathens, the traditions of the Jews, the unscriptural rites of the Catholics; to the dependance placed by many on baptism, the Lord's supper, and other ceremonies. It may be extended to those who, without any evidence, believe that prophecies are still uttered, or miracles are performed. It is also applied to those who believe in witchcraft, magic, omens, &c.

Superstition, says Claude, usually springs either, 1. From *servile fear*, which makes people believe that God is always wrathful, and invents means to appease him.—2. Or from a natural inclination we all have to *idolatry*, which makes men think they see some ray of the Divinity in extraordinary creatures, and on this account worship them.—Or, 3. From *hypocrisy*, which makes men willing to discharge their obligations to God by grimace, and by zeal for external services.—Or, 4. From *presumption*, which makes men serve God after their own fancies. *Claude's Essay on the Composi-*

of a Ser., vol. ii, p. 499 and 29; *Saurin's Ser.*, vol. v, p. 49, Eng. edit.; *Gregory's Essays*, essay iii.

SUPRALAPSARIANS, persons who hold that God, without any regard to the good or evil works of men, has resolved, by an eternal decree, *supra lapsum*, antecedently to any knowledge of the fall of Adam, and independently of it, to save some and reject others; or, in other words, that God intended to glorify his justice in the condemnation of some, as well as his mercy in the salvation of others; and, for that purpose, decreed that Adam should necessarily fall.

Dr. Gill gives us the following account of Supralapsarianism.—The question which he proposes to discuss is, "Whether men were considered in the mind of God in the decree of election as fallen or unfallen, as in the corrupt mass through the fall, or in the pure mass of creatureship previous to it, and as to be created?" There are some who think that the latter, so considered, were the objects of election in the Divine mind. These are called Supralapsarians, though of these, some are of opinion that man was considered as to be created or creatable, and others as created but not fallen. The former seems best, that, of the vast number of individuals which came up in the Divine mind whom his power could create, those whom he meant to bring into being he designed to glorify himself by them in some way or other. The decree of election respecting any part of them may be distinguished into the decree of the end and the decree of the means. The decree of the end respecting some is either subordinate to their eternal happiness, or ultimate, which is more properly the end, the glory of God; and if both are put together, it is a state of everlasting communion with God, for the glorifying of the riches of his grace. The decree of the means includes the decree to create men to permit them to fall, to recover them out of it through redemption by Christ, to sanctify them by the grace of the Spirit and completely save them; and which are not to be reckoned as materially many decrees, but as making one formal decree; or they are not to be considered as subordinate, but as co-ordinate means, and as making up one entire complete medium: for it is not to be supposed that God decreed to create man, that he might permit him to fall, in order to redeem, sanctify, and save him; but he decreed all this that he might glorify his grace, mercy, and justice. And in this way of considering the decrees of God, they think that they sufficiently obviate and remove the slanderous calumny cast upon them with respect to the other branch of predestination, which leaves men in the same state when others are chosen, and that for the glory of God. Which calumny is, that, according to them, God made man to damn him; whereas, according to their real sentiments, God decreed to make man, and made man neither to damn him nor save him, but for his own glory, which end is answered in them some way or other.—Again; they argue that the end is first in view before the means, and the decree of the end is, in

order of nature, before the decree of the means; and what is first in intention, is last in execution. Now, as the glory of God is last in execution, it must be first in intention, wherefore men must be considered in the decree of the end as not yet created and fallen; since the creation and permission of sin belong to the decree of the means, which in order of nature is after the decree of the end. And they add to this, that if God first decreed to create man, and suffer him to fall, and then out of the fall chose some to grace and glory, he must decree to create man without an end, which is to make God to do what no wise man would; for when a man is about to do any thing, he proposes an end, and then contrives and fixes on ways and means to bring about that end. They think also that this way of conceiving and speaking of these things best expresses the sovereignty of God in them, as declared in the 9th ch. Romans, where he is said to will such and such things, for no other reason but because he wills them.

The opponents of this doctrine consider, however, that it is attended with insuperable difficulties. We demand, say they, an explanation of what they mean by this principle, "God hath made all things for his own glory." If they mean that justice requires a creature to devote himself to the worship and glorifying of his Creator, we grant it; if they mean that the attributes of God are displayed in all his works, we grant this too: but if the proposition be intended to affirm that God had no other view in creating men, so to speak, than his own interest, we deny the proposition, and affirm that God created men for their own happiness; and in order to have subjects upon whom he might bestow favours.

We desire to be informed, in the next place, say they, how it can be conceived that a determination to damn millions of men can contribute to the glory of God? We easily conceive, that it is for the glory of divine justice to punish guilty men: but to resolve to damn men without the consideration of sin, to create them that that they might sin, to determine that they should sin in order to their destruction, is what seems to us more likely to tarnish the glory of God than to display it.

Again; we demand how, according to this hypothesis, it can be conceived that God is not the author of sin? In the general scheme of our churches, God only permits men to sin, and it is the abuse of liberty that plunges man into misery: even this principle, all lenified as it seems, is yet subject to a great number of difficulties; but in this scheme, God wills sin to produce the end he proposed in creating the world, and it was necessary that men should sin: God created them for that. If this be not to make God the author of sin, we must renounce the most distinct and clear ideas.

Again; we require them to reconcile this system with many express declarations of scripture, which inform us that *God would have all men to be saved.* How doth it agree with such pressing intreaties, such cutting reproofs,

such tender expostulations, as God discovers in regard to the unconverted? Matt. xxiii, 37.

Lastly, we desire to know, how is it possible to conceive a God, who, being in the actual enjoyment of perfect happiness, incomprehensible, and supreme, could determine to add this decree, though useless to his felicity, to create men without number for the purpose of confining them for ever in chains of darkness, and burning them for ever in unquenchable flames. *Gill's Body of Div.*, vol. i, p. 299; *Brine's Works; Saurin's Ser.*, vol. v. p. 306, Eng. trans.

SUPREMACY OF THE POPE, a doctrine held by the Roman Catholics, who believe that the bishop of Rome, is under Christ, supreme pastor of the whole church; and, as such, is not only the first bishop in order and dignity, but has also a power and jurisdiction over all Christians. This doctrine is chiefly built upon the supposed primacy of St. Peter, of whom the bishop of Rome is the pretended successor; a primacy we no where find commanded or countenanced, but absolutely prohibited, in the word of God, Luke xxii, 14, 24. Mark ix, 35. See INFALLIBILITY, PRIMACY, POPE, and POPERY; *Dr. Barrow's Treatise on the Pope's Supremacy; Chillingworth's Religion of the Protestants;* and *Smith's Errors of the Church of Rome.*

SUSPICION consists in imagining evil of others without proof. It is sometimes opposed to charity, which thinketh no evil. "A suspicious temper checks in the bud every kind affection; it hardens the heart, and estranges man from man. What friendship can we expect from him who views all our conduct with distrustful eyes, and ascribes every benefit we confer to artifice and stratagem? A candid man is accustomed to view the characters of his neighbours in the most favourable light, and is like one who dwells amidst those beautiful scenes of nature on which the eye rests with pleasure. Whereas the suspicious man, having his imagination filled with all the shocking forms of human falsehood, deceit, and treachery, resembles the traveller in the wilderness, who discerns no objects around him but what are either dreary or terrible; caverns that open, serpents that hiss, and beasts of prey that howl."

SWEARING. See OATH.

Cursing and *Swearing* is an offence against God and religion, and a sin of all others the most extravagant and unaccountable, as having no benefit or advantage attending it. It is a contempt of God; a violation of his law; a great breach of good behaviour; and a mark of levity, weakness, and wickedness. How those who live in the habitual practice of it can call themselves men of sense, of character, or of decency, I know not. By the last statute against this crime, 19 George II, which repeals all former ones, every labourer, sailor, or soldier, profanely cursing or swearing, shall forfeit one shilling; every other person, under the rank of a gentleman, two shillings; and every gentleman, or person of superior

rank, five shillings, to the poor of the parish; and on a second conviction double, and for every subsequent offence treble the sum first forfeited, with all charges of conviction; and, in default of payment, shall be sent to the house of correction for ten days.

SWEDENBORGIANS, the followers of Emanuel Swedenborg, a Swedish nobleman, born at Stockholm in 1689. He appears to have had a good education; for his learning was extensive in almost every branch. He professed himself to be the founder of the New Jerusalem Church, alluding to the New Jerusalem spoken of in the book of the Revelation. He asserts that, in the year 1743, the Lord manifested himself to him by a personal appearance, and at the same time opened his spiritual eyes, so that he was enabled constantly to see and converse with spirits and angels. From that time he began to print and publish various wonderful things, which, he says, were revealed to him, relating to heaven and hell, the state of men after death, the worship of God, the spiritual sense of the scriptures, the various earths in the universe, and their inhabitants; with many other strange particulars.

Swedenborg lived and died in the Lutheran communion, but always professed the highest respect for the church of England. He carried his respect for the person and divinity of Jesus Christ to the highest point of veneration, considering him altogether as "God manifested in the flesh, and as the fulness of the Godhead united to the man Christ Jesus." With respect, therefore, to the sacred Trinity, though he rejected the idea of three distinct persons as destructive of the unity of the Godhead, he admitted three distinct essences, principles, or characters, as existing in it; namely, the divine essence or character, in virtue of which he is called the Father, or Creator; the human essence, principle, or character, united to the divine in the person of Jesus Christ, in virtue of which he is called the Son and Redeemer; and, lastly, the proceeding essence or principle, in virtue of which he is called the Holy Ghost. He farther maintains, that the sacred scripture contains three distinct senses, called celestial, spiritual, and natural, which are united by correspondences; and that in each sense it is divine truth accommodated respectively to the angels of the three heavens, and also to men on earth. This science of correspondences (it is said) has been lost for some thousands of years, viz. ever since the time of Job, but is now revived by Emanuel Swedenborg, who uses it as a key to the spiritual or internal sense of the sacred scripture; every page of which, he says, is written by correspondence, that is, by such things in the natural world as correspond unto and signify things in the spiritual world. He denies the doctrine of atonement, or vicarious sacrifice; together with the doctrines of predestination, unconditional election, justification by faith alone, the resurrection of the material body, &c.; and, in

opposition thereto, maintains that man is possessed of free will in spiritual things; that salvation is not attainable without repentance, that is, abstaining from evils, because they are sins against God; and living a life of charity and faith, according to the commandments; that man, immediately on his decease, rises again in a spiritual body, which was enclosed in his material body; and that in this spiritual body he lives as a man to eternity, either in heaven or in hell, according to the quality of his past life. That all those passages in the scripture generally supposed to signify the destruction of the world by fire, and commonly called the last judgment, must be understood according to the above-mentioned science of correspondences, which teaches, that by the end of the world, or consummation of the age, is not signified the destruction of the world, but the destruction or end of the present Christian church, both among Roman Catholics and Protestants, of every description or denomination; and that this last judgment actually took place in the spiritual world in the year 1757; from which æra is dated the second advent of the Lord, and the commencement of a new Christian church, which, they say, is meant by the new heaven and new earth in the Revelation, and the New Jerusalem thence descending. They use a liturgy, and instrumental as well as vocal music, in their public worship. *Summary View of Swedenborg's Doctrines; Swedenborg's Works; Dialogues on Swedenborg's Theological Writings.*

SYMBOL, an abstract or compendium; a sign or representation of something moral by the figures or properties of natural things. Hence symbols are of various kinds; as hieroglyphics, types, enigmas, parables, fables, &c. See *Dr. Lancaster's Dictionary of Scriptural Symbols*; and *Bicheno's Symbolical Vocabulary in his Signs of the Times.*

SYNAGOGUE, a place where the Jews meet to worship God.

SYNERGISTS, so called from the Greek συνεργεια; which signifies co-operation. Hence this name was given to those in the sixteenth century who denied that God was the sole agent in the conversion of sinful man, and affirmed that man co-operated with Divine grace in the accomplishment of this salutary purpose.

SYNOD, a meeting or assembly of ecclesiastical persons to consult on matters of religion. Of these there are four kinds, viz. 1. *General*, where bishops, &c., meet from all nations. These were first called by the emperors; afterwards by Christian princes; till, in later ages, the pope usurped to himself the greatest share in this business, and by his legates presided in them when called.—2. *National*, where those of one nation only come together to determine any point of doctrine or discipline. The first of this sort which we read of in England was that of Herudford, or Hertford, in 673; and the last was that held by cardinal Pole, in 1555.—3.

Provincial, where those only of one province meet, now called the *Convocation*.—4. *Diocesan*, where those of but one diocese meet, to enforce canons made by general councils, or national and provincial *synods*, and to consult and agree upon rules of discipline for themselves. These were not wholly laid aside, till, by the act of submission, 25 Hen. VIII, c. 19, it was made unlawful for any *synod* to meet but by royal authority. See COUNCIL, and CONVOCATION.

T

TABERNACLE, among the Hebrews, a kind of building, in the form of a tent, set up by the express command of God for the performance of religious worship, sacrifices, &c. Exod. xxvi, xxvii.

Feast of Tabernacles, a solemn festival of the Hebrews, observed after harvest, on the 15th day of the month Tisri, instituted to commemorate the goodness of God, who protected the Israelites in the wilderness, and made them dwell in booths when they came out of Egypt.

TABORITES. See BOHEMIAN BRETHREN.

TALAPOINS, or TALOPINS, priests of Siam. They enjoy great privileges, but are enjoined celibacy, and austerity of life. They live in monasteries contiguous to the temples; and, what is singular, any one may enter into the priesthood, and, after a certain age, may quit it to marry, and return to society. There are Talapoinesses, too, or nuns, who live in the same convents, but are not admitted till they have passed their fortieth year. The Talapoins educate children, and at every new and full moon explain the precepts of their religion in their temples; and, during the rainy season they preach from six in the morning till noon, and from one in the afternoon till five in the evening. They dress in a very mean garb, and go bare-headed and bare-footed; and no person is admitted among them who is not well skilled in the Baly language. They believe that the universe is eternal, but admit that certain parts of it, as this world, may be destroyed, and again regenerated. They believe in a universal pervading spirit, and in the immortality and transmigration of the soul; but they extend this last doctrine not only to animals, but to vegetables and rocks. They have their good and evil genii, and particular local deities, who preside over forests and rivers, and interfere in all sublunary affairs.

TALENT figuratively signifies any gift or opportunity God gives to men for the promotion of his glory. "Every thing almost," says Mr. Scott, "that we are, or possess, or meet with, may be considered as a *talent*; for a good or a bad use may be made of every natural endowment, or providential appointment, or they may remain unoccupied through inactivity and selfishness. Time, health, vigour of body, and the power of exertion and enduring fatigue—the natural and acquired abilities of the mind, skill in any lawful art or science, and the capacity

for close mental application—the gift of speech, and that of speaking with fluency and propriety, and in a convincing, attractive, or persuasive manner—wealth, influence, or authority—a man's situation in the church, the community, or relative life—and the various occurrences which make way for him to attempt any thing of a beneficial tendency: these, and many others that can scarcely be enumerated, are talents which the consistent Christian will improve to the glory of God, and the benefit of mankind. Nay, this improvement procures an increase of talents, and gives a man an accession of influence, and an accumulating power of doing good; because it tends to establish his reputation for prudence, piety, integrity, sincerity, and disinterested benevolence: it gradually forms him to an habitual readiness to engage in beneficent designs, and to conduct them in a gentle, unobtrusive, and unassuming manner: it disposes others to regard him with increasing confidence and affection, and to approach him with satisfaction; and it procures for him the countenance of many persons, whose assistance he can employ in accomplishing his own salutary purposes."

TALMUD, a collection of Jewish writings. There are two works which bear this name—the Talmud of Jerusalem, and the Talmud of Babylon. Each of these are composed of two parts—the Mishna, which is the text, and is common to both; and the Gemara, or commentary.

The Mishna, which comprehends all the laws, institutions, and rules of life (which, beside the ancient Hebrew scriptures, the Jews thought themselves bound to observe), was composed, according to the unanimous testimony of the Jews, about the close of the secend century. It was the work of rabbi Jehuda (or Juda) Hakkadosh, who was the ornament of the school of Tiberias, and is said to have occupied him forty years. The commentaries and additions which succeeding rabbies made were collected by rabbi Jochanan Ben Eliezer, some say in the fifth, others say in the sixth, and others in the seventh century, under the name of *Gemara*, that is, *completion*, because it completed the Talmud. A similar addition was made to the Mishna by the Babylonish doctors in the beginning of the sixth century, according to Enfield; and in the seventh, according to others.

The Mishna is divided into six parts, of which every one which is entitled *order* is formed of treatises: every treatise is divided into chapters; and every chapter into mishnas, or aphorisms. In the *first* part is discussed whatever relates to seeds, fruits, and trees: in the *second*, feasts: in the *third*, women, their duties, their disorders, marriages, divorces, contracts, and nuptials: in the *fourth*, are treated the damages or losses sustained by beasts or men, of things found, deposits, usuries, rents, farms, partnerships in commerce, inheritance, sales and purchases, oaths, witnesses, arrests, idolatry; and here are named those by whom the oral law was received and preserved: in the *fifth* part are noticed what regards

sacrifices and holy things: and the *sixth* treats on purifications, vessels, furniture, clothes, houses, leprosy, baths, and numerous other articles:—all this forms the Mishna.

As the learned reader may wish to obtain some notion of rabbinical composition and judgment, we shall gratify his curiosity sufficiently by the following specimen: "Adam's *body* was made of the earth of Babylon, his *head* of the land of Israel, his other *members* of other parts of the world. R. Meir thought he was compact of the earth gathered out of the whole earth: as it is written, *thine eyes did see my substance*. Now it is elsewhere written, *the eyes of the Lord are over all the earth*. R. Aha expressly marks the twelve hours in which his various parts were formed. His stature was from one end of the world to the other; and it was for his transgression that the Creator, laying his hand in anger on him, lessened him; 'for before,' says R. Eleazer, 'with his hand he reached the firmament.' R. Jehuda thinks his sin was heresy; but R. Isaac thinks that it was nourishing his foreskin."

The Talmud of Babylon is most valued by the Jews; and this is the book which they mean to express when they talk of the Talmud in general. An abridgment of it was made by Maimonides in the 12th century, in which he rejected some of its greatest absurdities. The Gemara is stuffed with dreams and chimeras, with many ignorant and impertinent questions, and the style very coarse. The Mishna is written in a style comparatively pure, and may be very useful in explaining passages of the New Testament, where the phraseology is similar. This is, indeed, the only use to which Christians can apply it: but this renders it valuable.—Lightfoot has judiciously availed himself of such information as he could derive from it. Some of the popes, with a barbarous zeal, and a timidity of spirit for the success of the Christian religion, which the belief of its divinity can never excuse, ordered great numbers of the Talmud to be burned. Gregory IX burned about twenty cart-loads; and Paul IV ordered 12,000 copies of the Talmud to be destroyed. See MISCHNA; the last edition of the *Talmud of Babylon*, printed at Amsterdam, in 12 vols. folio: the Talmud of Jerusalem is in one large vol. folio.

TANQUELINIANS, so called from Tanquelinus, who formed a numerous denomination in Brabant and Antwerp in the twelfth century. He treated with contempt the external worship of God, the sacrament of the Lord's supper, and the rite of baptism, and held clandestine assemblies to propagate his opinions. He declaimed against the vices of the clergy with vehemence and intrepidity.

TARGUM, a name given to the Chaldee paraphrases of the books of the Old Testament. They are called *paraphrases*, or *expositions*, because they are rather comments and explications, than literal translations of the text. They are written in the Chaldee tongue, which became familiar to the Jews after the time of their captivity in Babylon, and was more known to

them than the Hebrew itself; so that when the Hebrew text was read in the synagogue, or in the temple, they generally added to it an explication in the Chaldee tongue for the service of the people, who had but a very imperfect knowledge of the Hebrew tongue. It is probable, that even from the time of Ezra this custom began; since this learned scribe, reading the law to the people in the temple, explained it, with the other priests that were with him, to make it understood by the people, Neh. viii, 7, 9.

But though the custom of making these sorts of expositions in the Chaldee language be very ancient among the Hebrews, yet they have no written paraphrases or targums before the era of Onkelos and Jonathan, who lived about the time of our Saviour. Jonathan is placed about thirty years before Christ, under the reign of Herod the Great. Onkelos is something more modern. The targum of Onkelos is the most of all esteemed, and copies are to be found in which it is inserted verse for verse with the Hebrew. It is so short, and so simple, that it cannot be suspected of being corrupted. This paraphrast wrote only upon the books of Moses; and his style approaches nearly to the purity of the Chaldee, as it is found in Daniel and Ezra. This Targum is quoted in the Misna, but was not known either to Eusebius, St. Jerome, or Origen.

The Targum of Jonathan, son of Uziel, is upon the greater and lesser prophets. He is much more diffuse than Onkelos, and especially upon the lesser prophets, where he takes great liberties, and runs on in allegories. His style is pure enough, and approaches pretty near to the Chaldee of Onkelos. It is thought that the Jewish doctors who lived above seven hundred years after him made some additions to him.

The Targum of Joseph the Blind is upon the Hagiographia. This author is much more modern, and less esteemed, than those we have now mentioned. He has written upon the Psalms, Job, the Proverbs, the Canticles, Ecclesiastes, Ruth, and Esther. His style is a very corrupt Chaldee, with a great mixture of words from foreign languages.

The Targum of Jerusalem is only upon the Pentateuch; nor is that entire or perfect. There are whole verses wanting, others transposed, others mutilated; which has made many of opinion that this is only a fragment of some ancient paraphrase that is now lost. There is no Targum upon Daniel, or upon the books of Ezra and Nehemiah.

These Targums are of great use for the better understanding not only of the Old Testament, on which they are written, but also of the New. As to the Old Testament, they serve to vindicate the genuineness of the present Hebrew text, by proving it to be the same that was in use when these Targums were made; contrary to the opinion of those who think the Jews corrupted it after our Saviour's time. They help to explain many words and phrases in the Hebrew original, and they

hand down to us many of the ancient customs of the Jews. And some of them, with the phraseologies, idioms, and peculiar forms of speech, which we find in them, do, in many instances, help as much for the better illustration and better understanding of the New Testament as of the Old; the Jerusalem Chaldee dialect, in which they are written, being the vulgar language of the Jews in our Saviour's time. They also very much serve the Christian cause against the Jews, by interpreting many of the prophecies of the Messiah in the Old Testament in the same manner as the Christians do. Many instances are produced to this purpose by Dr. Prideaux in his *Connexions of the History of the Old and New Testaments*. These targums are published to the best advantage in the second edition of the great Hebrew Bible set forth at Basil by Buxtorf, the father, anno 1610.

TEMPER, the disposition of the mind, whether natural or acquired. The word is seldom used by good writers without an epithet, as a *good* or *bad* temper. Temper must be distinguished from passion. The *passions* are quick and strong, emotions which by degrees subside. *Temper* is the disposition which remains after these emotions are past, and which forms the habitual propensity of the soul. See *Dr. Evans's Practical Discourses on the Christian Temper;* and the various articles LOVE, PATIENCE, HUMILITY, FORTITUDE, &c., in this work.

TEMPERANCE, that virtue which a man is said to possess who moderates and restrains his sensual appetites. It is often, however, used, in a much more general sense, as synonymous with moderation, and is then applied indiscriminately to all the passions.

"Temperance," says Addison, "has those particular advantages above all other means of health, that it may be practised by all ranks and conditions at any season or in any place. It is a kind of regimen into which every man may put himself without interruption to business, expence of money, or loss of time. Physic, for the most part, is nothing else but the substitute of exercise or *temperance*." In order to obtain and practise this virtue, we should consider it, 1. As a divine command, Phil. iv, 5. Luke xxi, 34. Prov. xxiii, 1 to 3.—2. As conducive to health.—3. As advantageous to the powers of the mind.—4. As a defence against injustice, lust, imprudence, detraction, poverty, &c.—And, lastly, the example of Christ should be a most powerful stimulus to it. See INTEMPERANCE.

TEMPLARS, TEMPLERS, or KNIGHTS OF THE TEMPLE, a religious order instituted at Jerusalem, in the beginning of the twelfth century, for the defence of the holy sepulchre, and the protection of Christian pilgrims. They were first called *the Poor of the Holy City*, and afterwards assumed the appellation of *Templars*, because their house was near the temple. The order was founded by Baldwin II, then king of Jerusalem, with the concurrence of the pope; and the principal articles of their

rule were, that they should hear the holy office throughout every day; or that, when their military duties should prevent this, they should supply it by a certain number of paternosters; that they should abstain from flesh four days in the week, and on Fridays from eggs and milk meats; that each knight might have three horses and one esquire, and that they should neither hunt nor fowl. After the ruin of Jerusalem, about 1186, they spread themselves through Germany and other countries of Europe, to which they were invited by the liberality of the Christians. In the year 1228 this order acquired stability by being confirmed in the council of Troyes, and subjected to a rule of discipline drawn up by St. Bernard. In every nation they had a particular governor, called *Master of the Temple*, or of the militia of the temple. Their grand master had his residence at Paris. The order of Templars flourished for some time, and acquired, by the valour of its knights, immense riches, and an eminent degree of military renown; but, as their prosperity increased, their vices were multiplied, and their arrogance, luxury, and cruelty, rose at last to such a great height, that their privileges were revoked, and their order suppressed with the most terrible circumstances of infamy and severity.

TEMPLE, a public building erected for the purpose of religious worship.

TEMPORAL, a term often used for secular, as a distinction from spiritual or ecclesiastical; likewise for any thing belonging to time in contrast with eternity.

TEMPORALITIES OF BISHOPS are the revenues, lands, tenements, and lay fees, belonging to bishops, as they are barons and lords of parliament.

TEMPTATION, the enticement of a person to commit sin by offering some seeming advantage. There are four things, says one, in temptation: 1. Deception.—2. Infection.—3. Seduction.—4. Perdition. The sources of temptation are, Satan, the world, and the flesh. We are exposed to them in every state, in every place, and in every time of life. They may be wisely permitted to shew us our weakness, to try our faith, to promote our humility, and to learn us to place our dependance on a superior Power: yet we must not run into them, but watch and pray; avoid sinful company; consider the love, sufferings, and constancy of Christ, and the awful consequences of falling a victim to them. The following rules have been laid down, by which we may in some measure know when a temptation comes from Satan.—1. When the temptation is unnatural, or contrary to the general bias or temper of our minds.—2. When it is opposite to the present frame of the mind.—3. When the temptation itself is irrational; being contrary to whatever we could imagine our own minds would suggest to us.—4. When a temptation is detested in its first rising and appearance.—5. Lastly, when it is violent. See *Brooks*, *Owen*, *Gilpin*, *Capel*, and *Gillespie*, *on Temp-*

tation ; South's seven Sermons on Temptation, in the 6th vol. of his *Sermons ; Pike and Hayward's Cases of Conscience ;* and *Bishop Porteus's Sermons*, ser. 3 and 4, vol. i.

TEMPTATION OF CHRIST. The temptation of Christ, of which we read in the 4th chap. of Matthew, has been much the subject of infidel ridicule, and some ingenious writers, to avoid the difficulties of a literal interpretation, have reduced the whole to vision and allegory. But perhaps this has increased rather than removed those difficulties. Is it not best always to adhere as close as possible to the language of inspiration, without glossing it with fancies of our own? And after all, what is there so inconsistent with reason in this account? That, when our Lord retired to the interior part of the wilderness, the enemy of mankind should assume a disguise (whether human or angelic is not important), and present the most plausible temptation to our Redeemer, under these trying circumstances, is perfectly consistent with the malevolence of his character; but how far he was permitted to exert his power in forming them, is not necessary to be inquired. The grand objection is, why was Satan suffered thus to insult the Son of God? Wherefore did the Redeemer suffer his state of retirement to be thus disturbed with the malicious suggestions of the fiend? May it not be answered that herein, 1. He gave an instance of his own condescension and humiliation.—2. He hereby proved his power over the tempter.—3. He set an example of firmness and virtue to his followers.—And, 4. He here affords consolation to his suffering people, by shewing not only that he himself was tempted, but is able to succour those that are tempted, Heb. ii, 18. Heb. iv, 15. *Farmer on Christ's Temptation; Edwards's Hist. of Redemption*, note 344 ; *Henry*, *Gill*, and *Macknight*, in loc.

TERAPHIM, a word in the Hebrew language which has much exercised the ingenuity of the critics. It is commonly interpreted, idols. It would be useless here to trouble the reader with the numerous conjectures which have been formed respecting its meaning. Perhaps the best way to determine it would be to examine and compare all the passages in which it occurs, and to consult the ancient translations.

TEST ACT, is the statute 25 Car. II, cap. 2, which directs all officers, civil and military, to take the oaths and make the declaration against transubstantiation, in the Court of King's Bench or Chancery, the next term, or at the next quarter-sessions, or (by subsequent statutes) within six months after their admission ; and also within the same time to receive the sacrament of the Lord's supper, according to the usage of the church of England, in some public church, immediately after divine service or sermon, and to deliver into court a certificate thereof, signed by the minister and church-warden ; and also to prove the same by two credible witnesses, upon forfeiture of five hundred pounds, and disability to hold the said office. The avowed object of this act was, to exclude from places of trust all members of the church

of Rome; and hence the Dissenters of that age, if they did not support the bill when passing through the two houses of parliament, gave it no opposition. For this part of their conduct they have been often censured with severity, as having betrayed their rights from resentment to their enemies.

To make the ordinance of the Lord's supper a qualification of admittance to any office in or under the civil government, is evidently a profanation of the ordinance itself; not to insist upon the impropriety of excluding peaceable and loyal subjects from places of trust and profit merely on account of their religious opinions. Various tracts have been written on the subject of a repeal of this act by Priestley, Englefield, Walker, Wakefield, Bristow, Palmer, and others. On the contrary side, by a great number of anonymous writers.

THANKFULNESS. See GRATITUDE, and the next article.

THANKSGIVING, that part of divine worship wherein we acknowledge benefits received. "It implies," says Dr. Barrow (vol. i, ser. 8 and 9), "1. A right apprehension of the benefits conferred.—2. A faithful retention of benefits in the memory, and frequent reflections upon them.—3. A due esteem and valuation of benefits.—4. A reception of those benefits with a willing mind, a vehement affection.—5. Due acknowledgment of our obligations.—6. Endeavours of real compensation; or, as it respects the Divine Being, a willingness to serve and exalt him.—7. Esteem, veneration, and ove of the benefactor." The *blessings* for which we should be thankful are, 1. *Temporal;* such as health, food, raiment, rest, &c.—2. *Spiritual;* such as the Bible, ordinances, the Gospel, and its blessings; as free grace, adoption, pardon, justification, calling, &c.—3. *Eternal,* or the enjoyment of God in a future state.—Also for all that is past, what we now enjoy, and what is promised; for private and public, for ordinary and extraordinary blessings; for prosperity, and even adversity, so far as rendered subservient to our good. The *excellency* of this duty appears, if we consider, 1. Its antiquity: it existed in Paradise before Adam fell, and therefore prior to the graces of faith, repentance, &c.—2. Its sphere of operation; being far beyond many other graces, which are confined to time and place.—3. Its felicity: some duties are painful; as repentance, conflict with sin, &c.; but this is a source of sublime pleasure.—4. Its reasonableness.—And, 5. Its perpetuity. This will be in exercise for ever, when other graces will not be necessary, as faith, repentance, &c. The *obligation* to this duty arises, 1. From the relation we stand in to God.—2. The divine command.—3. The promises God hath made.—4. The example of all good men.—5. Our unworthiness of the blessings we receive.—And, 6. The prospect of eternal glory.

THEFT, the taking away the property of another without his knowledge or consent. This is not only a sin against our neighbour, but a direct violation of that part of the decalogue, which says,

"Thou shalt not steal." This law requires justice, truth, and faithfulness, in all our dealings with men; to owe no man any thing, but to give to all their dues; to be true to all engagements, promises, and contracts; and to be faithful in whatever is committed to our care and trust. It forbids all unjust ways of increasing our own and hurting our neighbour's substance by using false balances and measures; by over-reaching and circumventing in trade and commerce; by taking away by force or fraud the goods, persons, and properties of men; by borrowing, and not paying again; by oppression, extortion, and unlawful usury. It may include in it also, what is very seldom called by this name, i. e. the robbing of ourselves and families, by neglecting our callings, or imprudent management thereof; lending larger sums of money than our circumstances will bear, when there is no prospect of payment; by being profuse and excessive in our expences; indulging unlawful pleasures, and thereby reducing our families to poverty; or even, on the other hand, by laying up a great deal for the time to come, while our families are left to starve, or reduced to the greatest inconvenience and distress.

THEODOSIANS. See ANGELITES.

THEOLOGY signifies that science which treats of the being and attributes of God, his relations to us, the dispensations of his providence, his will with respect to our actions, and his purposes with respect to our end. The word was first used to denote the systems or rather the heterogeneous fables of those poets and philosophers who wrote of the genealogy and exploits of the gods of Greece. Hence Orpheus, Museus, Hesiod, &c., were called Theologians; and the same epithet was given to Plato, on account of his sublime speculations on the same subject. It was afterwards adopted by the earliest writers of the Christian church, who styled the author of the Apocalypse, by way of eminence, ὁ θεολογος, the divine. As the various branches of theology are considered in their places in this work, they need not be insisted on here. The theological student will find the following books on the subject, of utility: *Grotius de Veritate Religionis Christianæ; Stillingfleet's Origines Sacræ; Turretine's Institutio Theologiæ Elencticæ; Butler's Analogy; Picteti Theologia Christiana; Stapferi Institutiones Theologiæ; Witsius on the Covenants; Usher, Boston, Watson, Gill,* and *Ridgley's Divinity; Doddridge's Lectures; Brown's Compendium of Natural and Revealed Religion;* and *Ryan's Effect of Religion on Mankind.* See also articles CHRISTIANITY, RELIGION, REVELATION, SCRIPTURES.

THEOPASCHITES, a denomination, in the fifth century, who held that Christ had but one nature, which was the divine, and consequently that this divine nature suffered.

THEOPHILANTHROPISTS, a sect of deists, who, in September 1796, published at Paris a sort of catechism or directory for social

worship, under the title of *Manuel des Theanthrophiles*. This religious breviary found favour, the congregation became numerous; and in the second edition of their Manual they assumed the less harsh denomination of *Theophilanthropists*, i. e. lovers of God and man.—According to them, the temple the most worthy of the Divinity is the universe. Abandoned sometimes under the vault of heaven to the contemplation of the beauties of nature, they render its Author the homage of adoration and of gratitude. They nevertheless have temples erected by the hands of men, in which it is more commodious for them to assemble, to hear lessons concerning his wisdom. Certain moral inscriptions; a simple altar, on which they deposite, as a sign of gratitude for the benefits of the Creator, such flowers or fruits as the seasons afford; a tribune for the lectures and discourses, form the whole of the ornaments of their temples.

The first inscription, placed above the altar, recals to remembrance the two religious dogmas which are the foundation of their moral.

First inscription. We believe in the existence of God, in the immortality of the soul.—*Second inscription.* Worship God, cherish your kind, render yourselves useful to your country.—*Third inscription.* Good is every thing which tends to the preservation or the perfection of man. Evil is every thing which tends to destroy or deteriorate him.—*Fourth inscription.* Children, honour your fathers and mothers; obey them with affection, comfort their old age. Fathers and mothers, instruct your children.—*Fifth inscription.* Wives, regard your husbands, the chiefs of your houses. Husbands, love your wives, and render yourselves reciprocally happy.

From the concluding part of the *Manual* of the Theophilanthropists, we may learn something more of their sentiments. "If any one ask you," say they, "what is the origin of your religion and of your worship, you can answer him thus: Open the most ancient books which are known, seek there what was the religion, what the worship, of the first human beings of which history has preserved the remembrance. There you will see that their religion was what we now call *natural religion*, because it has for its principle even the Author of nature. It is he that has engraven it in the heart of the first human beings, in ours, in that of all the inhabitants of the earth: this religion, which consists in worshipping God and cherishing our kind, is what we express by one single word, that of *Theophilanthropy*. Thus our religion is that of our first parents; it is yours; it is ours; it is the universal religion. As to our worship, it is also that of our first fathers. See even in the most ancient writings that the exterior signs by which they rendered their homage to the Creator were of great simplicity. They dressed for him an altar of earth; they offered him, in sign of their gratitude and of their submission, some of the productions which they held of his liberal hand.

The fathers exhorted their children to virtue; they all encouraged one another, under the auspices of the Divinity, to the accomplishment of their duties. This simple worship the sages of all nations have not ceased to profess, and they have transmitted it down to us without interruption.

"If they yet ask you of whom you hold your mission, answer, we hold it of God himself, who, in giving us two arms to aid our kind, has also given us intelligence to mutually enlighten us, and the love of good, to bring us together to virtue; of God, who has given experience and wisdom to the aged to guide the young, and authority to fathers to conduct their children.

"If they are not struck with the force of these reasons, do not farther discuss the subject, and do not engage yourself in controversies, which tend to diminish the love of our neighbours. Our principles are the Eternal Truth; they will subsist, whatever individuals may support or attack them, and the efforts of the wicked will not even prevail against them. Rest firmly attached to them, without attacking or defending any religious system; and remember, that similar discussions have never produced good, and that they have often tinged the earth with the blood of men. Let us lay aside systems, and apply ourselves to doing good: it is the only road to happiness." So much for the divinity of the Theophilanthropists; a system entirely defective, because it wants the true foundation,—the word of God; the grand rule of all our actions, and the only basis on which our hopes and prospects of success can be built.

THEOSOPHISTS, a sect who pretend to derive all their knowledge from divine illumination. They boast that, by means of this celestial light, they are not only admitted to the intimate knowledge of God, and of all divine truth, but have access to the most sublime secrets of nature. They ascribe it to the singular manifestation of Divine benevolence that they are able to make such a use of the element of fire in the chemical art as enables them to discover the essential principles of bodies, and to disclose stupendous mysteries in the physical world. To this class, it is said, belonged Paracelsus, R. Fludd, Van Helmont, Peter Poiret, and the Rosicrusians.

THERAPEUTÆ, so called from the extraordinary purity of their religious worship, were a Jewish sect, who, with a kind of religious frenzy, placed their whole felicity in the contemplation of the Divine nature. Detaching themselves wholly from secular affairs, they transferred their property to their relations or friends, and withdrew into solitary places, where they devoted themselves to a holy life. The principal society of this kind was formed near Alexandria, where they lived, not far from each other, in separate cottages, each of which had its own sacred apartment, to which the inhabitant retired for the purposes of devotion. After their morning prayers, they spent the day in studying the law and the prophets,

endeavouring, by the help of the commentaries of their ancestors, to discover some allegorical meaning in every part. Besides this, they entertained themselves with composing sacred hymns in various kinds of metre. Six days of the week were, in this manner, passed in solitude. On the seventh day they met, clothed in a decent habit, in a public assembly; where, taking their places according to their age, they sat with the right hand between the breast and the chin, and the left at the side. Then some one of the elders, stepping forth into the middle of the assembly, discoursed, with a grave countenance and a calm tone of voice, on the doctrines of the sect; the audience, in the mean time, remaining in perfect silence, and occasionally expressing their attention and approbation by a nod. The chapel where they met was divided into two apartments; one for the men, and the other for the women. So strict a regard was paid to silence in these assemblies, that no one was permitted to whisper, nor even to breathe aloud; but when the discourse was finished, if the question which had been proposed for solution had been treated to the satisfaction of the audience, they expressed their approbation by a murmur of applause. Then the speaker, rising, sung a hymn of praise to God; in the last verse of which the whole assembly joined. On great festivals, the meeting was closed with a vigil, in which sacred music was performed, accompanied with solemn dancing; and these vigils were continued till morning, when the assembly, after a morning prayer, in which their faces were directed towards the rising sun, was broken up. So abstemious were these ascetics, that they commonly ate nothing before the setting sun, and often fasted two or three days. They abstained from wine, and their ordinary food was bread and herbs.

Much dispute has arisen among the learned concerning this sect. Some have imagined them to have been Judaizing Gentiles; but Philo supposes them to be Jews, by speaking of them as a branch of the sect of Essenes, and expressly classes them among the followers of Moses. Others have maintained, that the Therapeutæ were an Alexandrian sect of Jewish converts to the Christian faith, who devoted themselves to a monastic life. But this is impossible; for Philo, who wrote before Christianity appeared in Egypt, speaks of this as an established sect. From comparing Philo's account of this sect with the state of philosophy in the country where it flourished, it seems likely that the Therapeutæ were a body of Jewish fanatics, who suffered themselves to be drawn aside from the simplicity of their ancient religion by the example of the Egyptians and Pythagoreans. How long this sect continued is uncertain; but it is not improbable that, after the appearance of Christianity in Egypt, it soon became extinct.

THOUGHT, an image of any thing formed in the mind; sentiment, reflection, opinion, design. As the thoughts are the prime movers of the conduct; as in the

sight of the Divine Being they bear the character of good or evil; and as they are therefore cognizable at his tribunal, the moral regulation of them is of the greatest importance. It is of consequence to enquire what thoughts ought to be *rejected*, and what to be *indulged*. *Those of an evil nature which ought to be banished are*, 1. Fretful and discontented thoughts.—2. Anxious and apprehensive thoughts.—3. Angry and wrathful thoughts.—4. Malignant and revengeful thoughts.—5. Such as are folly, trifling, and unreasonable.—6. Wild and extravagant, vain and fantastical.—7. Romantic and chimerical.—8. Impure and lascivious.—9. Gloomy and melancholy.—10. Hasty and volatile.—11. Profane and blasphemous. *The thoughts we ought to indulge*, are those which give the mind a rational or religious pleasure; tend to improve the understanding; raise the affections to divine objects; to promote the welfare of our fellow creatures, and withal the Divine glory. *To bring the mind into a habit of thinking* as we ought to think, there should be a constant dependance on and imploring of divine grace; an increasing acquaintance with the sacred scriptures; an improvement of every opportunity of serious conversation; a constant observance of the works of God in creation, providence and grace; and, lastly, a deep sense of the realities of an eternal world as revealed in the word of God. *Mason on Self-knowledge; Watts on the Mind; Goodwin's Vanity of Thoughts*. See his Works, vol. iii, p. 239.

TIARA, the name of the pope's triple crown. The tiara and keys are the badges of the papal dignity; the tiara of his civil rank, and the keys of his jurisdiction; for as soon as the pope is dead, his arms are represented with the tiara alone, without the keys. The ancient tiara was a round high cap. John XXIII first encompassed it with a crown. Boniface VIII added a second crown; and Benedict XII a third.

TIME, a mode of duration marked by certain periods, chiefly by the motion and revolution of the sun. The general idea which time gives in every thing to which it is applied is that of limited duration. Thus we cannot say of the Deity that he exists in time, because eternity, which he inhabits, is absolutely uniform, neither admitting limitation nor succession.

Time is said to be redeemed or improved when it is properly filled up or employed in the conscientious discharge of all the duties which devolve upon us, as it respects the Divine Being, ourselves, and our fellow creatures. Time may be said to be lost when it is not devoted to some good, useful, or at least some innocent purpose; or when opportunities of improvement, business, or devotion, are neglected. Time is wasted by excessive sleep, unnecessary recreations, indolent habits, useless visits, idle reading, vain conversation, and all those actions which have no good end in them. We ought to improve

the time, when we consider, 1. That it is short.—2. Swift.—3. Irrecoverable.—4. Uncertain.—5. That it is a talent committed to our trust.—And, 6. That the improvement of it is advantageous and interesting in every respect. See *Shower on Time and Eternity; Fox on Time; J. Edwards's Posthumous Sermons*, ser. 24, 25, 26; *Hale's Contemplations*, p. 211; *Hervey's Meditat.; Young's Night Thoughts; Blair's Grave.*

TOLERATION, in matters of religion, is either civil or ecclesiastical. Civil toleration is an impunity, and safely granted by the state to every sect that does not maintain doctrines inconsistent with the public peace. Ecclesiastical toleration is the allowance which the church grants to its members to differ in certain opinions not reputed essential. See *Dr. Owen*, *Locke*, and *Dr. Furneaux, on Toleration; Milton's Civil Power in Ecclesiastical Causes.*

TONGUES, GIFT OF. See GIFT OF TONGUES.

TRADITION, something handed down from one generation to another. Thus the Jews pretended that, besides their written law contained in the Old Testament, Moses had delivered an oral law, which had been conveyed down from father to son; and thus the Roman Catholics are said to value particular doctrines, supposed to have descended from the apostolic times by tradition.

TRANSLATION, in the ecclesiastical sense of the word, is the removing of a bishop from one see to another. It is also used for the version of a book or writing into a different language from that in which it was written.

In translating the scriptures, great knowledge and caution are necessary. Dr. Campbell lays down three fundamental rules for translating: 1. The translation should give a complete transcript of the ideas of the original.—2. The style and manner of the original should be preserved.—3. The translation should have all the ease of original composition. He observes, that the difficulties found in translating the scriptures, arise, 1. From the singularity of Jewish customs.—2. From the poverty (as appears) of their native language.—3. From the fewness of the books extant in it.—4. From the symbolical style of the prophets.—5. From the excessive influence which a previous acquaintance with translations have occasioned.—And, 6. From prepossessions, in what way so ever acquired, in regard to religious tenets.

Notwithstanding these difficulties, however, the divines employed by King James to translate the Old and New Testaments have given us a translation which, with a very few exceptions, can scarcely be improved. These divines were profoundly skilled in the learning as well as in the languages of the East; whilst some of those who have presumed to improve their version seem not to have possessed a critical knowledge of the Greek tongue, to have known still less of the Hebrew, and to have been absolute strangers to

the dialect spoken in Judea in the days of our Saviour, as well as to the manners, customs, and peculiar opinions of the Jewish sects. "Neither," as one observes, "metaphysical acuteness, nor the most perfect knowledge of the principles of translation in general, will enable a man who is ignorant of these things to improve the authorised version either of the Gospels or Epistles; for such a man knows not accurately, and therefore cannot give a complete transcript of the ideas of the original work." See BIBLE; *Mr. Tytler's Essay on the Principles of Translation;* and *Dr. Campbell's Preliminary Dissertations to his Translation of the Gospels.*

TRANSUBSTANTIATION, the conversion or change of the substance of the bread and wine in the eucharist into the body and blood of Jesus Christ, which the Romish church suppose to be wrought by the consecration of the priest. Nothing can be more contradictory to scripture, or to common sense, than this doctrine. It must be evident to every one who is not blinded by ignorance and prejudice that our Lord's words, "This is my body," are mere figurative expressions: besides, such a transubstantiation is so opposite to the testimony of our senses, as completely to undermine the whole proof of all the miracles by which God hath confirmed revelation. According to such a transubstantiation, the same body is alive and dead at once, and may be in a million of different places whole and entire at the same instant of time; accidents remain without a substance, and substance without accidents; and that a part of Christ's body is equal to the whole. It is also contrary to the end of the sacrament, which is to represent and commemorate Christ, not to believe that he is corporally present, 1st Cor. xi, 24, 25. But we need not waste time in attempting to refute a doctrine which by its impious consequences refutes itself. See *Smith's Errors of the Church of Rome*, dial. 6; *A Dialogue between Philalethes and Benevolus; Kidder's Messiah*, part iii, p. 80; and *Brown's Compendium*, p. 613.

TRENT, *Council of*, denotes the council assembled by Paul III, in 1545, and continued by twenty-five sessions till the year 1563, under Julius III and Pius IV, in order to correct, illustrate, and fix with perspicuity, the doctrine of the church, to restore the vigour of its discipline, and to reform the lives of its ministers. The decrees of this council, together with the creed of pope Pius IV, contain a summary of the doctrines of the Roman Catholics. See *Mosheim's Church History; The Modern Universal History*, vol. 23; *Fra. Paolo Sarpi's* and *Father Paul's Histories of the Council of Trent.*

TRIERS, a society of ministers, with some others, chosen by Cromwell to sit at Whitehall. They were mostly Independents, though some Presbyterians were joined with them. They had power to try all that came for institution and induction; and without their approbation none were

admitted. They examined all who were able to come up to London; but if any were unable, or of doubtful qualifications, they referred them to some ministers in the county where they lived. They rejected all those who did not live according to their profession, and placed in their room able serious preachers who lived godly lives, though of different opinions.

TRINITARIANS, those who believe in the Trinity. See next article, and the 162d Lect. of Doddridge, where the reader will find a statement of the opinions of the ancients on this doctrine, as likewise many of the moderns; such as Baxter, Dr. Clarke, Burnet, Howe, Waterland, Taylor, Pearson, Bull, Wallis, Watts, and Jeremy Taylor.

TRINITY, the union of three in one; generally applied to the ineffable mystery of three persons in one God,—Father, Son, and Holy Spirit. Without attempting to explain what cannot be fully comprehended, I shall here refer the reader to what has been said under the articles JESUS CHRIST and HOLY GHOST, and to the following passages of scripture, which evidently prove that there is a union of three persons in one God in the divine nature: Gen. i, 26. Gen. xi, 6, 7. Is. xlviii, 16. Is. xxxiv, 16. 2d Cor. xiii, 14. John xiv, 23. Matt. xxviii, 19. 2d Thess. iii, 3. 1st John v, 7. See also *Owen*, *Watts*, *Jones*, *S. Browne*, *Fawcett*, *A. Taylor*, *J. Scott*, *Simpson*, and *Wesley's Pieces on the Subject; Bull's Defensio Fidei Nicænæ; Dr. Allix's Testimonies of the Jewish Church.*

TRITHEISTS, a sect of the sixth century, whose chief was John Ascunage, a Syrian philosopher, and at the same time a Monophysite. This man imagined in the Deity three natures or substances absolutely equal in all respects, and joined together by no common *essence;* to which opinion his adversaries gave the name of Tritheism. One of the warmest defenders of this doctrine was John Philoponus, an Alexandrian philosopher and grammarian of the highest reputation; and hence he has been considered by many as the author of this sect, whose members have consequently derived from him the title of Philoponists.

This sect was divided into two parties, the Philoponists and the Cononites; the latter of whom were so called from Conon, Bishop of *Tarsus*, their chief. They agreed in the doctrine of *three persons* in the Godhead, and differed only in their manner of explaining what the scriptures taught concerning the resurrection of the body. Philoponus maintained, that the *form* as well as the *matter* of all bodies was *generated* and *corrupted*, and that both, therefore, were to be restored in the resurrection. Conon held, on the contrary, that the body never lost its *form;* that its *matter* alone was subject to corruption and decay, and was consequently to be restored when *this mortal shall put on immortality.*

TRUCE OF GOD, a scheme set on foot for the purpose of quelling the violence and preventing the frequency of private wars, occasioned by the fierce spirit of the

barbarians in the middle ages. In France, a general peace and cessation from hostilities took place A. D. 1032, and continued for seven years, in consequence of the methods which the bishop of Aquitaine successfully employed to work upon the superstition of the times. A resolution was formed, that no man should, in time to come, attack or molest his adversaries during the seasons set apart for celebrating the great festivals of the church, or from the evening of Thursday in each week to the morning of Monday in the week ensuing, the intervening days being consecrated as particularly holy; our Lord's passion having happened on one of those days, and his resurrection on another. A change in the dispositions of men so sudden, and which produced a resolution so unexpected, was considered as miraculous; and the respite from hostilities which followed upon it was called the *Truce of God*. This cessation from hostilities during three complete days every week, allowed a considerable space for the passions of the antagonists to cool, and for the people to enjoy a respite from the calamities of war, and to take measures for their own security.

TRUST IN GOD, signifies that confidence in or dependance we place on him. This trust ought to be, 1. Sincere and unreserved, not in idols, in men, in talents, riches, power, in ourselves part, and him part, Prov. iii, 5, 6.—2. Universal; body, soul, circumstances, 1st Peter v, 7.—3. Perpetual, Is. xxvi, 4.—4. With a lively expectation of his blessing, Mic. vii, 7. *The encouragement we have to trust in him arises*, 1. From his liberality, Rom. viii, 32. Ps. lxxxiv, 11. —2. His ability, James i, 17.—3. His relationship, Ps. ciii, 13.—4. His promise, Is. xxxiii, 16.—5. His conduct in all ages to those who have trusted him, Gen. xlviii, 15, 16, Ps. xxxvii, 25. The *happiness* of those who trust in him is great, if we consider, 1. Their safety, Ps. cxxv, 1.—2. Their courage, Ps. xxvii, 1.—3. Their peace, Is. xxvi, 3.—4. Their character and fruitfulness, Ps. i, 3.—5. Their end, Ps. xxxvii, 37. Job v. 26.

TRUTH, a term used in opposition to falsehood, and applied to propositions which answer or accord to the nature and reality of the thing whereof something is affirmed or denied. *Natural* or physical truth is said to be the agreement of our sentiments with the nature of things. *Moral* truth is the conformity of our words and actions to our sentiments. *Evangelical* or gospel truth is taken for Christ; the doctrines of the Gospel; substance or reality, in opposition to the shadows and ceremonies of the law, John i, 17. For this truth we ought to be sincere in seeking, zealous in defending, and active in propagating; highly to prize it, constantly to rejoice in it, and uniformly to be obedient to it. See LYING, SINCERITY; *Tatham's Scale of Truth; Locke on the Understand.; Beattie on Truth; Dr. Stennett's Sermon on propagating the Truth; Saurin's Sermons*, Eng. trans., vol. ii, ser. 1 and 14.

TURLUPINS, a denomination which appeared about the year 1372, principally in Savoy and Dauphiny. They taught that when a man is arrived at a certain state of perfection, he is freed from all subjection to the divine law. It is said, they often went naked, and they allowed of no prayer to God but mental. They called themselves the *fraternity of the poor*.

TYPE, an impression, image, or representation of some model, which is termed the antitype. In this sense we often use the word to denote the prefiguration of the great events of man's redemption by persons or things in the Old Testament. Types are distinguished into, 1. Such as were directly appointed for that end; as the sacrifices.—2. Such as had only a providential ordination to that end; as the story of Jacob and Esau.—And, 3. Things that fell out of old, so as to illustrate present things from a similitude between them; as the allegory of Hagar and Sarah. Some distinguish them into real and personal; by the former, intending the tabernacles, temples, and religious institutions; and under the latter, including what are called providential and personal types. While we may justly consider the death of Christ, and his resurrection from the dead, as events that are typified in the Old Testament, we should be careful not to consider every thing mentioned in the Hebrew scriptures as a type, for this will expose the whole doctrine of types to ridicule: for instance, what can be a greater burlesque on the scriptures to suppose, as some have done, that the extraction of Eve from the side of Adam, while he was in a deep sleep, was intended as a type of the Roman soldiers' piercing our Saviour's side while he slept the sleep of death? Such ideas as these, vented sometimes by novices, and sometimes by more aged divines, give a greater proof of the wildness of their fancies than the correctness of their judgments. See *Mather* and *M'Ewen on the Types; Ridgley's Div.*, quest. 35.

TYTHE, the tenth part of all fruits, &c.; a revenue payable to the clergy. The tythes among the Jews were of three sorts. The first to the Levites, for their maintenance, Numb. xviii, 21-24. The second for the feasts and sacrifices, Deut. xiv, 22; and the third for the poor every third year, Deut. xiv, 28, 29.

V and U.

VALENTINIANS, a sect who sprung up in the second century, and were so called from their leader Valentinus. The Valentinians were only a branch of the Gnostics, who realized or personified the Platonic ideas concerning the Deity, whom they called *Pleroma*, or *Plenitude*. Their system was this: the first principle is Bythos, i. e. Depth, which remained many ages unknown, having with it Ennoe or Thought, and Sige or Silence; from these sprung

the Nous or Intelligence, which is the only Son, equal to and alone capable of comprehending the Bythos. The sister of Nous they called Aletheia or Truth; and these constituted the first quaternity of Æons, which were the source and original of all the rest; for Nous and Aletheia produced the world and life, and from these two proceeded man and the church. But, besides these eight principal Æons, there were twenty-two more; the last of which, called *Sophia*, being desirous to arrive at the knowledge of Bythos, gave herself a great deal of uneasiness, which created in her Anger and Fear, of which was born Matter. But the Horos or Bounder stopped her, preserved her in the Pleroma, and restored her to Perfection. Sophia then produced the Christ and the Holy Spirit, which brought the Æons to their last perfection, and made every one of them contribute their utmost to form a Saviour. Her Enthymese or Thought, dwelling near the Pleroma, perfected by the Christ, produced every thing that is in this world by its diverse passions. The Christ sent into it the Saviour, accompanied with angels, who delivered it from its passions without annihilating it: from thence was formed corporeal matter. And in this manner did they romance concerning God, nature, and the mysteries of the Christian religion.

VATICAN MANUSCRIPT, one of the principal Greek manuscripts now extant. It contained originally the whole Greek Bible. The age of this manuscript is supposed to be no higher than the fifth century. See No. 29, article Bible.

VANITY, emptiness. It is often applied to the man who wishes you to think more highly of him than what he really deserves; hence the vain man flatters in order to be flattered; is always fond of praise, endeavours to bribe others into a good opinion of himself by his complaisance, and sometimes even by good offices, though often displayed with unnecessary ostentation. The term is likewise applied to this world, as unsatisfactory, Ecc. i, 2; to lying, Ps. iv, 2; to idols, Deut. xxxii, 21; to whatever disappoints our hopes, Ps. lx, 11. See Pride.

UBIQUITARIANS, formed from *ubique*, "every where," in ecclesiastical history, a sect of Lutherans which rose and spread itself in Germany; and whose distinguishing doctrine was, that the body of Jesus Christ is every where, or in every place.

Brentius, one of the earliest reformers, is said to have first broached this error in 1560. Luther himself, in his controversy with Zuinglius, had thrown out some unguarded expressions that seemed to imply a belief of the omnipresence of the body of Christ; but he became sensible afterwards that this opinion was attended with great difficulties, and particularly that it ought not to be made use of as a proof of Christ's corporal presence in the eucharist. However, after the death of Luther, this absurd hypothesis was renewed, and dressed up in a specious and plausible form by Brentius, Chemnitius, and An-

dræas, who maintained the communication of the properties of Christ's divinity to his human nature. It is, indeed, obvious that every Lutheran who believes the doctrine of consubstantiation, whatever he may pretend, must be an Ubiquitarian.

UBIQUITY, omnipresence; an attribute of the Deity, whereby he is always intimately present to all things. See OMNISCIENCE.

UCKEWALLISTS, a sect which derived its denomination from Uke-Walles, a native of Friesland, who published his sentiments in 1637. He entertained a favourable opinion of the eternal state of Judas and the rest of Christ's murderers. His argument was this, that the period of time which extended from the birth of Christ to the descent of the Holy Ghost was a time of deep ignorance, during which the Jews were destitute of divine light; and that, of consequence, the sins and enormities which were committed during this interval were in a great measure excusable, and could not merit the severest displays of the Divine justice. This denomination strictly adhered to the doctrine of the Mennonites.

VEDAS, the sacred books of the Hindoos, believed to be revealed by God, and called immortal. They are considered as the fountain of all knowledge, human and divine, and are four in number. The principal part of them is that which explains the duties of man in methodical arrangement. The fourth book contains a system of divine ordinances. See the *first volume of the Asiatic Researches.*

VENERATION, an affection compounded of awe and love, and which of all others becomes creatures to bear toward their infinitely perfect Creator. See DEVOTION.

VERACITY OF GOD is his truth, or an exact correspondence and conformity between his word and his mind. Moses says, "he is a God of truth." He is true in and of himself; he truly and really exists; he is the true and living God: all his perfections are true and real; truth is essential to him; it is pure and perfect in him; it is the first and original in him; he is the fountain of truth: all his works in creation, providence, and grace, are according to truth. See FAITHFULNESS OF GOD.

VERSCHORISTS, a sect that derived its denomination from Jacob Verschoor, a native of Flushing, who in the year 1680, out of a perverse and heterogeneous mixture of the tenets of Cocceius and Spinosa, produced a new form of religion, equally remarkable for its extravagance and impiety. His disciples and followers were called Hebrews, on account of the zeal and assiduity with which they all, without distinction of age or sex, applied themselves to the study of the Hebrew language. Their sentiments were nearly the same as the Hattemists. See HATTEMISTS.

VICAR, a priest of a parish, the predial tythes whereof are impropriate or appropriated; that is, belong either to a chapter, religious house, &c., or to a layman who receives them, and only allows the vicar the small tythes, or a convenient salary.

VICE, a fault; the opposite to virtue.

VIGIL, the eve or day before any solemn feast, because then Christians were wont to watch, fast, and pray in their churches.

VIRTUE, a term used in various significations. Some define it to be "living according to nature;" others, "universal benevolence to being." Some, again, place it "in regard to truth; others in "the moral sense." Some place it in "the imitation of God;" others, "in the love of God and our fellow creatures." Some, again, think it consists "in mediocrity," supposing vice to consist in extremes; others have placed it in "a wise regard to our own interest." Dr. Smith refers it to the principle of sympathy; and Paley defines it to be the doing good to mankind, in obedience to the will of God, and for the sake of everlasting happiness. Some of these definitions are certainly objectionable. Perhaps those who place it in the love of God and our fellow-creatures may come as near to the truth as any. See *Edwards and Jameson on Virtue; Grove's and Paley's Moral Phil.*; *Cumberland's Law of Nature*, cap. 1, § 4; *Beattie's Elements of Mor. Science*, vol. ii, p. 8, 77; *Dr. Watts's Self Love and Virtue Reconciled*, 2d vol. of his works, last edition.

VISION, the supernatural representation of an object to a man when waking, as in a glass which places the visage before him. It was one of the ways in which the Almighty was pleased to reveal himself to the prophets, Is. i, 1. Is. xxi, 2.

VISITATION, the survey or inspection performed by a bishop in his diocese, to examine into the state of the church. In a *divine* or *spiritual* sense, it is taken either for a communication of divine love, or for any calamity afflicting a nation.

UNBELIEF, the refusing assent to testimony. It is often taken for distrust of God's faithfulness, but more particularly for the discrediting the testimony of God's word concerning his Son, John iii, 18, 19. John xvi, 9. "It includes," says Dr. Guise, "disaffection to God, disregard to his word, prejudices against the Redeemer, readiness to give credit to any other than him, inordinate love to the world, and preferring of the applause of men to the approbation of God."—"Unbelief," says the great Charnock, "is the *greatest sin*, as it is the fountain of all sin: it was Adam's first sin: it is a sin against the Gospel, against the highest testimony; a refusal to accept of Christ upon the terms of the Gospel. It strikes peculiarly at God; is the greatest reproach of him, robs him of his glory, a contradiction to his will, and a contempt of his authority. The causes of unbelief are Satan, ignorance, pride, and sensuality." The danger of it is great: it hardens the heart, fills with presumption, creates impatience, deceives with error, and finally exposes to condemnation, John iii, 18. *Charnock's Works*, vol. ii, p. 601; *Case's Sermons*, ser. 2; *Bishop Porteus's Sermons*, vol. i, ser. 2; *Dr. Owen's Reasons of Faith; Hannam's Compendium*, vol. ii, p. 26.

UNBELIEVERS are of three sorts: 1. Those who having heard

the Gospel reject it.—2. Those who verbally assent to it, yet know not to what they assent, or why they believe.—3. They who, whatever knowledge they may have of certain speculative points of divinity, yet obey not the truth, but live in sin.

The following is a striking description given by Massilon of an unbeliever (Ser. i, vol. iii, Eng. trans.). "He is a man without morals, probity, faith, or character; who owns no rule but his passions, no law but his iniquitous thoughts, no master but his desires, no check but the dread of authority, no God but himself; an unnatural child, since he believes that chance alone hath given him fathers; a faithless friend, seeing he looks upon men merely as the wretched fruits of a wild and fortuitous concurrence to whom he is connected only by transitory ties; a cruel master, seeing he is convinced that the strongest and the most fortunate have always reason on their side. Who could henceforth place any dependance on such? They no longer fear a God; they no longer respect men; they look forward to nothing after this life: virtue and vice are merely prejudices of education in their eyes, and the consequences of popular credulity. Adulteries, revenge, blasphemies, the blackest treacheries, abominations which we dare not even name, are no longer in their opinion but human prohibitions established through the policy of legislators. According to them, the most horrible crimes or the purest virtues are all equally the same, since an eternal annihilation shall soon equalize the just and the impious, and for ever confound them both in the dreary mansion of the tomb. What monsters, then, must such be upon the earth!"

UNCHANGEABLENESS OF GOD. See FAITHFULNESS and IMMUTABILITY OF GOD.

UNCTION, in matters of religion, is used for the character conferred on sacred things by anointing them with oil. Unctions were very frequent among the Hebrews. They anointed both their kings and high priests at the ceremony of their inauguration. They also anointed the sacred vessels of the tabernacle and temple, to sanctify and consecrate them to the service of God. In the ancient Christian church, unction accompanied the ceremonies of baptism and confirmation. Extreme unction, or the anointing persons in the article of death, was also practised by the ancient Christians, in compliance with the precept of St. James, 5 chap. 14th and 15th verses; and this extreme unction the Romish church has advanced to the dignity of a sacrament. It is administered to none but such as are affected with some mortal disease, or in a decrepit age. It is refused to impenitent persons, as also to criminals. The parts to be anointed are, the eyes, the ears, the nostrils, the mouth, the hands, the feet, and the reins. The laity are anointed in the palms of the hands, but priests on the back of it, because the palms of their hands have been already consecrated by ordination.

The oil with which the sick per-

son is anointed represents, it is said, the grace of God, which is poured down into the soul; and the prayer used at the time of anointing expresses the remission of sins thereby granted to the sick person; for the prayer is this; "By this holy unction, and his own most pious mercy, may the Almighty God forgive thee whatever sins thou hast committed *by the sight*," when the eyes are anointed; *by the hearing*, when the ears are anointed; and so of the other senses.

The passage before mentioned from St. James respecting the anointing with oil has been a source of difficulty to some pious minds; but in order to understand it, it is necessary to observe, that anointing with oil was an ordinance for the miraculous cure of sick persons (Mark vi, 13). But since those extraordinary gifts are ceased, as being no longer necessary for the confirmation of the Gospel, of course there can be no warrant now for using that ceremony.

UNDERSTANDING, the faculty of perceiving things distinctly; or that power of the mind by which we arrive at a proper idea or judgment of things. See JUDGMENT, MIND, SOUL.

UNIFORMITY, regularity; a similitude or resemblance between the parts of a whole. The word is particularly used for one and the same form of public prayers, administration of sacraments, and other rites, &c., of the church of England, prescribed by the famous stat. 1 Eliz. and 13, 14. Carol. II, cap. 4, called the *Act of Uniformity*.

UNION TO CHRIST, that act of Divine grace by which we are joined to Christ; and is considered, 1. As *virtual*, or that which was formed from all eternity, Eph. i, 4. —2. *Vital*, or *spiritual*, formed in the moment of our regeneration, John xvii, 26. 1st John iv, 13. It is represented in the scripture by the strongest expressions language can admit of, and even compared to the union between the Father and the Son, John xvii, 11, 21, &c. It is also compared to the union of a vine and its branches, John xv, 4, 5. To the union of our food with our bodies, John vi, 56, 57. To the union of the body with the head, Eph. iv, 15, 16. To the conjugal union, Eph. v, 23, 30. To the union of a king and his subjects, Matt. xxv, 34, 40. To a building, 1st Pet. ii, 4, 5. Eph. ii, 21, 22. It is also represented by an identity or sameness of spirit, 1st Cor. vi, 17. By an identity of body, 1st Cor. xii, 12, 27. By an identity of interest, Matt. xxv, 40. John xx, 17. This union must be considered not as a mere mental union only in consort or notion; nor a physical union as between the head and the members; nor as an essential union, or union with the Divine nature; but as a mystical union, Eph. v, 32. Honourable union, 1st John iii, 1, 2. Supernatural union, 1st Cor. i, 30. Holy, 1st John iii, 24. Necessary, John xv, 4. Inviolable, Rom. viii, 38, 39. Some state it thus: 1. An union of natures, Heb. ii, 11.—2. Of actions, his obedi-

ence being imputed to us, and our sins reckoned to him, 2d Cor. v, 21.—3. Of life, Col. iii, 4.—4. Of sentiment, 1st Cor. v, 17.—5. Of interest, Matt. xxv, 34, &c.—6. Of affection, 2d Cor. v, 14.—7. Of residence, John xvii, 24. The *advantages* of it are knowledge, Eph. i, 18. Fellowship, 1st Cor. i, 9. Security, John xv. Felicity, 1st Pet. i, 8. Spirituality, Jo. xv, 8. and, indeed, all the rich communications of spiritual blessings here and hereafter, Col. i, 27. The *evidences* of union to Christ are, light in the understanding, 1st Pet. ii, 9. Affection to him, John xiv, 21. Frequent communion with him, 1st John i, 3. Delight in his word, ordinances, and people, Ps. xxvii, 4. Ps. cxix. Submission to his will, and conformity to his image, 1st John ii, 5. *Dickinson's Letters*, let. 17; *Flavel's Method of Grace*, ser. 2; *Polhill on Union; Brown's Compend.*, book 5, ch. 1.

UNION HYPOSTATICAL is the union of the human nature of Christ with the divine, constituting two natures in one person. Not *consubstantially*, as the three persons in the Godhead; nor *physically*, as soul and body united in one person; nor *mystically*, as is between Christ and believers; but so as that the manhood subsists in the second person, yet without making confusion, both making but one person. It was *miraculous*, Luke i, 34, 35. *Complete* and real: Christ took a real human body and soul, and not in appearance. *Inseparable*, Heb. vii, 25. For the reasons of this union, see article MEDIATOR.

UNITARIANS, those who confine the glory and attributes of divinity to the Father, and not allowing it to the Son or Holy Spirit. They are the same as the Socinians. See SOCINIANS.

UNITED BRETHREN. See MORAVIANS.

UNITY OF GOD, a term made use of to denote that there is but one God or Self-existent Being. The unity of God is argued from his necessary existence, self-sufficiency, perfection, independence, and omnipotence; from the unity of design in the works of nature: and from there being no necessity of having more gods than one; but the scriptures set it beyond all doubt, Deut. vi, 4. Ps. lxxxvi, 10. Is. xliii, 10. Mark xii, 29. John xvii, 3. Rom. iii, 30. 1st Cor. viii, 4, 6. 1st Tim. ii, 5. See POLYTHEISM; *Abernethy on the Attributes of God*, vol. i, ser. 5; *Wilkins's Natural Religion*, p. 113, 114; *Howe's Works*, vol. i, p. 72, 73; *Gill's Divinity*, vol. i, 8vo. edition, p. 183; *Ridgley's Div.*, question 8.

UNIVERSALISTS, those who suppose that, as Christ died for all, so, before he shall have delivered up his mediatorial kingdom to the Father, *all* shall be brought to a participation of the benefits of his death, in their restoration to holiness and happiness. They teach, that the wicked will receive a punishment apportioned to their crimes; that punishment itself is a mediatorial work, and founded upon mercy; that it is a mean of humbling, subduing, and finally reconciling the sinner to God. They suppose that the words eternal, everlasting, &c., as they

sometimes apply to the things which have ended, so they cannot apply to endless misery. They say, this doctrine is the most consonant to the perfections of the Deity, most worthy the character of Christ, and that the scriptures cannot be reconciled upon any other plan. They teach their followers ardent love to God; and peace, meekness, candour, and universal love to men, they observe, are the natural result of these views.

The sentiments of the Universalists were embraced by Origen in the 3d century, and in more modern times by Chevalier Ramsay, Dr. Cheyne, Mr. Hartley, and others. But one of the greatest advocates for this doctrine was Dr. Chauncy. His arguments are these, 1. Christ died not for a select number of men only, but for mankind *universally*, and without exception or limitation, for the sacred scriptures are singularly emphatical in expressing this truth, 1st Thess. v, 10. 1st Cor. xv, 3. Rom. v, 6. 1st Pet. iii, 18. John i, 29. John iii, 16, 17. 1st John ii, 2. Heb. ii, 9. —2. It is the purpose of God according to his good pleasure that mankind universally, in consequence of the death of his Son Jesus Christ, shall certainly and finally be saved, Rom. v, 12, &c. Rom. viii, 19 to 24. Col. i, 19, 20. Eph. iv, 10. Eph. i, 9, 10. 2d Tim. i, ch. 4 ver.—3. As a mean, in order to men's being made meet for salvation, God will sooner or later, in this state or another, reduce them all under a willing and obedient subjection to his moral government, 1st John iii, 8. John i, 29. Matt. i, 21. Ps. viii, 5, 6. Heb. ii, 6, 9. Phil. ii, 9 to 11. 1st Cor. xv, 24 to 29. —4. The scripture language concerning the reduced or restored, in consequence of the mediatory interposition of Jesus Christ, is such as leads us into the thought, that it is comprehensive of mankind universally, Rev. v, 13.

The opponents, however, of Dr. Chauncy, and this doctrine, observe, on the contrary side, that the sacred scriptures expressly declare that the punishment of the finally impenitent shall be eternal, Matt. xvii, 8. Matt. xxv, 41, 46. Mark ix, 43. Rev. xiv. 11. 2d Thess. i, 9. Eph. ii, 17. Jude 13. Rev. ix. 3. Rev. xx, 10. Matt. xii, 31, 32. Luke xii, 10. Mark iii, 29. 1st John v, 16. Heb. i, 4, 6. Heb. x, 26, 27. Matt. xxvi, 24. See articles DESTRUCTIONISTS, HELL.

The title of Universalists distinguishes those who embrace the sentiment of Mr. Relly. See RELLYANISTS. Dr. Joseph Huntingdon was a great advocate also for universal salvation, as may be seen from a posthumous work of his, entitled, "Calvinism improved; or the Gospel illustrated in a System of real Grace issuing in the Salvation of all Men." This work was answered by Mr. Nathan Strong, minister of Hartford, in Connecticut; in which he endeavours to reconcile the doctrine of eternal misery with the infinite benevolence of God.

This doctrine of universal salvation, or restoration, besides being generally acknowledged by the Socinians, has been defended in England by Mr. Winchester, and after him by Mr. Vidler and others. The latter has been opposed by

Mr. A. Fuller and Mr. C. Jerram. *Dr. Chauncy's Salvation of all Men; White's Restoration of all Things; Hartley on Man; Universalists' Miscellany; Fuller's Letters to Vidler;* and *Letters to an Universalist, containing a Review of that Controversy, by Scrutator.*

UNPARDONABLE SIN. See SIN, § 8.

VOW, a solemn and religious promise or oath [See OATH]. It is more particularly taken for a solemn promise made to God, in which we bind ourselves to do or forbear somewhat for the promoting his glory. Under the Old Testament dispensation, vows were very common, Judges xi. Numbers xxx. But in the New Testament there is no command whatever for the observation of them. Hence it is supposed that vows belong more to the ceremonial law than to the Gospel; and that we are to be more dependant on Divine grace to keep us than to make resolutions and vows which we do not know that we shall be able to perform; and we certainly ought not to vow any thing but what we *are able* to perform.

URIM AND THUMMIM (Light and Perfection), among the ancient Hebrews, a certain oracular manner of consulting God, which was done by the high priest, dressed in his robes, and having on his pectoral, or breast-plate. There have been a variety of opinions respecting the Urim and Thummim, and after all we cannot determine what they were. The use made of them was, to consult God in difficult cases relating to the whole state of Israel, and sometimes in cases relating to the king, the sanhedrim, the general of the army, or some other great personage.

URSULINES, an order of nuns, founded originally by St. Angela, of Brescia, in the year 1537, and so called from St. Ursula, to whom they were dedicated.

At first, these religious did not live in community, but abode separately in their fathers' houses; and their employment was to search for the afflicted, to comfort them; for the ignorant, to instruct them; and for the poor, to relieve them: to visit the hospitals, and to attend upon the sick; in short, to be always ready to do acts of charity and compassion. In 1544, pope Paul III confirmed the institution of the Ursulines. Sir Charles Borromeo brought some of them from Brescia to Milan, where they multiplied to the number of four hundred. Pope Gregory XIII, and his successors Sixtus V, and Paul V, granted new privileges to this congregation. In process of time, the Ursulines, who before lived separately, began to live in community, and embrace the regular life. The first who did so were the Ursulines of Paris, established there in 1604, who entered into the cloister in the year 1614, by virtue of a bull of pope Paul V. The foundress of the Ursulines of France was Madame Frances de Bermond, who, in 1574, engaged about twenty-five young women of Avignon to embrace the institute of St. Angela of Brescia. The principal employ of the Ursu-

lines, since their establishment into a regular order, were to instruct young women; and their monasteries were a kind of schools, where young ladies of the best families received their education.

USURY, the gain taken for the loan of money or wares. The Jews were allowed to lend money upon usury to strangers, Deut. xxiii, 20; but were prohibited to take usury from their brethren of Israel, at least if they were poor, Exod. xxii, 25. Lev. xxv, 35, 37. From the scriptures speaking against the practice of usury, some have thought it unlawful, Psalm xv, 5. Prov. xxviii. 8. Ezek. xviii, 8. But it is replied, that usury there only means immoderate interest, or oppression, by taking advantage of the indigent circumstances of our neighbour; and that it seems as lawful for a man to receive interest for money, which another takes pain with, improves, but runs the hazard of in trade, as it is to receive rent for our land, which another takes pain with, improves, but runs the hazard of in husbandry.

VULGATE, a very ancient translation of the Bible, and the only one acknowledged by the church of Rome to be authentic. See BIBLE, No. 32.

W

WALDENSES, or VALDENSES, a sect of reformers who made their first appearance about the year 1160. They were most numerous about the vallies of Piedmont; and hence, some say, they were called Valdenses, or Vaudois, and not from Peter Valdo, as others suppose. Mosheim, however, gives this account of them: he says, that Peter, an opulent merchant of Lyons, surnamed *Valdensis*, or *Validisius*, from Vaux, or Waldum, a town in the marquisate of Lyons, being extremely zealous for the advancement of true piety and Christian knowledge, employed a certain priest, called *Stephanus de Evisa*, about the year 1160, in translating, from Latin into French, the four Gospels, with other books of holy scripture, and the most remarkable sentences of the ancient doctors, which were so highly esteemed in this century. But no sooner had he perused these sacred books with a proper degree of attention, than he perceived that the religion which was now taught in the Roman church differed totally from that which was originally inculcated by Christ and his apostles. Struck with this glaring contradiction between the doctrines of the pontiffs and the truths of the Gospel, and animated with zeal, he abandoned his mercantile vocation, distributed his riches among the poor (whence the Waldenses were called *poor men of Lyons*), and, forming an association with other pious men who had adopted his sentiments and his turn of devotion, he began, in the year 1180, to assume the qua-

lity of a public teacher, and to instruct the multitude in the doctrines and precepts of Christianity.

Soon after Peter had assumed the exercise of his ministry, the archbishop of Lyons, and the other rulers of the church in that province, vigorously opposed him. However, their opposition was unsuccessful; for the purity and simplicity of that religion which these good men taught, the spotless innocence that shone forth in their lives and actions, and the noble contempt of riches and honours which was conspicuous in the whole of their conduct and conversation, appeared so engaging to all such as had any sense of true piety, that the number of their followers daily increased. They accordingly formed religious assemblies, first in France, and afterwards in Lombardy; from whence they propagated their sect throughout the other provinces of Europe with incredible rapidity, and with such invincible fortitude, that neither fire nor sword, nor the most cruel inventions of merciless persecution, could damp their zeal, or entirely ruin their cause.

The attempts of Peter Waldus and his followers were neither employed nor designed to introduce new doctrines into the church, nor to propose new articles of faith to Christians. All they aimed at was, to reduce the form of ecclesiastical government, and the manners both of the clergy and people, to that amiable simplicity and primitive sanctity that characterised the apostolic ages, and which appear so strongly recommended in the precepts and injunctions of the Divine Author of our holy religion. In consequence of this design, they complained that the Roman church had degenerated, under Constantine the Great, from its primitive purity and sanctity. They denied the supremacy of the Roman pontiff, and maintained that the rulers and ministers of the church were obliged, by their vocation, to imitate the poverty of the apostles, and to procure for themselves a subsistence by the work of their hands. They considered every Christian as, in a certain measure, qualified and authorised to instruct, exhort, and confirm the brethren in their Christian course; and demanded the restoration of the ancient penitential discipline of the church, i. e. the expiation of transgressions by prayer, fasting, and alms, which the new-invented doctrine of indulgences had almost totally abolished. They at the same time affirmed, that every pious Christian was qualified and entitled to prescribe to the penitent the kind or degree of satisfaction or expiation that their transgressions required; that confession made to priests was by no means necessary, since the humble offender might acknowledge his sins and testify his repentance to any true believer, and might expect from such the counsel and admonition which his case demanded. They maintained, that the power of delivering sinners from the guilt and punishment of their offences belonged to God alone; and that indulgences, of consequence, were the

criminal inventions of sordid avarice. They looked upon the prayers and other ceremonies that were instituted in behalf of the dead, as vain, useless, and absurd, and denied the existence of departed souls in an intermediate state of purification; affirming, that they were immediately, upon their separation from the body, received into heaven, or thrust down to hell. These and other tenets of a like nature composed the system of doctrine propagated by the Waldenses. It is also said, that several of the Waldenses denied the obligation of infant baptism, and that others rejected water baptism entirely; but Wall has laboured to prove that infant baptism was generally practised among them.

Their rules of practice were extremely austere; for they adopted as the model of their moral discipline the sermon of Christ on the Mount, which they interpreted and explained in the most rigorous and literal manner; and consequently prohibited and condemned in their society all wars, and suits of law, and all attempts towards the acquisition of wealth; the inflicting of capital punishments, self-defence against unjust violence, and oaths of all kinds.

During the greatest part of the seventeenth century, those of them who lived in the vallies of Piedmont, and who had embraced the doctrine, discipline, and worship of the church of Geneva, were oppressed and persecuted in the most barbarous and inhuman manner by the ministers of Rome. This persecution was carried on with peculiar marks of rage and enormity in the years 1655, 1656, and 1696, and seemed to portend nothing less than the total extinction of that unhappy nation. The most horrid scenes of violence and bloodshed were exhibited in this theatre of papal tyranny; and the few Waldenses that survived were indebted for their existence and support to the intercession made for them by the English and Dutch governments, and also by the Swiss cantons, who solicited the clemency of the duke of Savoy on their behalf.

WATCHERS. See ACOEMETÆ.

WATCHFULNESS, vigilance, or care to avoid surrounding enemies and dangers. We are to watch against the insinuations of Satan; the allurements of the world; the deceitfulness of our hearts; the doctrines of the erroneous; and, indeed, against every thing that would prove inimical to our best interests. We are to exercise this duty at all times, in all places, and under all circumstances, 1st Cor. xvi, 13. Luke xii, 37.

WATERLANDIANS, a sect of Anabaptists in Holland. They are thus called in distinction from the Flemingians, or Flandrians, and likewise because they consisted at first of the inhabitants of a district in North Holland, called Waterland. The Flemingians were called the *fine* or *rigid*, and the Waterlandians, the *gross* or *moderate* Anabaptists. The former observe, with the most religious accuracy and veneration, the ancient doctrine and discipline of the purer sort of Anabaptists; the

latter depart much more from the primitive sentiments and manners of their sect, and approach nearer to the Protestant churches. These latter, however, are divided into two distinct sects, the Waterlanders and the Frieslanders; but this difference, it is said, merely respects their place of abode. Neither party have any bishops, but only presbyters and deacons. Each congregation is independent of all foreign jurisdiction, having its own court of government, composed of the presbyters and deacons. But, the supreme power being in the hands of the people, nothing of importance can be transacted without their consent. Their presbyters are generally men of learning; and they have a public professor at Amsterdam for instructing their youth in the different branches of erudition, sacred and profane. About 1664, the Waterlanders were split into the two factions of the Galenists, and the Apostoolians. Galen Abraham Haan, doctor of physic, and pastor of the Mennonites at Amsterdam, a man of uncommon penetration and eloquence, inclined towards the Arian and Socinian tenets, and insisted for the reception of all such into their church fellowship as acknowledged the divine authority of the scriptures, and led virtuous lives. He and his followers renounced the designation of the Mennonites. They were with great zeal opposed by Samuel Apostool, another physician and eminent pastor at Amsterdam, who, with his followers, admitted none to their communion but such as professed to believe all the points of doctrine contained in their public Confession of Faith.

WESTMINSTER ASSEMBLY, a name given to the synod of divines called by parliament in the reign of Charles I, for the purpose of settling the government, liturgy, and doctrine of the church of England. They were confined in their debates to such things as the parliament proposed. Some counties had two members, and some but one. And because they would seem impartial, and give each party the liberty to speak, they chose many of the most learned episcopal divines; but few of them came, because it was not a legal convocation, the king having declared against it. The divines were men of eminent learning and godliness, ministerial abilities, and fidelity. Many lords and commons were joined with them, to see that they did not go beyond their commission. Six or seven Independents were also added to them, that all sides might be heard. This assembly first met July 1, 1643, in Henry the Seventh's Chapel. The most remarkable hints concerning their debates are to be found in the Life of Dr. Lightfoot, before his works, in folio, and in the Preface to his Remains, in octavo. See also the *Assembly's Confession of Faith; Neal's Hist. of the Puritans;* and article DIRECTORY, in this work. There is a publication which is commonly, but unjustly, ascribed to this assembly, viz. *The Annotations on the Bible.* The truth is, the same parliament that called the assembly, employed the authors of that work, and

several of them were members of the assembly.

WHIPPERS, or FLAGELLANTES, a set of wild fanatics, who chastised and disciplined themselves with whips in public. It had its rise in Italy in the year 1260: its author was one Rainier, a hermit; and it was propagated from hence through almost all the countries of Europe. A great number of persons, of all ages and sexes, made processions, walking two by two, with their shoulders bare, which they whipped till the blood ran down, in order to obtain mercy from God, and appease his indignation against the wickedness of the age. They were then called the *Devout;* and, having established a superior, he was called the *General of the Devotion.* Though the primitive Whippers were exemplary in point of morals, yet they were joined by a turbulent rabble, who were infected with the most ridiculous and impious opinions: so that the emperors and pontiffs thought proper to put an end to this religious frenzy, by declaring all devout whipping contrary to the Divine law, and prejudicial to the soul's eternal interest.

However, this sect revived in Germany towards the middle of the next century, and, rambling through many provinces, occasioned great disturbances. They held, among other things, that whipping was of equal virtue with baptism and the other sacraments; that the forgiveness of all sins was to be obtained by it from God without the merits of Jesus Christ; that the old law of Christ was soon to be abolished, and that a new law, enjoining the baptism of blood to be administered by whipping, was to be substituted in its place: upon which Clement VII, by an injudicious as well as unrighteous policy, thundered out anathemas against the Whippers, who were burnt by the inquisitors in several places: but they were not easily extirpated. They appeared again in Thuringia and Lower Saxony in the fifteenth century, and rejected not only the sacraments, but every branch of external worship; and placed their only hopes of salvation in faith and whipping, to which they added other strange doctrines concerning evil spirits. Their leader, Conrad Schmidt, and many others, were committed to the flames by German inquisitors in and after the year 1414.

WHITE BRETHREN. See BRETHREN WHITE.

WHITSUNDAY, a solemn festivial of the Christian church, observed on the fiftieth day after Easter, in memory of the descent of the Holy Ghost upon the apostles in the visible appearance of fiery cloven tongues, and of those miraculous powers which were then conferred upon them.

It is called *Whitsunday*, or *White-Sunday*, because this being one of the stated times for baptism in the ancient church, those who were baptized put on white garments, as types of that spiritual purity they received in baptism. As the descent of the Holy Ghost upon the apostles happened on that day which the Jews called *Pen-*

tecost, this festival retained the name of *Pentecost* among the Christians.

WICKEDNESS. See SIN.

WICKLIFFITES, the followers of the famous John Wickliffe, called "the first reformer," who was born in Yorkshire in the year 1324. He attacked the jurisdiction of the pope and the bishops. He was for this twice summoned to a council at Lambeth, to give an account of his doctrines; but, being countenanced by the duke of Lancaster, was both times dismissed without condemnation. Wickliffe, therefore, continued to spread his new principles as usual, adding to them doctrines still more alarming; by which he drew after him a great number of disciples. Upon this, William Courtney, abp. of Canterbury, called another council in 1382, which condemned 24 propositions of Wickliffe and his disciples, and obtained a declaration of Richard II against all who should preach them: but while these proceedings were agitating, Wickliffe died at Lutterworth, leaving many works behind him for the establishment of his doctrines. He was buried in his own church, at Lutterworth, in Leicestershire, where his bones were suffered to rest in peace till the year 1428, when, by an order from the pope, they were taken up and burnt. Wickliffe was doubtless a very extraordinary man, considering the times in which he lived. He discovered the absurdities and impositions of the church of Rome, and had the honesty and resolution to promulgate his opinions, which a little more support would probably have enabled him to establish: they were evidently the foundation of the subsequent reformation.

WILHELMINIANS, a denomination in the 13th century, so called from Wilhelmina, a Bohemian woman, who resided in the territory of Milan. She persuaded a large number that the Holy Ghost was become incarnate in her person for the salvation of a great part of mankind. According to her doctrines none were saved by the blood of Jesus but true and pious Christians, while the Jews, Saracens, and unworthy Christians, were to obtain salvation through the Holy Spirit which dwelt in her, and that, in consequence thereof, all which happened in Christ during his appearance upon earth in the human nature was to be exactly renewed in her person, or rather in that of the Holy Ghost, which was united to her.

WILL, that faculty of the soul by which it chooses or refuses any thing offered to it. When man was created, he had liberty and power to do what was pleasing in the sight of God; but by the fall, he lost all ability of will to any spiritual good; nor has he any will to that which is good until Divine grace enlightens the understanding, and changes the heart. "The *nature* of the will, indeed, is in itself indisputedly free. Will, as will, must be so, or there is no such faculty; but the human will, being finite, hath a necessary bound, which indeed so far may be said to confine it, because it cannot act beyond it; yet within the extent of its capacity it ne-

cessarily is and ever will be spontaneous.

"The limits of the will, therefore, do not take away its inherent liberty. The exercise of its powers may be confined, as it necessarily must, in a *finite* being; but where it is not confined, that exercise will correspond with its nature and situation.

"This being understood, it is easy to perceive that man in his fallen state can only will according to his fallen capacities; and that, however freely his volitions may flow within their extent, he cannot possibly overpass them. He, therefore, as a sinful, carnal, and perverse apostate, can *will* only according to the nature of his apostasy, which is continually and invariably evil, without capacity to exceed its bounds into goodness, purity, and truth; or otherwise he would will contrary to or beyond his nature and situation, which is equally impossible in itself, and contradictory to the revelation of God." See *Edwards on the Will; Theol. Misc.*, vol. iv, p. 391; *Gill's Cause of God and Truth; Toplady's Historic Proof; Watts's Essay on the Freedom of the Will; Charnock's Works*, vol. ii, p. 175 and 187; *Locke on the Und.; Reid on the Active Powers*, p. 267, 291; and articles LIBERTY and NECESSITY in this work.

WILL-WORSHIP, the invention and practice of such expedients of appeasing or of pleasing God as neither reason nor revelation suggest.

WILL OF GOD is taken, 1. For that which he has from all eternity determined, which is unchangeable, and must certainly come to pass: this is called his *secret* will.—2. It is taken for what he has prescribed to us in his word as a rule of duty: this is called his *revealed* will. A question of very great importance respecting our duty deserves here to be considered. The question is this: "How may a person who is desirous of following the dictates of Providence in every respect know the mind and will of God in any particular circumstance, whether temporal or spiritual? Now, in order to come at the knowledge of that which is proper and needful for us to be acquainted with, we are taught by prudence and conscience to make use of, 1. Deliberation.—2. Consultation.—3. Supplication; but, 1. We should not make our inclinations the rule of our conduct.—2. We should not make our particular frames the rule of our judgment and determination.—3. We are not to be guided by any unaccountable impulses and impressions.—4. We must not make the event our rule of judgment. 1. Unless something different from our present situation offer itself to our serious consideration, we are not to be desirous of changing our state, except it is unprofitable or unlawful. —2. When an alteration of circumstance is proposed to us, or Providence lays two or more things before our eyes, we should endeavour to take a distinct view of each case; compare them with one another, and then determine by such maxims as these:—Of two natural evils choose the least; of two moral evils choose neither;

of two moral or spiritual good things choose the greatest.—3. When upon due consideration nothing appears in the necessity of the case or the pointings of Providence to make the way clear, we must not hurry Providence, but remain in a state of suspense; or abide where we are waiting upon the Lord by prayer, and waiting for the Lord in the way of his providence. In all cases, it should be our perpetual concern to keep as much as possible out of the way of temptation to omit any duty, or commit any sin. We should endeavour to keep up a reverence for the word and providence of God upon our hearts, and to have a steady eye to his glory, and to behold God in covenant as managing every providential circumstance in subserviency to his gracious purposes in Christ Jesus." *Pike and Hayward's Cases of Conscience*, p. 156.

WISDOM denotes a higher and more refined notion of things, immediately presented to the mind, as it were, by intuition, without the assistance of reasoning. In a moral sense, it signifies the same as prudence, or that knowledge by which we connect the best means with the best ends. Some, however, distinguish wisdom from prudence thus: wisdom leads us to speak and act what is most proper; prudence prevents our speaking or acting improperly. A wise man employs the most proper means for success; a prudent man the safest means for not being brought into danger.

Spiritual wisdom consists in the knowledge and fear of God. It is beautifully described by St. James, "as pure, peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." James iii, 17. See DEVOTION, RELIGION.

WISDOM OF GOD is that grand attribute of his nature by which he knows and orders all things for the promotion of his glory and the good of his creatures. This appears in all the works of his hands, Ps. civ, 24; in the dispensations of his providence, Ps. xcvii. 1, 2; in the work of redemption, Eph. iii, 10; in the government and preservation of his church in all ages, Ps. cvii, 7. This doctrine should teach us admiration, Rev. xv, 3, 4; trust and confidence, Ps. ix, 10; prayer, Prov. iii, 5, 6; submission, Heb. xii, 9; praise, Ps. ciii, 1 to 4. See *Charnock's Works*, vol. i; *Saurin's Serm.*, vol. i., p. 157, Eng. Tran.; *Gill's Divinity*, vol. i, p. 93; *Abernethy's Sermons*, vol. i, ser. 10; *Ray's Wisdom of God in Creation; Paley's Natural Theology*.

WONDER, any thing which causes surprise by its strangeness. "It expresses," says Mr. Cogan, "an *embarrassment* of the mind after it is somewhat recovered from the first percussion of surprise. It is the effect produced by an interesting subject which has been suddenly presented to the mind, but concerning which there are many intricacies, either respecting the cause or manner in which any event has taken place, motives of extraordinary conduct, &c." How it differs from admiration, see ADMIRATION.

WORD OF GOD. See BIBLE, REVELATION, SCRIPTURE.

WORKS. See HOLINESS, SANCTIFICATION.

WORLD, the whole system of created things [See CREATION]. It is taken also for a secular life, the present state of existence, and the pleasures and interests which steal away the soul from God. The *love of the world* does not consist in the use and enjoyment of the comforts God gives us, but in an inordinate attachment to the things of time and sense. "1. We love the world too much," says Dr. Jortin, "when, for the sake of any profit or pleasure, we wilfully, knowingly, and deliberately transgress the commands of God. —2. When we take more pains about the *present life than the next*.—3. When we cannot be contented, patient, or resigned, under low and inconvenient circumstances.—4. We love the world too much when we cannot part with any thing we possess to those who want, deserve, and have a right to it.—5. When we envy those who are more fortunate and more favoured by the world than we are.—6. When we honour, and esteem, and favour persons purely according to their birth, fortunes, and success, measuring our judgment and approbation by their outward appearance and situation in life.—7. When worldly prosperity makes us proud, and vain, and arrogant.—8. When we omit no opportunity of enjoying the good things of this life; when our great and chief business is to divert ouselves till we contract an indifference for rational and manly occupations, deceiving ourselves, and fancying that we are not in a bad condition because others are worse than we." *Jortin's Serm.*, vol. iii, ser. 9; *Bishop Hopkins on the Vanity of the World; Dr. Stennet's Sermon on Conformity to the World; H. Moore on Education*, chap. 9, vol. ii; *R. Walker's Sermons*, vol. iv, ser. 20.

WORLD, *Ages of*. The time preceding the birth of Christ has generally been divided into six ages. The first extends from the beginning of the world to the deluge, and comprehends one thousand six hundred and fifty-six years. The second, from the deluge to Abraham's entering the Land of Promise in 2082, comprehends four hundred and twenty-six years. The third, from Abraham's entrance into the promised land to the Exodus in 2523, four hundred and thirty years. The fourth, from the going out of Egypt to the foundation of the temple by Solomon in 2922, four hundred and seventy-nine years. The fifth, from Solomon's foundation of the temple to the Babylonish captivity in 3416, four hundred and twenty-one years. The sixth, from the Babylonish captivity to the birth of Christ, A. M. 4000, the fourth year before the vulgar æra, includes five hundred and eighty-four years.

WORLD, DISSOLUTION OF. See CONFLAGRATION, DISSOLUTION.

WORSHIP DÆMON, the worship of a class of spirits which were thought to be superior to the soul of man; but inferior to those intelligences which animated the

sun, the moon, and the planets, and to whom were committed the government of the world, particular nations, &c. Though they were generally invisible, they were not supposed to be pure disembodied spirits, but to have some kind of ethereal vehicle. They were of various orders, and according to the situation over which they presided had different names. Hence the Greek and Roman poets talk of satyrs, dryads, nymphs, fauns, &c. &c. These different orders of intelligences which, though worshipped as gods or demigods, were yet believed to partake of human passions and appetites, led the way to the deification of departed heroes, and other eminent benefactors of the human race; and from this latter probably arose the belief of natural and tutelar gods, as well as the practice of worshipping these gods through the medium of statues cut into a human figure. See IDOLATRY and POLYTHEISM. *Warburton's Divine Legation*; *Farmer on the Worship of Dæmons*; *Gale's Court of the Gentiles*.

WORSHIP OF GOD (*cultus Dei*) amounts to the same with what we otherwise call *religion*. This worship consists in paying a due respect, veneration, and homage to the Deity, under a sense of an obligation to him. And this internal respect, &c., is to be shewn and testified by external acts; as prayers, thanksgivings, &c.

Private worship should be conducted with, 1. Reverence and veneration.—2. Self-abasement and confession.—3. Contemplation of the perfections and promises of God.—4. Supplication for ourselves and others.—5. Earnest desire of the enjoyment of God.—6. Frequent and regular. Some who have acknowledged the propriety of private worship have objected to that of a public nature, but without any sufficient ground. For Christ attended public worship himself, Luke iv; he prayed with his disciples, Luke ix, 28, 29. Luke xi, 1; he promises his presence to social worshippers, Matthew xviii, 20. It may be argued also from the conduct of the apostles, Acts i, 24. Acts ii. Acts iv, 24. Acts vi, 4. Rom. xv, 30. 1st Cor. xiv. Acts xxi. 2d Thess. iii, 1, 2. 1st Cor. xi; and from general precepts, 1st Tim. ii, 2, 8. Hebrews x, 25. Deuteronomy xxxi, 12. Psalm c, 4.

Public worship is of great *utility*, as, 1. It gives Christians an opportunity of openly professing their faith in and love to Christ.—2. It preserves a sense of religion in the mind, without which society could not well exist.—3. It enlivens devotion and promotes zeal.—4. It is the mean of receiving instruction and consolation.—5. It affords an excellent example to others, and excites them to fear God, &c.

Public *worship* should be, 1. Solemn, not light and trifling, Ps. lxxxix, 7.—2. Simple, not pompous and ceremonial, Isaiah lxii, 2.—3. Cheerful, and not with forbidding aspect, Psalm c.—4. Sincere, and not hypocritical, Isaiah i, 12. Matt. xxiii, 13. John iv, 24.—5. Pure, and not superstitious, Isaiah lvii, 15.

We cannot conclude this article without taking notice of the shameful and exceedingly improper practice of coming in late to public

worship. It evidently manifests a state of lukewarmness; it is a breach of order and decency; it is a disturbance to both ministers and people; it is slighting the ordinances which God has appointed for our good; and an affront to God himself! How such can be in a devotional frame themselves, when they so often spoil the devotions of others, I know not. *Watts's Holiness of Time and Places; Kinghorn and Loader on Public Worship; Parry's, Barbauld's, Simpson's,* and *Wilson's Answer to Wakefield's Enquiry on the Authority, Propriety, and Utility of Public Worship; Newman on early Attendance.*

WRATH, violent and permanent anger. See ANGER.

WRATH OF GOD is his indignation at sin, and punishment of it, Rom. i, 18. The objects of God's anger or wrath are the ungodly, whom he has declared he will punish. His wrath is sometimes manifested in this life, and that in an awful degree, as we see in the case of the old world, Sodom and Gomorrah, the plagues of Egypt, the punishments and captivity of the Jews, and the many striking judgments on nations and individuals. But a still more awful punishment awaits the impenitent in the world to come, for the wicked, it is said, shall go away into everlasting punishment, where the worm dieth not, and the fire is not quenched. Matt. xxv, 46. Rom. ii, 8, 9. Rom. i, 18. See HELL, SIN.

Z.

ZACHEANS, the disciples of Zacheus, a native of Palestine, who, about the year 350, retired to a mountain near the city of Jerusalem, and there performed his devotions in secret; pretending that prayer was only agreeable to God when it was performed secretly, and in silence.

ZEAL, a passionate ardour for any person or cause. There are various kinds of zeal, as 1. An ignorant zeal, Rom. x, 2, 3.—2. A persecuting zeal, Phil. iii, 6.—3. A superstitious zeal, 1st Kings xviii. Gal. i, 14.—An hypocritical zeal, 2d Kings x, 16.—5. A contentious zeal, 1st Cor. xi, 16.—6. A partial zeal, Hos. vii, 8.—7. A temporary zeal, 2d Kings xii, and xiii. Gal. iv, 15, 16.—8. A genuine zeal, which is a sincere and warm concern for the glory of God, and the spiritual welfare of mankind. This is generally compounded of sound knowledge, strong faith, and disinterested regard; and will manifest itself by self-denial, patient endurance, and constant exertion. The motives to true zeal are, 1. The divine command, Rev. iii, 19.—2. The example of Christ, Acts x, 38.—3. The importance of the service of Christ.—4. The advantage and pleasure it brings to the possessor.—5. The instances and honourable commendation of it in the scriptures: Moses, Phinehas, Caleb, David, Paul, &c., Gal. iv, 18. Rev. iii, 15, &c. Tit. ii, 14.—6. The incalculable good effects it produces on others, James v, 20. See *Reynolds* and *Orton on Sacred Zeal*;

Evans's Christian Temper, ser. 37; *Hughes's Sermon on Zeal; Mason's Christ. Mor.*, ser. 25.

ZEALOT, an ancient sect of the Jews; so called from their pretended zeal for God's law, and the honour of religion.

ZEND, or ZENDAVESTA, a book ascribed to Zoroaster, and containing his pretended revelations, which the ancient Magicians and modern Persees observe and reverence in the same manner as the Christians do the Bible, making it the sole rule of their faith and manners. The Zend contains a reformed system of magianism, teaching that there is a Supreme Being, eternal, self-existent, and independent, who created both light and darkness, out of which he made all other things; that these are in a state of conflict, which will continue to the end of the world; that then there shall be a general resurrection and judgment, and that just retribution shall be rendered unto men according to their works; that the angel of darkness, with his followers, shall be consigned to a place of everlasting darkness and punishment; and the angel of light, with his disciples, introduced into a state of everlasting light and happiness; after which, light and darkness shall no more interfere with each other. It is evident, from these, and various other sentiments contained in the Zend, that many parts of it are taken out of the Old Testament. Dr. Baumgarten asserts that this work contains doctrines, opinions, and facts, actually borrowed from the Jews, Christians, and Mahometans; whence, and from other circumstances, he concludes, that both the history and writings of this prophet were probably invented in the later ages.

ZUINGLIANS, a branch of the Reformers, so called from Zuinglius, a noted divine of Switzerland. His chief difference from Luther was concerning the eucharist. He maintained that the bread and wine were only *significations* of the body and blood of Jesus Christ, whereas Luther believed in *consubstantiation*.

FINIS.

COMMENDATIONS OF THE REVIEWERS,

FOR THIS WORK.

"A very excellent and useful Book, the result of much Labour and Investigation, and a remarkable Talent for Clearness of Definition and Description. This Undertaking in its own Nature very complicated and extensive, has not here fallen into unworthy Hands. The Diligence of the Author has rendered it very copious; and the Soundness of his understanding has made it abundantly instructive. It is in general free from Bigotry, and may be used advantageously by Protestants of all Descriptions, and indeed by all Christians." *British Critic.*

"In former Periods, when religious Controversy was more in Vogue than it is in these Days, a Publication like the present would have been in great Request, and secure of a rapid Sale. It possesses Value however, independently of temporary Circumstances. In these Volumes a neat and succinct Account of various religious Opinions is given, and which seems to us to possess much Correctness."
Monthly Review.

"The Compiler seems to have undertaken this Work with a full view of the Danger attending the Enterprise. He observes, "that, while he has endeavoured to carry the Torch of Truth in his Hand, he has not forgotten to walk in the Path of Candour." To this Declaration we give every Degree of Credit. He has laboured for his Information, and in general has obtained it. He is strictly orthodox in his Opinions, yet is candid in dilating on those of others. He is in general very clear, as well as candid, in the explanation of most Opinions. The Work possesses considerable Merit." *Critical Review.*

"A Work of this Nature has long been a *Desideratum* in the Christian World; yet this, we believe, is the first Attempt that has been made to furnish the Public with a compendious Dictionary, explaining the various Terms which have obtained general Currency in Divinity. It is very different from a Dictionary of the Bible; such as Calmet's, Wilson's, Brown's, &c.....Here we have an interesting, impartial Account of the various Sects and Denominations that have arisen and flourished in the visible Kingdom of Christ, in every Age and Nation. The principal Events in Ecclesiastical History are briefly related with Candour, Fairness, and undeviating Regard to Truth. A Mass of useful Information is laboriously collected, and judiciously compressed. The Definitions of Terms are, in general, concise and accurate; and though we are not partial to the Method of those who always lay a considerable Stress on the Etymology of Words, in order to determine their precise Meaning, yet we think Mr B. has manifested considerable Judgment, Attention, and Care, in the Use he makes of it.....We also very highly approve and commend the Christian Spirit which it uniformly breathes.....From a careful Perusal of this Volume, we most cordially recommend it to our Readers, as well calculated to inform the Inquiring, to instruct the Ignorant, and to establish the Man of God in his Attachment to the Lord Jesus, as revealed in the Holy Scriptures."
Theological Review.

"Though we have had various Dictionaries of the Bible, we have never before seen Divinity and Ecclesiastical History reduced to this convenient Form. Mr. Buck is certainly entitled to much Praise for the Labour and Care with which he has collected and arranged a Body of Information that will be found highly useful for Ministers and private Christians, especially such as are not accommodated with extensive Libraries." *Evangelical Review.*

SUBSCRIBERS' NAMES.

A.

Rev. Archibald Alexander, D.D.
Mr. Kenneth Anderson
Mr. William Anderson
Mr. Samuel Anderson
Mr. James Anderson
Mr. Elias J. Armstrong
Mr. James D. Anderson
Mr. John Allen
Rev. John Aulderson
Jacob Alexander, Esq.
Mrs. Ann Agnew

B.

Rev. Seely Bunn
Kinsey Burden, Esq.
Rev. John M. Bradford
Rev. Samuel Brown
Mr. George Booth
Major Bord Beuford
Col. Robert Barnwell
Rev. Joseph Bullen
Rev. Lawner Blackman
Mr. James Bolls
Mr. John Bolls, sen.
Isaac Baldwin, Esq.
Maj. Moody Bert
William Bullock, Esq.
Mr. John Buchanan
Mr. Joel Bott
Mr. William Barnet
Mr. Edward Butler
Mr. James Borin
William F. Booker, Esq. (2 copies)
Mr. James Brewer
Mr. Joseph Boggs
Mr. Daniel Burt
Mr. Ephraim Buck
Mr. Mason Bowen
Mr. Amos Baitman
Mr. Richard F. Bowers
Mr. William S. Brooks
John Brownlee, Esq.
Mr. Samuel Bradley, jun.
Mr. John Bradley
Mr. Arthur Bradley
Mr. John Dandridge Bibb
Mr. Thomas S. Baskin
Mr. John Banks
Mr. Stephen B. Balch
John Bennet, Esq.
Miss E. Brailsford
Col. Robert Barnwell
Bacchus and Whiting, (5 copies)
Mrs. Ann Barnwell
James Bonman, Esq. sen.
Mrs. Mary Barnwell
Robert Barnwell, Esq.
Mr. John Bissel
Capt. Daniel Bithewood

C.

Rev. Francis D. Cummins, (50 copies)
Rev. John Clark
Mr. Thomas L. Cowan, (5 copies)
Rev. Archibald Cameron
Rev. Robert Cathcart
Rev. Slator Clay
Mr. Robert Cranshaw, jun.
Mr. John W. Chanler
Mr. Joseph Combs
Rev. David Cooper
Waterman Crane, Esq.
Israel Coleman, Esq.
Ebenezer Clapp, Esq.
Mr. Ralph Crabb
Mr. William Chard
James Clark, Esq.
Mr. David Clark
Rev. William Clarkson
William Creighton, jun. Esq.
Mr. Abraham Clarke
Mr. Oliver D. Cook, (2 copies)
Rev. Robert Cunningham
Mr. William Cochran
Thomas Cooke, Esq.
Rev. John Couser
George Cooper, Esq.
William Carter, sen.
Mr. George Carey
Mr. James Collier
Mr. James Calhoun, jun.
Mr. Patrick Calhoun
Mr. William H. Caldwell
Mr. Ezekiel Calhoun
John Caldwell, Esq.

Mr. Alexander Cook
Mr. John Cameron
Mr. Stirling Combs
Mr. Robert Cuningham
Mr. John Carter
Mr. James Caldwell
Mr. John Craven
Rev. Thomas Cotrill
Mr. James Calder
Mr. Abraham Courtright
Thomas P. Chiffle, Esq.
Mr. Benjamin Cudworth
Rev. Jotham Chesterville
Mrs. Mary Colcock
Rev. Joseph B. Cook

D.

Rev. Thomas Dunn
Rev. Daniel Dana, (5 copies)
Mr. Thomas Dana
Mr. Samuel Dickson
Mr. David Daeden
Mr. Benjamin Darsey
Mr. Richard Downam
Rev. Robert B. Dobbins
Mr. Sylvester Dunn
Mr. Israel Davis
Mr. Francis Darracot
Mr. John Duglas
Rev. Hugh Dickson
Mr. James Dickson
Mr. John Darby
Mr. James Darby
Mr. John Daniel
Mr. John Davis
Mr. Joshua Dawson
Mrs. Jane Eliza Dill
Mrs. (Robert) Deas
Rev. John B. Davis
Mrs. Jane Deveaux

E.

Doctor Jonathan Elmer
Mr. James R. English
Joseph Erwin, Esq.
Mr. Tewnis Egbert
Mr. Curtis Edwards
Mr. John Elmore
Mr. David Edminster
Mr. Daniel Evans
Mr. Richard Evans
Rev. David Edwards
Mr. Thomas Evans
Mrs. Sarah Ellis

F.

Rev. Jonathan Freeman
Dr. James E. B. Finley
Miss Mary Ferral
Mr. Josiah Flower
Rev. Loammi Floyd
Samuel Finley, Esq.
Mr. Joseph R. Finch
Mr. David Frierson
Rev. Andrew Flinn
Mr. Daniel Fouch
Mr. James Finley
Mr. George Fulton
Mrs. Ann S. Fleming
Mr. James B. Ferguson
Mrs. Mary Flud
Mrs. (Charles) Freer
Mrs. Sarah Fickling
Mrs. Mary Fraser
Thomas Fuller, Esq. sen.

G.

Rev. Ashbel Green, D. D.
Rev. Ebenezer Grant
Rev James Guthrie
Rev. Benjamin Goldsmith
Wm. Graydon, Esq. (6 copies)
Major Thomas Gordon
Mr. Eli Gordon
Jacob Guerard, Esq.
John Griffin, Esq.
Mr. Humphries Greer
Mr. John Garrison
Mr. Moses Gordon
Rev. Daniel Gray
Mr. John Gray
Mr. Moses Gowen
Mr. Thomas H. Gillis
Rev. Cyrus Gildersleeve, (2 copies)
Mrs. Sarah Gibbes
Mrs. Grimke
Mrs. (Robert) Gibbes
L. L. Gibbes, Esq.
Rev. James Galbraith, (20 copies)
Alexander F. Gregorie, Esq.
Mrs. Sarah Givens
Miss Martha Goodbe
Mrs. Martha Guerard
Mrs. Eliza Gough
Mrs. Mary Grayson
Mr. Peter Grant

H.

Rev. Wm. Hollinshead, D. D. (14 copies)
Rev. Andrew Hunter, D. D.
Mr. Robert M. Harris, (5 copies)
Mr. John Hunter
Thomas Henderson, Esq.
John Henderson, Esq.
Felix Hughes, Esq.
Mr. Jesse Harper
Mr. Daniel Harrigil
Mr. Henry Howel
Hillman Hutchins, Esq.
Mr. James Hardy
Miss Eliza Hext
Mrs. Esther Hutson
William Hutson, Esq.
Mr. Samuel Hantz

Mr. William Hampton
Mr. James Hoge
Mr. Joseph Horne
Mr. Joseph Houston
Major Joseph Hutton
Mr. George Haslet
Alexander Hunter, Esq.
Mr. John Harris
Capt. John Hanson
Doctor Gilbert Hay
Mr. Archibald Hamilton
Mr. Samuel Harper
Rev. Thomas Hamilton, New York

J.

Rev. Jacob J. Janeway
Mr. Robert G. Johnson
Rev. John Jones
Mr. John Johnson
Doctor David Jackson
Mr. John Jones
Mr. Jonathan Jones
Mrs. Mary Irvine
Mrs. Rebecca Johnson
Mrs. Martha Jenkins
Rev. Horatio G. Jones
Mr. Azariah Jarman
Mr. Othniel Johnson
Mr. David Jolly
Capt. J. Jack
Mr. Johns
William Joyner, Esq.
Mrs. Ann Joyner

K.

Rev. Isaac S. Keith, D. D.
Caleb Kirk, Esq.
Mr. John Kerr
Mr. Joseph D. Kayser
Mr. Thomas Kinsey
Mr. Samuel Kennedy
Stephen Laurence, Esq.
Capt. Samuel Laurance

L.

Rev. Peter Lowe
Mr. Robert Logan
Mr. Alexander B. Linton
Samuel Linton, Esq.
Rev. James Laurie
James Legare, Esq.
Mrs. Elizabeth Lightwood
Mrs. Susanna Lehre
Mr. A. Lipham
Mr. Matthew Lisle
Dr. J. J. Long
Col. George Lea
Capt. Josiah Leake
Thomas Legare, Esq.

M.

Rev. Samuel Miller, D. D.
Rev. Mr. Miller
Mr. William Mason
Mr. Michael Megear
Mr. Stephen Miller
Rev. Truman Marsh
Mr. Philip H. Mattis
Mr. Samuel Mason
Rev. William M'Pheeters
Rev. James M'Elhenney
John Mc' Dougal, Esq.
Gen. Nathaniel Massie
Mr. John Means
Mr. Edward Mayes
Mr. William Magaw
Mrs. Margaret M'Kee
Mrs. Mary Means
Mr. John Morrison
Mr. James Martin
Mr. John M'Chesney
Mr. Thomas M'Dannel
Mr. John Moore
Mr. William Mints
Dr. Samuel Mayes
Mr. Jesse Moore
Rev. George G. M'Whorter
Mr. John Mickle
Col. Hugh Means
Mr. Hugh Means, jun.
Capt. Hugh Mecklin
Mr. Archibald C. M'Kinley
Mr. William Murray
Capt. Murray, (for Mr. Johns)
Hugh Morrah, Esq.
Mr. William Markwaed
Capt. Benjamin Mosby
Capt. Mickelburrough Montague
Mrs. Martha Ann Matthews
Mrs. Sarah Matthews
Dr. John M'Aden
Col. Archibald Murphy
Mr. James Melvin
Mr. John Macdaniel
Mr. John M'Gowan
Mr. William May
Mr. James Merredeth
Mr. John M'Cormick
Marchant, Willington, & Co.

N.

Joseph Nourse, Esq.
Mr. Butler Newcomb
Andrew Norris, Esq.
Mr. James Nichleson
Mr. Tunis Newkirk
Mr. Reuben Newkirk

O.

Mr. Samuel Otterson
Rev. Ethan Osborn
Major James Oliver

Mr. James Ogden
Mr. John Ogden.

P.

Rev. Thomas H. Price
Rev. Benjamin Palmer
Mr. James B. Parvin
Mr. Daniel Parvin
Mr. Jonathan Parvin
Mr. John A. Patterson
Mr. John Peter
George Woodson Payne, Esq.
Rev. Leonard Prather
Mrs. Jane Presban
John Perry, Esq.
Mr. Josiah Patterson, jun.
Mr. John Parks
William Payne, Esq.
Rev. Benjamin R. Palmer
Mrs. Anne Prentiss

Q.

Major Robert Quarles

R.

Rev. William Rogers, D. D.
Mr. John Reily
Rev. J. B. Romeyn, D. D.
Rev. Nathaniel Reeve
Mr. John J. Reed
Mr. William Russel
Mr. Richard Revier
Mr. John Rice
Mrs. Caroline Rutledge
Wm. Robinson, Esq.
Mr. G. Renick
Mr. William Reid
Mr. Henry Reid
Mr. Henry Ravenel
Mr. Timothy Robey
Mr. Leana Rivier
Mr. Matthew H. Rice
William Roach, Esq.
Rev. James Rogers

S.

Rev. Joseph Shaw
Rev. Richard Sneath, (6 copies)
Rev. Henry Speers
Rev. Moses Stuart
Mr. John Simmons
Rev. David Snodgrass
Rev. James Smiley
Rev. Henry Smalley
Mr. Daniel P. Stratten
Thomas Smith, sen. Esq.
William S. Smith, Esq.
Josiah Smith, Esq.
Mr. William Speer
Mr. William G. Springer
Major James W. Smith
Rev. Hugh Shaw
Mr. Joseph Stretch
Mr. Timothy Sturgeon
Mrs. W. Skirving
John Stampley, Esq.
William Snodgrass, Esq.
Mr. John Snodgrass
Mr. David Shanks
Mr. William Steeling
Mr. Michael Seving
Jonathan Sekwell, jun.
Mr. Henry Shaw
Mr. Henry Snider
Mr. Joseph V. Shanklin
Mr. Samuel B. Shields
Benjamin Saxon, Esq.
Mr. William Simpson
William Sansom, Esq.
Samuel Smith, Esq.
Maurice Smith, Esq.
Rev. Conrad Speece
George Smith, Esq.
Rev. Samuel Sewall
Mr. Ralph Smith

T.

Rev. William M. Tennent, D. D.
Mr. Samuel Trevor
Capt. Jeremiah Terry
Mr. James A. Thorn
Mr. Joel H. Terril
Mr. John D. Terril
Mr. Peter B. Terril
Mr. Stephen W. Trent
Mr. John A. Trent
Messrs. Thomas & Tappan, (10 copies)
Messrs. Thomas & Andrews, (6 copies)
Mr. Thomas Talbot
David Terril, Esq.
Mr. Richmond Terril
Mr. Matthew Talbot
Mr. David S. Terril
Mr. Nathaniel Twining
Mr. William Trotter
Mr. William Tremble
Mrs. Mary L. Thomas
Mrs. S. A. Trapier
Rev. David Thurston
Mrs. Lydia Turner, (5 copies)

V.

John Volentine, Esq.
Mr. Joseph Vernon
Mr. William Vernon

W.

Rev. James P. Wilson, D. D.

SUBSCRIBERS' NAMES.

Rev. William Williamson
Dr. Thomas Williamson
Rev. William White
Rev. Samuel B. Wylie
Mr. John Wilmer
Mrs. R. Warring
Mrs. Jane Watson
Rev. Robert G. Wilson
Rev. Moses Waddle, A. M.
Mr. Samuel N. Weare
Mr. John Wingfield
Nathaniel Willis, Esq.
Mr. Gorland Wingfield
Mr. Roger Watkins
Mr. Henry Walker
Rev. John Woodhul, D. D.
Mr. Amos Wescott
Mr. James Wescott
Mr. Samuel Waddel
Mr. John Wilson
Mr. Robert Wallace
Capt. Andrew Weed
Mrs. Susannah C. Woods
Mr. G. Woodruff
Mr. Joseph Wood
Mr. James Watts
Mr. Toppan Webster
Rev. James Wallis
Mr. William Wallis
Willis Wilson, Esq.
Mr. Joseph Wingfield
Rev. John Wright
Miss Alice B. Winston
Mr. Joseph Work
Mr. Samuel Woods
Mrs. Mary Warham
Mrs. Sylvia Woodhouse
John Welch, Esq.

Y.

Mr. William Young
Mrs. M. Young
Mrs. Mary Yeadon

TO THE FRIENDS OF THE THEOLOGICAL PRESSES.

THE Publisher of Mr. *Buck's Dictionary* presents his grateful acknowledgments to his numerous patrons, for their subscriptions for this work.—A large number of names have been received by gentlemen in different parts of America, who thought it would be too late to forward them for the press.—The demand for the Publication was so great, that I was under the necessity of sending it from the press as early as possible, and was debarred of the pleasure of printing all the subscribers names which came forward after the publication was out.—He is persuaded his friends will not regret their signatures for this valuable work, which has met the warmest approbation of Christians of various denominations.

THE HISTORY OF THE BIBLE,

With Mr. Burder's Notes,

Now in the press, (Vol. I of which is printed), will be read with pleasure, by the patrons for that publication.—Vol. II going to press.

MR. BUCK'S MISCELLANEOUS WORKS,

Have already been so far patronized, as to encourage me to put that rich collection to press in a short time.

THE REV. MR. HERVEY'S WORKS,

In 6 handsome 12mo. volumes, price 6 dollars, it is expected, will be put to press before long, by subscription.

MR. WOODWARD, the publisher, will be very grateful to those gentlemen and ladies, who shall give their signatures for any of the publications mentioned,—and that they may have an opportunity, without the trouble of sending to Philadelphia individually, the gentlemen who hold subscriptions for the Dictionary and Scott's Bible, in other parts of the country, will receive their names, and transmit them to me.—The Prospectus for the works are lodged with them for inspection—And any gentlemen desirous of aiding in obtaining subscriptions, shall be furnished with papers for that purpose, whenever they think proper to apply for them.

THE EXTENSIVE AND HIGHLY VALUABLE

COMMENTARY
ON THE OLD AND NEW TESTAMENTS,

By the Rev. Dr. John Gill,

Will no doubt claim the attention of those, who wish a work of such magnitude and of such value; and it is expected, from the encouragement already received, that this work will go to press in a few months. Gentlemen holding subscription papers, will do the publisher a kindness, by sending their subscribers names as early as convenient, that he may be regulated in the number of his copies, as he intends to print only as many as it is expected will be subscribed for.—It is hoped no gentleman under an idea of this work depreciating in value after it comes from the press, will refuse their names, as the volumes will assuredly rise, in proportion to the progress and demand for them, after the first volume is printed.

W. W. WOODWARD.

LATELY PUBLISHED,

WATTS's PSALMS AND HYMNS,

Price 75 cents—and one dollar, gilt calf; in morocco binding, $ 1 75—Hymns separate, 50 cents, and the Psalms likewise.—Pocket Bibles lately printed, and in a variety of bindings.

☞ A few copies for sale of Guide and Refuge, $ 1 25—Saurin's Select Sermons, one dollar—Horae Solitarie, $ 3 50—Jay's Sermons, octavo, 2 dolls.—Do. in 12mo. 2 vols. for families, 2 dolls.—Jenk's Prayers and Offices of Devotion, for families and particular persons, from the 25th edition, one dollar—Booth's Reign of Grace, one dollar—Do. Glad Tidings, one dollar—Newton's Works, 9 vols. 7 dollars 50 cents—Christian Remembrancer, 80 cents.—Wynpersse on the Divinity of Christ, 50 cents—Pilgrim's Progress, with Scott's, Mason's, and Burder's Notes, one dollar—Do. with Burder's Notes, $ 1 12 1-2—Do. with Scott's, $ 1 25—Mosheim's Church History, 12 dolls.—Blair's Lectures, 4 dolls.—Do. $ 3 50—Do. Abridged, 87 1-2 cents.

SHORTLY WILL BE PUBLISHED,

THE NEW TOKEN FOR CHILDREN,

Or, A Sequel to Janeway's,

Being an authentic account, never before published, of the Conversion, exemplary Lives, and happy Deaths of twelve Children.—By the Rev. Wm. Moseley.

SHORTLY WILL BE PRINTED,

THE MISCELLANEOUS WORKS

OF THE

REV. CHARLES BUCK,

CONTAINING THE

YOUNG CHRISTIAN'S GUIDE,

OR,

SUITABLE DIRECTIONS, CAUTIONS, AND ENCOURAGEMENT

TO THE BELIEVER,

ON HIS FIRST ENTRANCE INTO THE DIVINE LIFE.

This work contains, among other things, Rules for understanding the Scriptures. Advice as to Reading—Hearing—Joining a Church—Receiving the Ordinance of the Lord's Supper—The Improvement of Time—Zeal—Leadings of Providence—Prayer—Usefulness, &c.

Cautions as to forming Connexions—Marriage—Novelty—Curiosity—Anger—Discontent—Bigotry, &c.—Dress—Recreations—Spiritual Declension, &c.

Encouragement under Despondency—Temptations—Satanic Suggestions—Variety of Opinions—Persecution—Desertion—Fear of Death, &c. &c. &c.

The above has gone through two editions last year in London.

A TREATISE ON RELIGIOUS EXPERIENCE,

IN WHICH ITS TRUE NATURE, EVIDENCES, AND ADVANTAGES ARE CONSIDERED.

CONTENTS.

CHAP. I. On the nature of religious experience in general.
II. The advantages of experience.
III. The young christian's experience.
IV. Experience of the christian in middle age.
V. Distressing experience.
VI. On happy experience.
VII. Remembrance of past experience.
VIII. On the relation of experience.
IX. The aged christian's experience.
X. Dying experience.
XI. Advice respecting experience.
XII. The evil of the want of experience.

" *Tribulation worketh patience, and patience experience, and experience, hope. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.*" PAUL.

COMMENDATIONS OF THE LONDON REVIEWERS.

" We doubt not this book will be perused with great advantage by all classes of " Christians. The reader will find many serious and judicious remarks. The whole " is, in our opinion, pious, evangelical, and useful." EVAN. REVIEW.

" We recommend this Work to serious minds, as likely to prove of considerable " use and benefit." ECLECTIC REVIEW.

ANECDOTES,

RELIGIOUS, MORAL, AND ENTERTAINING;

ALPHABETICALLY ARRANGED,

AND INTERSPERSED WITH A VARIETY OF USEFUL OBSERVATIONS.

" *Seize every opportunity of introducing or maintaining spiritual converse. In order to this, furnish your mind with an extensive stock of* interesting anecdotes, *and striking hints.*" BROWN.

COMMENDATIONS OF THE ANECDOTES.

" This work is well calculated for young persons, and may prove in many cases, " a very acceptable present to them, as it conveys much instruction, mingled with " entertainment. It will also serve for a pleasing companion to the traveller in the " chaise, or the stage-coach. In short, it affords a copious fund of rational amuse- " ment for a leisure hour. We have no doubt but it will obtain, as it certainly me- " rits, an extensive circulation." EVAN. REVIEW.

TERMS.

I. To be printed on a neat type, and good paper, in three handsome duodecimo volumes, upwards of 300 pages each; to contain all the foregoing interesting subjects.

II. To be handsomely bound and lettered, and delivered to subscribers at one dollar per volume.

III. For every five copies subscribed for, and guaranteed, or for every five engaged without subscribers, one copy will be given.

IV. The publisher would wish those who hold subscriptions to forward the names for the work as early as convenient; and occasionally to give notice of the number of copies likely to be wanted—the names of subscribers will be printed in the last volume, if they come forward by the last of March, 1808.

☞ Should the publisher have it in his power, he intends to annex to the foregoing valuable books, in the last volume, A CHARGE delivered at the Ordination of the Rev. JAMES DAVISON, Rochford, Essex, Dec. 11, 1805, by Mr. Buck.

Also, THE CLOSE OF THE EIGHTEENTH CENTURY IMPROVED; a Sermon, in which the most remarkable events of the last hundred years are considered.

17
17
34

17